





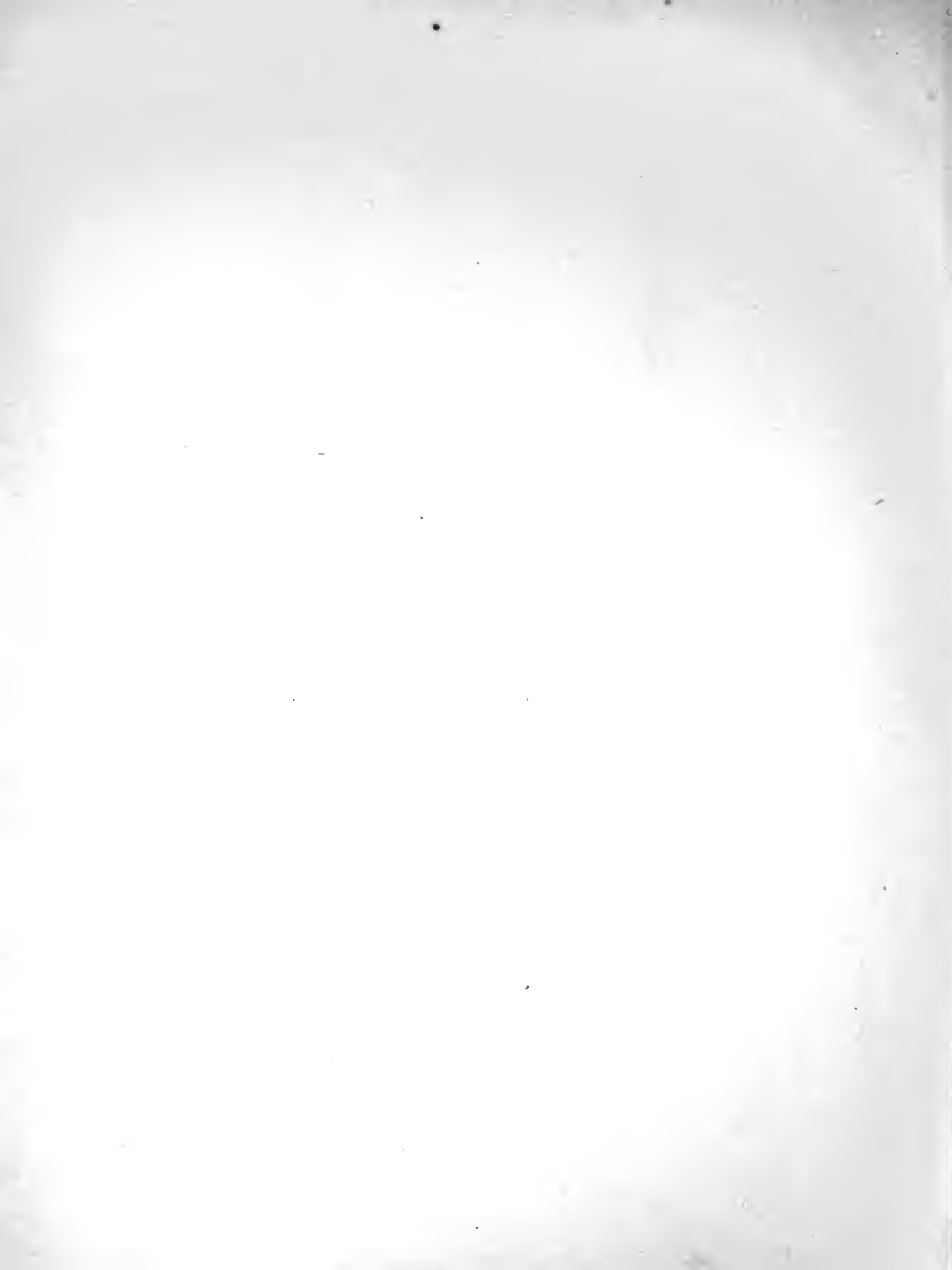




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NOTES AND QUERIES:

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FOR

LITERARY MEN, GENERAL READERS, ETC.

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

NINTH SERIES.—VOLUME VIII.

JULY—DECEMBER 1901.

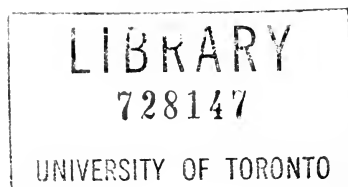
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LONDON, SATURDAY, JULY 6, 1901.

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CIVIL LIST PENSIONS.

ON the 16th of May, by an Order of the House of Commons, a Return was printed of "Persons now in receipt of Pensions charged on the Civil List of Her late Majesty under the Act 1 Vict., c. 2, s. 5." On looking over this publication I felt what an interesting permanent record it would be if we could place it in the pages of "dear old 'N. & Q.," and with the Editor's cordial approval I wrote to the printers, Messrs. Eyre & Spottiswoode, asking them for permission to reprint it. Their reply was that the copyright did not rest with them, but they courteously suggested that I should place my request before the Controller of His Majesty's Stationery Office, who has kindly acceded to my wish upon the understanding that "mention is made of the fact that the permission of the Controller of His Majesty's Stationery Office has been obtained," and I am now able to place the Return before the readers of 'N. & Q.'

The following references to the subject of literary pensions have appeared in these columns:—

On the 21st of October, 1854, INDIGNANS calls attention to "the pittance of 1,200*l.* distributed among some thirty or forty individuals, all of whom, by the force and splendour of their genius.....have contri-

buted so greatly to advance the prosperity and renown of their country."

On the 2nd of December, 1854, LIBERAL gives the following quotation from Madame de Staël:—

"Quelques pensions accordées aux gens de lettres n'exerceront jamais beaucoup d'influence sur les vrais talens. Le génie n'en veut qu'à la gloire, et la gloire ne jaillit que de l'opinion publique."

On the 31st of July, 1858, J. M. H. notes that in the year 1663 Louis XIV. granted pensions to several literary men, and asks for a copy of the list. To this CLERICUS (D.) replies on the 21st of August.

On the 1st of February, 1862, Mr. J. W. BRYANS proposes the founding of an Order of Merit, to take the name of the "Order of the Albert Cross," in memory of the late Prince Consort.

"We have already the 'Victoria Cross' for deeds done in the field; might we not have the pendant to it, for exploits no less worthy in the peaceful paths of science?"

On the 1st of February, 1868, appears a note, 'The Literary Pension of the Civil List,' signed J. A. G., who suggests that 5,000*l.* per annum should be the very minimum sum devoted to literary pensions, and leaves it "in the hands of the Editor and those of his able contributors for an influential and successful advocacy."

On the 25th of July, 1885, H. Y. P. asks for records of royal bounty funds.

I have, as will be seen, not given the pensions in the order of the printed list, but have classified them under their respective heads. The name of the Prime Minister under whose administration the pension was granted has also been added.

One name dear to all lovers of literature, that of Sir Robert Peel, appears but once, there being now only one recipient among the many who received pensions at his hands. This survivor is a daughter of the late Sir Hudson Lowe, the pension being granted as far back as 1845. Of Sir Robert Peel's sympathy with literary men full mention was made by the *Athenæum* in the obituary notice of him which appeared in the number of the 6th of July, 1850. The grant of 300*l.* a year to Southey, with an offer of a baronetcy, a like sum to Wordsworth, 200*l.* a year to Tennyson, 150*l.* a year to James Montgomery, 200*l.* a year to Mr. Tytler, the same to Mr. M'Culloch, 100*l.* a year to the widow of Thomas Hood, proved his appreciation of literature, while for the sons of Mrs. Hemans he found places under the Crown, and the first appointment of his first administration was given to Allan Cunningham.

He also bestowed pensions on Mrs. Somerville and Faraday, and it is pleasing to record that a niece of the great chemist, Miss Jane Barnard, still enjoys a pension.

'N. & Q.' of the 8th of May, 1852, opens with a note by the Editor on Sir Robert Peel, and his claims to be remembered by the literary men of England. Mention is made of the many literary pensions granted during the time he was Prime Minister, as well as of his generosity towards Dr. Maginn, and it is proposed that a bust or statue of him should be placed in the vestibule of the British Museum.

In 1888 an investigation as to the Victorian administration of the Pension List, in reference to literature, was conducted for the committee of the Incorporated Society of Authors by Mr. William Morris Colles, and the result published. Mr. Colles proposes that

"the sum of 1,200*l.* be yearly voted for the purpose of assisting distinguished men and women of letters, art, and science by granting pensions when they have arrived at the age of fifty-five or are incapacitated from work by ill health, mental or bodily, and their widows or daughters if they are in distressed circumstances."

LITERATURE.

1851, October 10th (Lord John Russell).

MRS. MARY REID.

"In consideration of Dr. Reid's valuable contributions to literature, 'and of the distressed condition in which his widow and children are placed by his decease.' 50*l.*"

Mrs. Reid is the widow of James Seaton Reid, D.D. (1798-1851), Church historian, author of 'History of the Presbyterian Church in Ireland,' the third volume of which was completed by Prof. Killen, of Belfast ('Dictionary of National Biography,' vol. xlvii. p. 429).

1856, November 10th (Lord Palmerston).

MR. PHILIP JAMES BAILEY.

"In consideration of his literary merits. 100*l.*"

Born at Nottingham, 22nd of April, 1816. Author of 'Festus,' published in 1839. He was included in the honorary LL.D.s at the recent celebration at Glasgow University.

Mr. Theodore Watts in the *Athenæum* for April 1st, 1876, writes that

"there is, in fact, both here and in America, a large section of the public, both cultivated and uncultivated, which—free from the bonds of Calvinism on the one hand, and from hedonic nescience and art-worship on the other—feels a warm and passionate sympathy with Mr. Bailey's poem and the universalism it teaches. And this sympathy—in religious circles, at least—is, as a matter of fact, widening. It might almost be said, indeed, that

Christianity can never—even in the highest development possible to it—get beyond the loving universalism of such opposite poets as Bailey and Burns.Had not 'Festus' been itself preceded (by something like four years) by Mr. Browning's 'Paracelsus,' and not followed by it, the influence of Bailey would, through Dobell, have been so great upon our youngest school that his place in the history of nineteenth-century poetry would have been more important than it even is now. Yet, in the study of English poetry, it is always necessary to consider the influence of 'Paracelsus' upon 'Festus,' the influence of 'Festus' upon 'Balder' and 'England in Time of War'; and the influence of these upon most subsequent poetry."

1858, February 15th (Lord Palmerston).

MR. STEPHEN HENRY BRADBURY.

"In consideration of his contributions to literature. 50*l.*"

1861, April 19th (Lord Palmerston). Second grant.

"In consideration of his literary merit. 25*l.*"

A poet of the middle of the century.

1858, October 4th (Earl of Derby).

MRS. SUSANNA BARTLETT.

"In consideration of the literary merits of her husband, the late William Henry Bartlett. 75*l.*"

William Henry Bartlett (1809-54), author of 'Walks about Jerusalem,' 'Forty Days in the Desert,' 'The Nile Boat,' 'The Pilgrim Fathers.' He edited *Sharpe's London Magazine* from March, 1849, to June, 1852 ('D.N.B.,' vol. iii. p. 335).

1861, April 19th (Lord Palmerston).

MISS MARY ANNE JERROLD.

"In consideration of the literary merit of her father, the late Mr. Douglas Jerrold. 50*l.*"

Douglas William Jerrold (1803-57). His first article in *Punch*, signed Q., appeared in the second number, September 13th, 1841, and he was a constant contributor until ten days before his death. From 1852 he was editor of *Lloyd's Newspaper* at a salary of 1,000*l.* a year. He contributed three columns of leaders each week as well as literary reviews. He was also an early contributor to the *Athenæum*. For a list of his works, &c., see 'D.N.B.,' vol. xxix. pp. 349-52.

1863, June 18th (Lord Palmerston).

MR. GERALD MASSEY.

"As to a lyric poet, sprung from the people. 70*l.*"

1887, April 1st (Marquis of Salisbury). Second grant.

"In consideration of his literary merit, and of the smallness of his means of support. 30*l.*"

Born at Gamble Wharf, near Tring,

May 29th, 1828. His first book was 'Voices of Freedom and Lyrics of Love,' 1851, followed by 'The Ballad of Babe Christabel,' 1855, 'Craigcrook Castle,' 1856, and many others. His last work published is 'My Lyrical Life,' 1890.

1866, December 10th (Earl of Derby).

MISS MARY CRAIK.

"In consideration of the services of her father, the late Dr. Craik, as Professor of History and English Literature in the Queen's College, Belfast. 30l."

George Lillie Craik (1798-1866), born at Kennoway, Fife. He came to London, and became connected with Charles Knight, and contributed largely to the publications of the Society for the Diffusion of Useful Knowledge; also to the *Penny Magazine* and *Penny Cyclopaedia*. In 1849 he was appointed to the above-mentioned professorship ('D.N.B.,' vol. xiii. p. 1).

1870, April 12th (W. E. Gladstone).

MR. ROBERT WILLIAM BUCHANAN.

"In consideration of his literary merits as a poet. 100l."

Born August 18th, 1841; died June 10th, 1901. Obituary notice in *Athenæum*, June 15th. *M.A.P.* of same date: 'Robert Buchanan's Youth.' The *Spectator*, June 29th, 1901, contains a communication signed W. W., stating that "lines from the 'Siren' adorn the drawing-room of the beautiful château-observatory of Abbadia, near Hendaye, now belonging to the Institute of France. They well express the feelings of the late owner when he built the château." A translation is given. The lines commence

Oh melancholy waters, softly flow!

1877, June 1st (Earl of Beaconsfield).

MISS MARY ANN DE FOE.

"The lineal descendant of the author of 'Robinson Crusoe.' 75l."

In the *Athenæum* of June 1st, 1895, Mr. George A. Aitken gives a list of books from the catalogue of Defoe's library. The missing catalogue had been lying all these years in the British Museum.

1877, November 28th (Earl of Beaconsfield).

MR. GEORGE MACDONALD.

"In consideration of his contributions to literature. 100l."

Born 1824. Was an Independent minister, but retired on account of his health. His first book was a poem, published in 1856, 'Within and Without'; his long series of

novels commenced in 1862 with 'David Elginbrod.'

1878, June 19th (Earl of Beaconsfield).

LADY CREASY.

"In recognition of the literary services of her late husband, Sir Edward Creasy. 150l."

Edward Shepherd Creasy, born 1812; died January 27th, 1878. His 'Biographies of Eminent Etonians' appeared in 1850, and his 'Fifteen Decisive Battles of the World,' 1852 ('D.N.B.,' vol. xiii. p. 64).

1880, April 28th (Earl of Beaconsfield).

MRS. MARIAN HEPWORTH DIXON.

"In consideration of the literary services of her late husband, Mr. William Hepworth Dixon. 100l."

William Hepworth Dixon (1821-79). His life of Howard (published 1850) went through three editions in one year. From 1853 to 1869 editor of the *Athenæum*. It was at his suggestion greater facilities were given to the public to visit the Tower of London, and during his first trip to America he arranged for the recovery of the Irish State Papers, for which he was offered the honour of knighthood ('D.N.B.,' vol. xv. pp. 128-9).

1881, October 31st (W. E. Gladstone).

DR. CHARLES WELLS.

"In recognition of his services in connexion with Oriental languages and literature. 50l."

Born 6 September, 1838; special correspondent of the *Daily Telegraph* in the Schleswig-Holstein War, 1864 ('Who's Who,' 1901).

1881, October 31st (W. E. Gladstone).

MR. CHARLES PATRICK O'CONOR.

"In consideration of his merit as a poet, and of his narrow means of subsistence. 50l."

1882, August 16th (W. E. Gladstone).

MR. SAMUEL RAWSON GARDINER.

"In recognition of his valuable contributions to the history of England. 150l."

Born March 4th, 1829 ('Who's Who,' 1901).

1884, February 9th (W. E. Gladstone).

MR. FREDERICK JAMES FURNIVALL.

"In recognition of his services to English philology and literature. 150l."

Born February 4th, 1825 ('Who's Who,' 1901).

1884, May 1st (W. E. Gladstone).

MR. JAMES AUGUSTUS HENRY MURRAY, LL.D.

"In consideration, and for the promotion, of his valuable services to philology, especially in connexion with his work as editor of the 'New English Dictionary.' 250l."

Born 1837 ('Who's Who,' 1901).

1884, December 18th (W. E. Gladstone).

MISS EMMA LUBBOCK BROWN.

"In consideration of the services rendered to history by her late brother, Mr. Rawdon Brown. 70*l*."

Rawdon Lubbock Brown, 1803-83 ('D.N.B., vol. vii. p. 24).

1885, August 24th (Marquis of Salisbury).

MRS. ROSINA JANE EASTWICK.

"In recognition of the valuable services rendered by her husband, the late Mr. E. B. Eastwick, C.B., M.P., F.R.S., in connexion with Oriental literature. 100*l*."

Edward Backhouse Eastwick, 1814-83 ('D.N.B.,' vol. xvi. pp. 334-5).

1887, January 14th (Marquis of Salisbury).

MR. CHARLES KENT.

"In recognition of the value of his contributions to biographical and other literature. 100*l*."

Born November 3rd, 1823. Edited the *Sun*, 1845-70; *Weekly Register*, 1874-81; presented to the British Museum the last letter of Charles Dickens and the first of Edward, Lord Lytton ('Who's Who,' 1901).

1887, September 27th (Marquis of Salisbury).

MRS. JESSIE JEFFERIES.

"In consideration of the literary attainments of her late husband, Mr. Richard Jefferies, and of her destitute condition. 100*l*."

Richard Jefferies, 1848-87, author of 'The Gamekeeper at Home,' 'The Life of the Fields,' and 'The Dewy Morn' ('D.N.B.,' vol. xxix. pp. 265-6).

1888, January 4th (Marquis of Salisbury).

MISS CONSTANCE FREDERICA GORDON CUMMING.

"In consideration of her merits as an author, and of her destitute condition. 50*l*."

See 'English Catalogue,' Sampson Low, Marston & Co.

1888, January 4th (Marquis of Salisbury).

MRS. CEIRIOG HUGHES.

"In recognition of the merits of her late husband, Mr. J. C. Hughes, as a Welsh poet, and in consideration of her destitute condition. 50*l*."

John Ceiriog Hughes, 1832-87; born September 25th, 1832. Between twenty-five and thirty thousand copies of his first volume of poetry, 'Oriau'r Hwyr' ('Evening Hours'), were sold. He also wrote fifty songs for Brinley Richards's 'Songs of Wales' (London, 1873). He was the author of the original song for which Brinley Richards wrote the

tune 'God bless the Prince of Wales' ('D.N.B.,' vol. xxviii. pp. 182-3).

1888, January 4th (Marquis of Salisbury).

MISS LAURA LIEBE BARNES.

"In consideration of the merits of her late father, the Rev. W. Barnes, as an author and linguist, and on account of her destitute condition. 50*l*."

Rev. W. Barnes, 1820-86; author of 'Poems of Rural Life in the Dorset Dialect.'

1888, January 4th (Marquis of Salisbury).

MRS. ANNABELLA BAYNES.

"In consideration of the eminence of her late husband, Prof. T. S. Baynes, as an author and scholar, and of her destitute condition. 75*l*."

Thomas Spencer Baynes; born March 24th, 1823; editor of the ninth edition of the 'Encyclopædia Britannica'; was assistant editor of the *Daily News*, 1857-64; died May 30th, 1887 ('Chambers's Encyclopædia,' vol. i. p. 809).

1890, January 15th (Marquis of Salisbury).

MISS ELLIN ISABELLE TUPPER.

"In recognition of the services of her late father, Mr. Martin F. Tupper, to literature, and in consideration of her inadequate means of support. 75*l*."

1810-89. 'Proverbial Philosophy' was first published in 1838 ('D.N.B.,' vol. lvii. pp. 318-20).

1891, May 2nd (Marquis of Salisbury).

MR. GEORGE BARNETT SMITH.

"In consideration of his services to literature, and of his inadequate means of support. 80*l*."

Born May 17th, 1841; author of 'Life of Gladstone,' 'Life of John Bright,' and other works ('Who's Who,' 1901).

1892, March 8th (Marquis of Salisbury).

MRS. MARY GRAY GARDEN.

"In consideration of the literary merits of her father, the late James Hogg (known as the Ettrick Shepherd), and of her inadequate means of support. 40*l*."

Author of "Memorials of James Hogg, the Ettrick Shepherd, with preface by Prof. Veitch" (Alexander Gardner, 1885).

1892, June 20th (Marquis of Salisbury).

MRS. ELEANOR FREEMAN.

"In consideration of the eminence of her late husband, Prof. Edward Augustus Freeman, as an historian. 100*l*."

Athenæum obituary notice, March 19th, 1892.

1892, August 15th (Marquis of Salisbury).

MRS. CASHEL HOEY.

"In consideration of her literary merits, and of her inadequate means of support. 50*l*."

Born 1830 (Johnston). For works see 'English Catalogue,' Sampson Low, Marston & Co.

1893, June 19th (W. E. Gladstone).

MR. JOHN GWENOGFRYN EVANS.

"To enable him to continue his researches in Welsh literature. 200*l*."

1893, June 19th (W. E. Gladstone).

MRS. FRANCES E. TROLLOPE.

"In consideration of the literary merits of her husband, the late Mr. Thomas Adolphus Trollope, and of her narrow means."

Thomas Adolphus Trollope, eldest son of Frances Milton Trollope, author of 'The Widow Barnaby' (1838). Her works reached 115 volumes, although she published nothing until she was fifty-two. Her son Thomas Adolphus was born 1810; between 1840 and 1890 he published some sixty volumes; he popularized gossip about Italy; died 1892 ('D.N.B.,' vol. lvii.).

1894, June 19th (Earl of Rosebery).

MR. T. H. S. ESCOTT.

"In consideration of his merits as an author and journalist. 100*l*."

Succeeded John Morley as editor of the *Fortnightly Review*; leader-writer for the *Standard* since 1866. For list of publications see 'Who's Who,' 1901.

1894, June 19th (Earl of Rosebery).

MISS MATILDA BETHAM EDWARDS.

"In consideration of her literary merits. 50*l*."

Poet, novelist, and writer on French rural life ('Who's Who,' 1901).

1894, June 19th (Earl of Rosebery).

MRS. KATHARINE S. MACQUOID.

"In consideration of her contributions to literature. 50*l*."

For list of works see 'Who's Who,' 1901.

1894, June 19th (Earl of Rosebery).

MISS ROSALIND HAWKER and MISS JULIOT HAWKER.

"In consideration of the literary merits of their late father, the Rev. Stephen Hawker. 50*l*."

Rev. Robert Stephen Hawker; born December 3rd, 1803; died August 15th, 1875 ('Chambers's Biographical Dictionary').

1895, January 8th (Earl of Rosebery).

MISS HESTER PATER and MISS CLARA PATER.

"In consideration of the literary merits of their late brother, Mr. Walter Pater. 100*l*."

Walter Pater; born August 4th, 1839;

educated at King's School, Canterbury; first wrote for the *Westminster Review*, January, 1857; obituary notice in the *Athenæum*, August 4th, 1894.

1895, January 26th (Earl of Rosebery).

MRS. MARIE EUGÉNIE HAMERTON.

"In consideration of the literary merits of her late husband, Mr. P. G. Hamerton. 100*l*."

Philip Gilbert Hamerton; born September 10th, 1834; died November 6th, 1894. See 'Chambers's Biographical Dictionary.'

1895, February 26th (Earl of Rosebery).

MR. WILLIAM WATSON.

"In consideration of the merit of his poetical works. 100*l*."

Born August 2nd, 1858; first verses appeared in the *Liverpool Argus*, 1875; collected poems published 1898 ('Who's Who,' 1901).

1895, May 16th (Earl of Rosebery).

MRS. EDITH L. PEARSON.

"In consideration of the literary merits of her late husband, Mr. Charles Henry Pearson. 100*l*."

Charles Henry Pearson (1830-94), Colonial Minister and historian. He prophesied the Yellow Peril ('D.N.B.,' vol. xlv.).

1897, June 2nd (Marquis of Salisbury).

MRS. ELIZABETH DICKENS.

"In consideration of the literary eminence of the late Mr. Charles Dickens, and of the straitened circumstances in which she has been left by the death of her husband, Mr. Charles Dickens, Jun. 100*l*."

'D.N.B.,' vol. xv.

1897, June 2nd (Marquis of Salisbury).

MRS. ROSE TROLLOPE.

"In consideration of the distinguished literary merits of her husband, the late Mr. Anthony Trollope, and of her straitened circumstances. 100*l*."

Anthony Trollope, 1815-82 ('D.N.B.,' vol. lvii.; 'Autobiography,' 2 vols., published 1883; and 'What I Remember,' by T. A. Trollope, 1887).

1897, December 15th (Marquis of Salisbury).

MISS JANET MARY OLIPHANT.

"In consideration of the literary eminence of the late Mrs. Oliphant. 75*l*."

Margaret Oliphant (*née* Wilson); born 1828; died at Wimbledon, June 25th, 1897. *Athenæum*, July 3rd, 1897, and 'Chambers's Biographical Dictionary.'

1898, April 23rd (Marquis of Salisbury).

MR. WILLIAM ERNEST HENLEY.

"In recognition of his literary merits, and of his inadequate means of support. 225*l*."

Born August 23rd, 1849; editor of the

National Observer, 1888-93, the *New Review*, 1893-98 ('Chambers's Dictionary' and 'Who's Who,' 1901).

1898, June 9th (Marquis of Salisbury).

THE REV. CANON DANIEL SILVAN EVANS.

"In recognition of his labours on the 'Welsh Dictionary,' and of his services to Welsh literature generally. 100*l*."

1899, June 14th (Marquis of Salisbury).

MISS ELIZA PATON HILL BURTON.

"In consideration of the services rendered to literature by her late father, Dr. John Hill Burton, especially in connexion with the history of Scotland. 65*l*."

John Hill Burton, 1809-1881. "His beginnings were humble, and most that he wrote cannot now be identified." For a time was editor of the *Scotsman*, and committed that journal to the support of free trade ('D.N.B.,' vol. viii. pp. 10-12).

1899, June 14th (Marquis of Salisbury).

MRS. MARIA MARGARET KINGSFORD.

"In consideration of the literary services of her late husband, Dr. William Kingsford, the Canadian historian. 100*l*."

1899, June 14th (Marquis of Salisbury).

MRS. MARIAN CHARLOTTE MALLESON.

"In recognition of the eminence of her late husband, Col. George Bruce Malleson, as an Indian and military historian. 100*l*."

Col. George Bruce Malleson; born May 8th, 1825; edited *Calcutta Review*, 1864-9 ('Chambers's Dictionary').

1899, June 14th (Marquis of Salisbury).

MR. JOHN PAYNE.

"In recognition of his literary work, especially in connexion with Oriental literature. 100*l*."

1899, August 18th (Marquis of Salisbury).

MR. ALFRED AUSTIN.

"As Poet Laureate. 200*l*."

Born at Headingley, Leeds, May 30th, 1835 ('Who's Who,' 1901).

1900, May 25th (Marquis of Salisbury).

MR. HERMAN CHARLES MERIVALE.

"In consideration of his literary work and of his straitened circumstances. 125*l*."

Born 1839; editor of *Annual Register*, 1870-1880 ('Who's Who,' 1901).

1900, May 25th (Marquis of Salisbury).

DR. JOHN MACKINTOSH.

"In consideration of his historical writings and researches. 50*l*."

'English Catalogue' (Sampson Low, Marston & Co.).

1901, February 13th (Marquis of Salisbury).

MRS. EMILY TRAILL.

"In consideration of the literary merits of her late husband, Mr. Henry Duff Traill. 75*l*."

Henry Duff Traill, 1842-1900. For the two and a half years previous to his death was editor of *Literature (Athenæum)*, February 24th, 1900).

SCIENCE.

1854, January 3rd (Earl of Aberdeen).

MISS MARGARET CHRISTINA MACGILLIVRAY.

"Daughter of the late Dr. Macgillivray.

In consideration of her late father's contributions to the service of natural history, and the destitute condition in which she was placed at his decease. 80*l*."

William Macgillivray's (1796-1852) first published note was on the occurrence of a walrus on the shore of Lewis in December, 1817 ('D.N.B.,' vol. xxxiv.).

1858, February 15th (Lord Palmerston).

MISS FANNY CRESSWELL PARIS.

"In consideration of the scientific acquirements of her father, the late Dr. Paris, the benefits he conferred by his addition to the knowledge of geology, and of her present scanty means. 150*l*."

1858, October 4th (Earl of Derby).

MISS JANET ARCHER.

"In consideration of the valuable contribution of her late father to the science of photography. 50*l*."

Frederick Scott Archer, 1813-57; inventor of the collodion process; first account published in the *Chemist*, March, 1851 ('D.N.B.,' vol. ii.).

1860, January 16th (Lord Palmerston).

MISS CLARINDA LARDNER (sister of Dr. Dionysius Lardner).

"In consideration of her late brother's labours in the cause of science, and of her scanty means. 125*l*."

Dionysius Lardner, 1793-1859 ('D.N.B.,' vol. xxxii.).

1861, April 19th (Lord Palmerston).

MRS. ELIZABETH ANNE HENFREY.

"On account of her husband the late Prof. Henfrey's contributions to anatomical and physiological botany. 50*l*."

Arthur Henfrey, 1819-59 ('D.N.B.,' vol. xxv.).

1862, June 19th (Lord Palmerston).

MISS MARIE JOSEPHINE BALY (now FAUVEL).

"In consideration of the late Dr. Baly's long career in the public service, and of the

merit of the scientific medical works of which he was the author. 100%."

William Baly, M.D., 1814-61 ('D.N.B.,' vol. iii.).

1862, June 19th (Lord Palmerston).

MISS JESSIE WILSON (now SIME).

"In consideration of the eminent services of the late Prof. George Wilson, of Edinburgh, as a public teacher and a scientific man. 100%."

George Wilson, 1818-59 ('D.N.B.,' vol. lxii.).

1868, February 14th (Earl of Derby).

MISS JANE BARNARD.

"Niece of the late Prof. Faraday. In consideration of the services rendered by him to chemical science. 150%."

Michael Faraday, 1791-1867 ('D.N.B.,' vol. xviii.).

1868, March 31st (Benjamin Disraeli).

LADY BREWSTER.

"In consideration of the eminent services rendered to science by her late husband, Sir David Brewster. 200%."

Sir David Brewster, 1781-1868 ('D.N.B.,' vol. vi.).

1869, April 5th (W. E. Gladstone).

MRS. MATILDA CURTIS.

"In consideration of the scientific attainments of her late husband, Mr. John Curtis, and of the merit of his works on entomology. 90%."

Author of 'British Entomology,' Lovell Reeve, 1862; 'British Beetles,' Bell, 1863; 'Farm Insects,' Van Voorst, 1883 (Sonnenschein's 'Best Books').

1870, April 12th (W. E. Gladstone).

LADY HENRIETTA GRACE BADEN-POWELL.

"In consideration of the valuable services to science rendered by her husband during the thirty-three years he held the Savilian Professorship of Geometry and Astronomy at Oxford. 150%."

1880, June 19th (W. E. Gladstone).

MRS. CHARLOTTE M. J. BROWN.

"In consideration of the services rendered to science by her husband, the late Mr. J. A. Brown, F.R.S. 75%."

1881, February 5th (W. E. Gladstone).

MR. ALFRED RUSSEL WALLACE.

"In recognition of his eminence as a naturalist. 200%."

Sonnenschein's 'Best Books.'

1888, June 13th (Marquis of Salisbury).

MRS. KATHARINE STEWART.

"In recognition of the services rendered to

science by her late husband, Prof. Balfour Stewart, and of her destitute condition. 50%."

Balfour Stewart, 1828-87 ('D.N.B.,' vol. liv.).

1888, February 11th (Marquis of Salisbury).

MRS. SALLIE DUFFIELD PROCTOR (now SMITH).

"In consideration of the service rendered to the cause of science by her late husband, Mr. R. A. Proctor, B.A., and of her inadequate means of support. 100%."

Richard Anthony Proctor, 1837-88 ('D.N.B.,' vol. xli.).

1888, March 3rd (Marquis of Salisbury).

MRS. BLANCHE GERTRUDE GUTHRIE.

"In consideration of the eminence of her late husband, Prof. F. Guthrie, F.R.S., as a physicist, and of her inadequate means of support. 50%."

Frederick Guthrie, 1833-86. In 1870 he discovered the remarkable phenomenon of "approach caused by vibration" ('D.N.B.,' vol. xxiii.).

1890, March 11th (Marquis of Salisbury).

DR. WILLIAM HUGGINS, LL.D.

"In recognition of his services to science, and in consideration of his inadequate means of support 150%."

Born 1824, K.C.B. 1897, President Royal Society 1900-1 ('Who's Who,' 1901).

1890, May 24th (Marquis of Salisbury).

MRS. JANE ELEANOR WOOD.

"In recognition of the services of her late husband, the Rev. J. G. Wood, to natural history, and in consideration of her inadequate means of support. 50%."

Sonnenschein's 'The Best Books.'

1890, May 24th (Marquis of Salisbury).

MISS ROSE EMERICA BERKELEY, MISS MARGARET ANNABEL BERKELEY, MISS CHARLOTTE SELINA MARGARET BERKELEY, and MISS RUTH ELLEN BERKELEY.

"In recognition of their late father's (the Rev. M. J. Berkeley, F.R.S.) services to botany, and in consideration of their inadequate means of support. 80%."

Sonnenschein's 'The Best Books.'

1892, January 2nd (Marquis of Salisbury).

MRS. CAROLINE EMMA CARPENTER.

"In consideration of the services rendered by her late husband, Dr. Philip Herbert Carpenter, F.R.S., to science, and of the sad circumstances in which she has been left by his death. 100%."

Rev. Philip Herbert Carpenter, born at Bristol 1819. Died at Montreal 24th of May,

1877. Bought a vast collection of fourteen tons of shells in Liverpool for 50*l.*, 1855. A full report on these occupies 209 pages of the British Association Report for 1856 ('Modern English Biography,' by F. Boase, 1892).

1892, January 2nd (Marquis of Salisbury).

DR. GEORGE GORE, F.R.S.

"In consideration of his services to chemical and physical science. 150*l.*"

Born 1826 at Bristol; entirely self-educated after the age of twelve; elected Fellow of the Royal Society, 1865; LL.D. of Edinburgh, 1877; chief subjects electro-chemistry, electro-metallurgy, and chemistry ('Men and Women of the Time').

1892, June 20th (Marquis of Salisbury).

MRS. JEANIE GWYNNE BETTANY (now KERNAHAN).

"In consideration of the services rendered to the spread of scientific knowledge by the numerous writings of her husband, the late Mr. G. T. Bettany, M.A., and of her destitute condition. 50*l.*"

Athenæum, December 5th, 1891; Sonnenschein's 'The Best Books.'

1894, June 19th (Earl of Rosebery).

MR. JOHN BEATTIE CROZIER.

"In consideration of his philosophical writings and researches. 50*l.*"

1898, April 29th (Marquis of Salisbury).

Second grant. 50*l.*

Sonnenschein's 'The Best Books.'

1894, June 19th (Earl of Rosebery).

MR. SAMUEL ALFRED VARLEY.

"In consideration of his services to electrical science. 50*l.*"

1896, June 2nd (Marquis of Salisbury).

Second grant. 50*l.*

1895, June 18th (Earl of Rosebery).

MR. ALEXANDER BAIN.

"In consideration of his services in the promotion of mental and moral science. 100*l.*"

Born 1818 at Aberdeen; filled Chair of Logic there 1860 to 1881 ('Chambers's Biographical Dictionary').

1895, August 9th (Marquis of Salisbury).

MRS. HENRIETTA ANNE HUXLEY.

"In consideration of the eminent services of her late husband, the Right Hon. Thomas Henry Huxley, to science, literature, and education. 200*l.*"

Thomas Henry Huxley; born May 4th, 1825; died June 29th, 1895 (*Athenæum*, July 6th, 1895).

1896, February 6th (Marquis of Salisbury).

MR. JAMES HAMMOND.

"In recognition of his merits as a mathematician. 120*l.*"

1896, March 5th (Marquis of Salisbury).

MR. OLIVER HEAVISIDE.

"In consideration of his work in connexion with the theory of electricity. 120*l.*"

1896, June 9th (Marquis of Salisbury).

MRS. FANNY HIND.

"In consideration of the services of the late Dr. John Russell Hind, F.R.S., Superintendent of the Nautical Almanac Office, to the science of astronomy. 70*l.*"

John Russell Hind; born May 12th, 1823; studied astronomy from the age of six; President of Royal Society, 1880 ('Men of the Time').

1896, June 2nd (Marquis of Salisbury).

MISS FRANCES ELIZABETH DOBSON, MISS MARY DOBSON, and MISS JULIA DOBSON.

"In recognition of the important services rendered by their brother, the late Surgeon-Major George Edward Dobson, M.A., F.R.S., to zoological science. 75*l.*"

George Edward Dobson; born September 4th, 1844 ('Men of the Time').

MRS. MARGARET ANNE HOUGHTON.

"In consideration of the literary and scientific work of her husband, the late Rev. William Houghton. 50*l.*"

Sonnenschein's 'The Best Books.'

1897, June 2nd (Marquis of Salisbury).

MR. AUGUSTUS HENRY KEANE, F.R.G.S.

"In consideration of his labours in the field of ethnology. 50*l.*"

1898, June 9th (Marquis of Salisbury).

DR. WILLIAM CHATTERTON COUPLAND.

"In consideration of his labours as a writer upon philosophical subjects. 50*l.*"

1899, June 14th (Marquis of Salisbury).

MRS. LUCIE KANTHACK.

"In consideration of the eminent services rendered to science by her late husband, Dr. Alfred A. Kanthack, Professor of Pathology in Cambridge University. 60*l.*"

1899, August 18th (Marquis of Salisbury).

MR. THOMAS WHITTAKER.

"In consideration of his philosophical writings. 50*l.*"

1900, May 25th (Marquis of Salisbury).

MR. ROBERT TUCKER.

"In consideration of his services in promoting the study of mathematics. 40*l.*"

1901, February 13th.

MRS. AUGUSTA MARY FREDERICA CORY.

"In recognition of the self-devotion of her late husband, Dr. Robert Cory, who ruined his health by a medical experiment made in the public interest. 100l."

FINE ARTS.

1852, September 2nd (Earl of Derby).

MRS. JANE PUGIN.

"Wife of Welby Pugin, Esq. In consideration of her husband's eminence as an architect, and the distressed situation in which his family are placed, from his inability, in consequence of illness, to pursue his profession. 100l."

For Pugin biographies see 'D.N.B.,' vol. xlvi.

1868, November 17th (Benjamin Disraeli).

MRS. ELLEN THOMAS.

"In consideration of the attainments of her late husband, Mr. George H. Thomas, as an artist. 100l."

George Housman Thomas, 1824 - 68 ('D.N.B.,' vol. lvi.).

1875, June 19th (Earl of Beaconsfield).

MRS. FRANCES PHILIP.

"In consideration of the services rendered to art by her late husband, John Birnie Philip, the sculptor. 100l."

John Birnie Philip, 1824-75 ('D.N.B.,' vol. xlv.).

1877, March 10th (Earl of Beaconsfield).

MRS. FRANCES MARY NOBLE.

"In recognition of the services rendered to art by her husband, the late Mr. Matthew Noble, sculptor. 150l."

Matthew Noble, 1818-76 ('D.N.B.,' vol. xli.).

1877, June 13th (Earl of Beaconsfield).

MISS MARY ANN PARRIS.

"In recognition of the services rendered to art by her father, the late Mr. Edmund Thomas Parris. 100l."

Edmund Thomas Parris, 1793-1873 ('D.N.B.,' vol. xliii.).

1878, June 19th (Earl of Beaconsfield).

MRS. HARRIET AGNES WORNUM.

"In recognition of the services of her late husband, Mr. Ralph Nicholas Wornum, Keeper and Secretary of the National Gallery, author of various works of art. 100l."

Ralph N. Wornum, 1812-77 ('D.N.B.,' vol. lxiii.).

1879, June 19th (Earl of Beaconsfield).

MRS. HENRIETTA MARY ADA WARD.

"In recognition of the services rendered

to art by her late husband, Edward Matthew Ward, R.A. 100l."

Edward Matthew Ward, 1816-79, historical painter ('D.N.B.,' vol. lix.).

1880, March 16th (Earl of Beaconsfield).

MISS MILLICENT FLORA LOUISA MACLEAY.

"In consideration of the services rendered to art by her father, the late Mr. Kenneth MacLeay, a life visitor of the Royal Scottish Academy. 100l."

Kenneth MacLeay the younger, 1802-78.

1884, December 18th (W. E. Gladstone).

MISS CHARLOTTE RAE BURN and MISS CAROLINE J. RAE BURN.

"In consideration of the merit of their grandfather, Sir Henry Raeburn, as an artist. 80l."

1885, September 16th (Marquis of Salisbury).

MISS ADELINE AMY LEECH.

"In consideration of the merits of her brother, the late Mr. John Leech, as an artist. 25l."

John Leech, 1817-64 ('D.N.B.,' vol. xxxii.).

1887, November 29th (Marquis of Salisbury).

Second grant. 10l.

1892, August 23rd (Marquis of Salisbury).

Third grant. 35l.

1888, January 4th (Marquis of Salisbury).

MRS. EUGENIA MOIRA.

"In recognition of the eminence of her late husband as a miniature painter, and of her destitute condition. 25l."

1889, March 5th (Marquis of Salisbury).

MRS. MARIA JANE GRAVES.

"In consideration of the services of her late husband, the Rev. James Graves, to archaeology and to the early history of Ireland, and of her inadequate means of support. 50l."

The Rev. James Graves died on the 20th of March, 1886. Short notice by Dr. Creighton, *Athenæum*, March 27th, 1886.

1889, March 5th (Marquis of Salisbury).

MISS ELIZABETH GERTRUDE BIRCH and MISS JULIANA FRANCES BIRCH.

"In consideration of the services of their late father, Dr. S. Birch, as an archaeologist, and of their destitute condition. 100l."

Dr. Samuel Birch, 1813-85 (*Athenæum*, January 2nd, 1886).

1889, April 16th (Marquis of Salisbury).

MR. W. CAVE THOMAS.

"On account of his personal service to the Royal Family, and in consideration of his services to art, and of his destitute condition. 50l."

1890, May 24th (Marquis of Salisbury).

MRS. HENRIETTA ELIZABETH WOOD.

"In recognition of the labours of her late husband, Mr. J. T. Wood, at Ephesus, of his services to archaeology, and in consideration of her inadequate means of support. 75*l*."

John Turtle Wood (1821-90) published 'Discoveries at Ephesus,' 1877 (*Athenæum*, April 5th, 1890).

1891, May 2nd (Marquis of Salisbury).

MRS. CLARA MARGARET REDFERN.

"In consideration of the services of her late husband, Mr. James Redfern, sculptor, to art, and of her inadequate means of support. 100*l*."

James Frank Redfern, 1838-76 (Redgrave's 'Dictionary of Painters'; 'D.N.B.', vol. xlvii.).

1891, June 10th (Marquis of Salisbury).

MR. HARRISON WEIR.

"In recognition of his merits as an artist, and in consideration of his inadequate means of support. 100*l*."

Harrison William Weir, born May 5th, 1824 ('Men of the Time').

1892, November 29th (W. E. Gladstone).

MR. ROBERT BROWN, Jun.

"In consideration of his merits as a student of archaeology. 100*l*."

'The Unicorn: a Mythological Investigation,' Longman, 1882 (Sonnenschein's 'The Best Books').

1897, June 2nd (Marquis of Salisbury).

MISS MAY MARTHA MASON and MRS. MARY CAROLINE FLORENCE WOOD.

"In recognition of the originality and merit of the work of their father, the late Mr. George Mason, in painting. 60*l*."

George Heming Mason, 1818-72 ('D.N.B.', vol. xxxvi.).

1899, June 14th (Marquis of Salisbury).

MRS. HANNAH MARIA BATES.

"In consideration of the merits of her late husband, Mr. Harry Bates, A.R.A., as a sculptor. 60*l*."

1899, June 14th (Marquis of Salisbury).

MR. EDWARD DALZIEL.

"In consideration of his services to wood engraving and the art of illustration. 100*l*."

1899, June 14th (Marquis of Salisbury).

MRS. ANNIE MATILDA GLEESON WHITE.

"In consideration of the services rendered to art by her late husband, Mr. Joseph Gleeson White. 35*l*."

A catalogue of books from the library of Gleeson White, together with a bibliography,

and a tribute to his memory by Prof. York Powell, of Christ Church, Oxford, with portrait, was published by A. Lionel Isaacs, 1899.

1899, August 18th (Marquis of Salisbury).

MISS MARGUERITA HOGAN, MISS KATE HOGAN, and MRS. SUSAN MACSWINEY.

"In consideration of the merits of their late father, Mr. John Hogan, as a sculptor, and of their inadequate means of support. 99*l*."

John Hogan, 1800-1858. A portrait of him appeared in the *Dublin University Magazine* in 1850 ('D.N.B.', vol. xxvii.).

1900, March 13th (Marquis of Salisbury).

MRS. EUPHEMIA HILL MACALLUM.

"In consideration of the merits of her late husband, Mr. Hamilton Macallum, as a painter, and of her inadequate means of support. 100*l*."

'English School of Painting,' by Ernest Chesneau (Cassell, 1885).

1901, February 13th (Marquis of Salisbury).

MRS. HARRIETTA LOUISA STEVENSON.

"In consideration of the eminence of her late husband, Mr. Robert Alan Mowbray Stevenson, as an art critic. 100*l*."

Robert Alan Mowbray Stevenson (1847-1900), cousin of Robert Louis Stevenson. His great work was a monograph on the art of Velasquez (*Athenæum*, April 21st, 1900).

DRAMA.

1854, January 3rd (Earl of Aberdeen).

MISS MARIA TERESA KENNEY (now LECROSNIER).

"Daughter of the late James Kenney, Esq. In consideration of his literary talent. 40*l*."

James Kenney (1780-1849), dramatist, was born in Ireland. He was a frequent guest at Samuel Rogers's breakfasts, and in 1822 he entertained Charles Lamb and his sister at Versailles. He was the author of 'Sweethearts and Wives.' He married Louisa, daughter of Louis Sebastian Mercier, the French critic, and received the pension which is now continued to the daughter ('D.N.B.', vol. xxxi. p. 8).

1890, May 24th (Marquis of Salisbury).

MRS. CAROLINE BLANCHARD.

"In consideration of the services of her late husband, Mr. Edward L. Blanchard, to dramatic literature, of her own work with regard to colonial emigration, and of her inadequate means of support. 50*l*."

Edward Laman Blanchard, 1820-89 (*Athenæum*, September 7th, 1889).

JOHN C. FRANCIS.

(To be continued.)

NEWBERY THE BOOKSELLER, JAMES'S POWDERS, AND OLIVER GOLDSMITH.

BROWSING around the "no man's land" of my library, I have found a curious document which should, I think, be deposited in the British Museum or in the library of some bibliophile who makes a speciality of the Newbery publications or of Goldsmith, but which should first be noted in the encyclopædic pages of 'N. & Q.' I seem to have acquired it from some bookseller, whose catalogue description of it runs as follows:—

"The Original (Autograph MS.) Account-Book of F. Newbery, Bookseller in St. Paul's Churchyard, as Agent for the sale of Dr. R. James's Fever Powders and Pills, from Feb., 1768, to July, 1798, original MSS. with the signatures of R. and F. Newbery to the various accounts. Woodcut of John Newbery receiving Goldsmith on the Introduction of Dr. Johnson, and cuttings inserted, cr. 8vo."

The first page is occupied by a florid autograph of "Francis Newbery, Junr"; the third by the woodcut above mentioned, printed on card; and the fourth by two advertisements, cut from contemporary newspapers, of "Dr. James's Powder for Fevers, the Small Pox, Measles, Pleurisies, Quincies [*sic*], Acute Rheumatisms, Colds, and all Inflammatory Disorders," with full descriptions of the qualities of this celebrated nostrum. The first of these is dated (in MS.) 1751, and the second (in print) 14 June, 1763.

The first entry records the receipt by "Robt Newbery," on 19 February, 1768, of "Twelve Gross Powder," of the value of 12*l*. The sale appears to have been enormous, the first page recording the delivery to Newbery, between February and October, of ninety-nine gross of powders. The receipts are signed by Robert and Francis Newbery and various of their clerks, and on 17 March, 1772, the account is "Settled and Ballanced in full to Janry, 1772," and signed by Dr. James and "Francis Newbery Junior." These "settlements" appear in 1773 and 1774, and at this point two sheets of paper are inserted bearing the following observations in the handwriting of Dr. James:—

Death of Oliver Goldsmith,
April 4th, 1774.

On the afternoon of Friday the 25th of March he took to his bed, and at eleven o'clock at night a Surgeon Apothecary named Hawes, whom Goldsmith was in the habit of consulting, was sent for. He found Goldsmith complaining of violent [*sic*] pains, extending over all the forepart of his head; his tongue moist, his pulse at ninety, and his mind made up that he should be cured by James's [*sic*] fever-powders. He had derived such benefit from this fashionable medicine in previous attacks, that it seems to have left him with an [*sic*] obstinate a

sense of its universal efficacy, as Horace Walpole had, who swore he should take it if the house was on fire. Mr. Hawes saw at once that such a remedy would be dangerous, and he implored him not to think of it.

For more than half an hour he sat by the bed-side urging the probable danger: but unable to prevail him [*sic*] to promise that he would not resort to it. Hawes after great difficulty got his permission to send for Dr. Fordyce, who, arriving soon after Hawes had left, seems to have given Goldsmith a warning against the fever-medicine as strong, but as unavailing. Hawes sent medicine and leeches, and in the hope that Fordyce would succeed, did not send the fever-powders. The leeches were applied, the medicine rejected, and the lad who brought them was sent back for a packet of the powders.

Such is the narrative of Hawes: which there is no ground for disputing. Other facts appeared in formal statements subsequently published by Francis Newbery, to vindicate the fame of the medicine.

As soon as Goldsmith took the powder sent him from the surgery of Hawes, he protested it was the wrong powder, was very angry with Hawes, and threatened to pay his bill next day, and dispatched Eyles (his servant) for a fresh packet from Newbery's. In the afternoon and night of Saturday, two of the fresh powders were administered. The nurse was sent for another apothecary, who came, but declined to act as matters stood.

Such is the substance of the evidence of the servants.

The statement breaks off here, and the powder accounts continue. I have not the 'D.N.B.' at hand, but this relation curiously amplifies that given in the 'Encyclopædia Britannica,' which merely records that by prescribing for himself Goldsmith aggravated his malady, and died on 3 April, 1774. Chambers ascribes his death mainly to his insistence upon taking James's powders. The 'Life' prefixed to the Aldine edition of his poems gives an outline of the above story, referring for further details to the *Monthly Review*, 1774, vol. i. p. 404, and a pamphlet by Mr. Hawes purporting to set forth the facts. A more detailed account appears in the introduction to Routledge's 'Complete Works of Oliver Goldsmith' (London, 1890), but it is extremely interesting to have Dr. James's autograph account of the matter. Mr. Charles Welsh gives a very interesting account of the relations existing between the Newberys and Dr. James in his 'Bookseller of the Last Century' (London, 1885), and of the death of Goldsmith under the circumstances recorded; and Mr. Welsh speaks *ex cathedra* as a member of the firm of "Griffith, Farran, Okeden & Welsh, successors to Newbery & Harris," and consequently in command of such documents as may exist bearing upon this matter.

The account-book continues in the same

form, the "settlements" being carried on in the same way until we come to the entry :—

April 4th, 1777. Settled and balanced this Account in full to the late Dr. James's Decease, viz: to March 23rd, 1776.

Fleming Pinkstar }
Fras Newbery Junr }
Exors of Dr. James }
Fras Newbery Junr.

An account of this Mr. Pinkstar occurs in Mr. Welsh's book (pp. 138-9). The settlement for 1778 is signed by Francis Newbery and "Robert Harcourt James," presumably a son or brother of the doctor; and after 1781 Francis Newbery drops the "junr" after his name.

My volume ends in January, 1798, when the accounts are stated in the writing of R. H. James to be "Entered in New Book."

As I have said above, I think this volume should be deposited in some national collection, and I invite suggestions on the subject.

EDWARD HERON-ALLEN.

[Goldsmith died at a quarter to 5 A.M. on Monday, 4 April, 1774 (Forster's 'Life,' ii. 422). See also Mr. WELSH's query, 'Goldsmith's Publishers,' p. 15.]

SHAKESPEARIANA.

'OTHELLO,' II. i. 60-65 (9th S. ii. 403; vi. 364).—MR. E. M. DEY at the latter reference does not do me the honour to make any reference to my somewhat elaborate proof that "tire" in the passage under review means *attire*, though this is the meaning of the word which he himself adopts. Whether this is perfect courtesy on the part of a comparatively new recruit to a veteran (at least in age) is for others, not for me, to judge. I learn from him, as he had learnt it and some other things from a *variorum* which I am not privileged to possess, that in my quite independent conclusion I had been anticipated by Steevens. While I am always glad to learn that I am not alone in any opinion, I am too old to care for mere names, however famous, and like to be told the ground of any man's opinion as well as the opinion itself.

Grant that "tire" means *attire*, which I think I fully proved, it is impossible to retain either the *ingeniuer*, or *ingeniuer*, of the folios, or the *ingener* of modern texts. It will not do to take this word from one critic, that word from another, and so on; then, piecing them together, attire Shakespeare in a Joseph's coat of ill-matched colours.

Though I still think Cassio's language inflated, I was not sorry, after my last note was written, to come upon "interior" in the sense of *soul* in Carlyle's translation of

Goethe's 'Wilhelm Meister.' The passage in which it occurs is as follows :—

"Among the many things which have been tried for giving some repairs to the exterior [the body], which often fails far sooner than the interior [the soul], there are in fact several invaluable recipes," &c.—Popular edition, vol. iii. p. 88.

The question of inflated language apart, Cassio made use of a quite legitimate metaphor when (as I read and explain the text) he spoke of Desdemona *attiring her soul* in ideal excellence. Thus St. Paul writes to the Colossians (iii. 12), "Put on [*i.e.*, clothe yourselves with (*ἐνδύσασθε*)] kindness, humility, meekness, long-suffering," &c. St. Peter speaks of women adorning themselves with "the incorruptible apparel of a meek and quiet spirit" (1 Peter iii. 4, R.V.). Perhaps Shakespeare's "essential vesture of creation" is St. Peter's *ἄφθαρτον ἱμάτιον*.

Cassio represents Desdemona as realizing the Greek ideal of excellence, *καλοκάγαθος*, fair as she was good, and good as she was fair; in beauty of form, much more in essential excellence, beyond the description of the most skilful pens. Though unconscious of gross contradiction, some corrupters of the text have discovered some wonderful *ingener* who was equal to the task.

As is well known, in line 65 there is a seemingly irreconcilable difference between the First Quarto (1622) and the First Folio (1623). The difference is wholly irreconcilable if we accept as genuine the line as in the Folio it has come down to us. In vain do we search for anything having the remotest resemblance either in form or in meaning between the "Does beare all Excellency" of the Quarto and the "Dos tyre the Ingeniuer" of the Folio.

I now ask readers to contrast ll. 64, 65 as we find them in the Quarto with my reading of the lines in the Folio :—

And in the essential vesture of creation
Does bear all excellency.

And in the essential vesture of creation
Does tire the *interior*.

Is there no resemblance in meaning here? Most decidedly I think there is; only the two editions have, so to speak, played at cross-purposes with the two lines. "The essential vesture of creation" in the Quarto is the spiritual nature (answering to the "interior" in the Folio), which is said to "bear all excellency"; "the essential vesture of creation," in which in the Folio "the interior" is said to be attired, is the "all excellency"—the ideal excellence—of the Quarto. Otherwise, Desdemona, in the essential vesture of creation—her spiritual nature, her soul—bears all

excellency (Quarto). Desdemona, in the essential vesture of creation—ideal excellence—attires the interior, her soul (Folio).

In conclusion I may be allowed to repeat from my former note that my proposed emendation, "interiour" (First Folio's way of spelling the word) for *ingeniuer*, necessitates a change only of three letters. R. M. SPENCE, D.D.

'TEMPEST,' II. i. 269-70.—

Ant. And how does your content
Tender your own good fortune?

Antonio has just said, "O that you bore the mind that I do!"—that is, an ambitious mind. He now asks, paraphrasing II. 269 and 270, In what respect does contentment with your position offer advancement of your fortunes or show regard for your own interests?

E. MERTON DEY.

'TEMPEST,' IV. i. 2-4.—

Pros. For I
Have given you here a third of mine own life,
Or that for which I live.

In the line "Or that for which I live" Prospero has given us a key to the meaning of "a third of mine own life." Since he lives for Miranda, the years of her life are virtually those of his own, and the span of her life covers a number of years about a third of his own age.

E. MERTON DEY.

'MUCH ADO ABOUT NOTHING,' V. iii. 19-21.

Graves yawne and yeeelde your dead,
Till death be uttered,
Heavenly, heavenly.

So runs the Folio; the Quarto, which is generally followed, had previously given the last line as "Heavily, heavily." If it can be shown that the Folio variation is an improvement, there will be a strong presumption that it is due to the poet's revision.

Now the words "Heavily, heavily," have just been used in connexion with the groans of the living (II. 17-18), and I think it will be generally conceded that their repetition falls somewhat flatly, if we can bring ourselves to read the passage as though for the first time.

What has led to the adoption of the Quarto reading, notwithstanding this flatness, has probably been the failure to grasp the meaning of the expression "Till death be uttered," which, I submit, furnishes an instance of that idiom whereby a verb used as a neuter verb is conjugated with "to be" instead of "to have" (see Schmidt's 'Lexicon,' *sub voce* 'Be,' ii. 2 f., and Abbott's 'Shakespearean Grammar,' § 295). It also seems quite legitimate to regard "death" as an instance of the use of the abstract for the concrete, summing up the whole class of the dead by their

common property. We may then take "Till death be uttered" as equivalent to "Till all the dead have given utterance," the dead being called upon to deliver themselves of their share in the universal lamentation. If we adopt this line of interpretation, what could be more felicitous than the application of the description "Heavenly, heavenly," to the ghostly threnody of the departed spirits as contrasted with the grosser effusions of the earthly mourners? And we are thus happily rid of the flatness of the Quarto reading, which no explanation of the passage I have hitherto seen has availed to dispel.

ALFRED E. THISELTON.

ROBERT SHERBORNE, BISHOP OF CHICHESTER, 1508-36. — In Mr. Kirby's 'Winchester Scholars,' p. 77, "Robert Shyrborn" of Sherborne, appears as a scholar elected in 1465, and the note to his name correctly identifies him with this bishop. It is strange, therefore, that the 'Dict. Nat. Biog.,' vol. lii. p. 69, refers to Mr. Kirby in support of the untenable suggestion that the bishop was not educated at Winchester. It would have been better to refer to him as overthrowing the view, which the 'Dictionary' tentatively adopts, that the bishop was born in 1440. This view is based upon the statement in Le Neve's 'Fasti' (ed. Hardy, vol. i. p. 248) that the bishop died (in 1536) at the age of ninety-six. As the bishop went to Winchester in 1465, and to New College, Oxford, in 1472, Wood ('Ath. Oxon.,' third edition, vol. ii. p. 746) was evidently nearer the mark in putting the bishop's age at death at eighty-six. In this matter the 'Dictionary' seems to have been misled in part by another error in Le Neve's 'Fasti' (vol. ii. p. 411), which the 'Dictionary' adopts in stating that Robert Sherborne became prebendary of Mora on 17 March, 1468/9. Mr. Hennessy gives the date of his appointment to this prebend as 17 March, 1496/7 ('Nov. Rep. Eccles. Paroch. Londin.,' p. 38). H. C.

"A FEEDING STORM."—Writing from Edinburgh to Morritt of Rokeby, on 21 January, 1815, Sir Walter Scott says the weather in Midlothian "seems setting in for a *feeding storm*," and adds the explanation that the name is given "when the snow lies so long that the sheep must be fed with hay." Sir Walter Scott's knowledge of country life was so wide and exact that it would be bold to differ from him without hesitation. It may, perhaps, be permissible to mention an individual impression even against a statement with authoritative credentials of the

highest order. A "feeding storm" is recognized in Scottish districts that are not specially pastoral in character, and the meaning that seems to be attached to it in such places is that of a lingering period of snowy weather, when the snow actually on the ground is increased or fed by intermittent falls. This is, no doubt, the kind of weather that necessitates "hand-feeding," as flock-masters call the tedious process of giving their animals artificial supplies, and so far the non-pastoral usage and Sir Walter Scott's definition are at one. At the same time the former overlaps, and indeed includes, the latter, just as it does another, which attributes the name "feeding storm" to the well-known voracious habit of birds in immediate anticipation of a prolonged visitation of snow.

THOMAS BAYNE.

"A BAD DAY AND A WORSE."—The old gossips still use hundreds of unrecorded sayings. One of them who has been "on the soil" here for seventy years, talking of the shortcomings of a friend, a neighbour, said of her, "Ah! she'll have a bad day and a worse," meaning that she would come to grief, and worse.

THOS. RATCLIFFE.

Workshop.

"THREE ACRES AND A COW."—I am not aware that this celebrated political catchphrase, used first, I believe, in the House of Commons by Mr. Jesse Collings, has been traced to its source, or at any rate its probable source—that is, the following passage from Sir John Sinclair's 'Code of Agriculture' (fifth edition, 1832, Appendix 2, 'On Cottagers keeping Cows and the Establishment of Parochial Dairy Farms,' p. 50):—

"In order to promote so useful a measure, I was induced to draw up a plan for enabling a cottager to keep a cow on the produce of a small portion of *arable land*. It was there stated that three statute acres and a quarter of good arable land, worth from 20s. to 30s. per acre, would be sufficient, and a course of crops was pointed out for the management of this little farm. Such a plan was found might answer where the labourer was peculiarly intelligent and industrious, and pursued what may be called the *field gardening* husbandry of Flanders, but could not be adopted as a general system. It has never, therefore, been prosecuted to any extent."

Those interested in the subject may like to know that the plan referred to was contained in a volume of 'Miscellaneous Essays,' published by Sir John Sinclair in 1802.

JAMES HOOPER.

[See 8th S. xi. 365, 432, 475, 517; xii. 57.]

PALL MALL.—The following notice relating to Pall Mall is copied from the Order Book

of General Monck. The volume contains a few passes and orders dated after the Restoration, appended to the full daily record of orders issued by him prior to that event. It is in Worcester College library (Clarke MS. xlix. fo. 155b):—

"26 April, 1662.—Order, that wheras there are divers persons doe presume to come and play in his Majesty's Pall-Mall in S. James's Parke without the leave or approbation of the keeper of the said Pall-Mall, itt is his Majesty's pleasure and command, that hereafter noe person or persons whatsoever shall play in the said Pall-Mall without the licence of Lawrence Du-puy Esq. keeper of the said Pall Mall, and that noe persons shall after play carry their malls out of S. James's Parke without leave of the said keeper, butt shall carry them to bee kept in the house appointed for that purpose. And all officers or souldiers who shall command or keepe the guards in S. James's Parke are to bee assisting to Mr. Du-puy in the observance of this order."

C. H. FIRTH.

JAPANESE NAMES.—I see the manager of the Criterion, in announcing the season of Japanese plays, calls the principal actor Otojiro Kawakami. This is presumably out of deference to our insular prejudices, as the Japanese way of writing it would be just the reverse, Kawakami Otojiro, surname first and "Christian" name second. Japanese "Christian" names indicate by their termination the order of birth of the children of a family, ending in *-taro* for an eldest son, in *-jiro* for a second son, in *-saburo* for a third, and so on down to *-juro* for a tenth. Gentaro means *Gen-first-male*, Otojiro means *Oto-second-male*. These terminations are also used alone as "Christian" names, without prefix. Thus Saburo is equivalent to the classical Tertius. Eida Saburo, a name well known to collectors of Japanese works of art, might be translated Tertius Eida.

JAS. PLATT, Jun.

DAHLIA AND FUCHSIA.—These names are sometimes misspelt and frequently mispronounced owing to neglect of their origin. If we bear in mind that they commemorate two botanists, Dahl and Fuchs, we shall not give the name-sound to the *a* in dahlia, nor pronounce fuchsia as if the *c* were absent. Flower-names like bougainvillia and poinsettia, derived from those of Frenchmen, have suffered less; and so have deutzia and kalmia, though from Germans.

ISAAC TAYLOR.

THE PRICE OF INK, 1288.—Historical students may remember that the 'Dialogus de Scaccario' states (book i. chap. iii.) that in Michaelmas term two shillings are due for ink for either exchequer for the whole year,

"quos sibi de antiquo jure vindicat sacrista majoris Ecclesie Westmonasterie" (in Stubbs's 'Select Charters,' 1895, p. 175). The price of ink a century after the composition of the 'Dialogus' was much higher, and the supply of it was in the hands of another official; for in the Rotulus Memorandum of Easter term, 16 Edward I. (Issue Roll, Pells, No. 40), is the entry, "Precentori Westmonasteriensi pro incausto de dimidio anno xl. d. liberat. eidem." Q. V.

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.

"KENTISH FIRE."—Will any readers of 'N. & Q.' tell us what is meant exactly by this expression? Various and somewhat contradictory statements have come under our notice, and in newspapers remote from Kent it is perhaps often used vaguely for any sort of stormy applause. The term is usually said to have originated in reference to meetings held in Kent in 1828-9 in opposition to the Catholic Relief Bill; is there evidence of this? As the part of the 'Dictionary' including this is now in revise, early replies are asked.

J. A. H. MURRAY.

Oxford.

[See 2nd S. i. 182, 423; viii. 278.]

GOLDSMITH'S PUBLISHERS.—I am desirous of obtaining as much information as possible about the various publishers of Goldsmith's works: Griffiths, the bookseller, the sign of "The Dunciad," in Paternoster Row; J. Wilkie, at "The Bible," in St. Paul's Churchyard; Pottinger, the publisher of the *Busybody*; Thomas Davis; Payne, of Paternoster Row; Griffin, of Fetter Lane; Benjamin Collins, of Salisbury; Kearsley, who published 'Retaliation.' I am, of course, familiar with the Newberys, of whom I published an account in my 'Bookseller of the Last Century' (1881). If any of your correspondents can direct me to sources of information about any of the eighteenth-century publishers I have named above, I shall be extremely obliged.

CHAS. WELSH.

110, Boylston Street, Boston, U.S.

[A life of Thomas Davies (not Davis) is in the 'D.N.B.' Consult Nichols's 'Literary Anecdotes.']

ANTOINE DE LAFOSSE IN ENGLAND.—Is there any proof that the French playwright Antoine de Lafosse lived in England during

his early life? Ozell in the preface to his translation of 'Manlius Capitolinus' says that Lafosse studied at Oxford, and Reed ('Biographia Dramatica,' vol. iii.) repeats the statement. G. H. G.

[No mention of Lafosse appears in Mr. Foster's 'Alumni Oxonienses,' nor do French dictionaries of biography refer to his visit.]

"IN THE DAYS WHEN WE WENT GIPSYING."
—Will some one kindly send me the words of the old song,

In the days when we went gipsying,
A long time ago,

or at least tell me where I can find them? In case I should receive several copies from one and another, will the senders be so good as to accept a general acknowledgment in 'Notices to Correspondents'? Charlotte Brontë's readers will remember that the first two lines are quoted in 'Jane Eyre,' chap. iii. According to Mr. John Bartlett, the words are by Edwin Ransford (query his date). Who is the composer of the air?

JONATHAN BOUCHIER.

Ropley, Alresford, Hants.

[Edwin Ransford, vocalist and actor, 1805-76; see 'D.N.B.' The song was cleverly parodied by Planché in lines beginning (we quote from distant memory): Oh, the days when we went tipsying, a long time ago,
Were certainly the happiest days a man could ever know;
We drank champagne from glasses long and hock from glasses green,
And nothing like a cup of tea was ever to be seen
In the days, &c.

We recall Ransford as a vocalist.]

REDMAYNES OF THORNTON-IN-LONSDALE, YORKSHIRE.—I am anxious to discover the connexion of James Redman, the founder (*circa* 1450) of this branch of the family of Redman (of Levens and Harewood Castle), with the earlier members of the family (Sir Matthew Redman, &c.) of Levens, Westmoreland, of whom he was, I think, a descendant. I should also be very grateful for any light on the pedigree of William Redmayne, of Burton-in-Lonsdale (d. 1818), or of Richard Redmayne, of Holme Head, who died 1721. I shall be very glad to exchange notes, of which I have a very large quantity, with any gentleman interested in the pedigree of the Thornton Redmaynes. W. GREENWOOD.
Croylands, Spring Grove, Isleworth.

MAYORS OF NEWCASTLE-UNDER-LYME.—Can any of your readers fill in the names of persons who occupied the mayoral chair in Newcastle during the following years? Prior to 1317; 1319-37 inclusive; 1339-67 inclusive; 1388,

1390, 1391, 1394, 1395, 1398, 1399; and 1412–90 inclusive (except 1418, 1424, 1430, 1458, 1466, 1471, 1477). It is just possible that some of your contributors or readers may have come across the names of persons who were mayors during some of the above years. Should that be so, I shall esteem it a great favour if they will oblige me with the same, and any other items relative thereto that may be useful to one who is wishful to obtain not only a full list of mayors, but other facts relating to the old borough. R. SIMMS.

Newcastle, Staffs.

COWLEY'S POEMS SET TO MUSIC.—Can any of your readers refer me to a copy of, or give any information concerning, a volume mentioned by Dr. Grove in his 'Dictionary of Music,' entitled "Poems of Mr. Cowley and others. Composed into Songs, &c., by William King, Organist of New-Colledge in the University of Oxon. 1668"? I have failed to find any mention of the volume in well-known bibliographies, and the British Museum does not possess a copy. Is the volume rare and valuable? E. L.

ISAAC PENINGTON THE YOUNGER.—I have in my possession the complete works of Isaac Penington the younger, in two parts, bound in one volume, and dated 1681, dealing with the ground or causes which are said to have induced the court at Boston, in New England, to make the order or law of banishment upon pain of death against the Quakers. The book, I may add, is in excellent preservation. Is it scarce?

ONE IN DOUBT.

"CUSTICE."—Some forty years ago, when I was a little boy at a dame's school in the far west of England, two forms of corporal punishment were administered to the recalcitrant, the one by the cane and the other by the *custice*. As I do not find this latter word in 'H.E.D.,' though it was unhappily common amongst those of us who were youngsters then, I would add the information (none about the cane being required even by studious readers of 'N. & Q.') that it was a flat black ruler, and that the punishment consisted of strokes from it upon the open palm. Is the word generally known, and is it derived from *custos*, as signifying the wand of authority of "the keeper, guardian, warden, or custodian"? DUNHEVED.

[The 'E.D.D.' assigns the word *custice*, or *custies*, to Devon and Cornwall, and carries it back to *castigare*.]

LAVINGTON IN SUSSEX.—"Peter Lombard," in the *Church Times* of 7 June, says that

Mr. Sargent bequeathed the estate of Lavington to the late Bishop Samuel Wilberforce. But is this correct? I always understood that Bishop Wilberforce acquired the estate in right of his wife, the elder co-heiress of the Sargents of Lavington. There were, I think, four daughters. Two married two brothers Wilberforce—Samuel, the bishop, and Henry, rector of East Farleigh. One married George Dudley Ryder, and the other married Henry Edward (afterwards Cardinal) Manning. I write from memory and under correction. It has always been noted as a curious fact that Manning, Ryder, and Henry Wilberforce all joined the Church of Rome. Samuel Wilberforce did not, but his only daughter and her husband did. So a cynical writer said that the bishop was quite right in opposing the Church of Rome, "an erroneous system which had seduced all his nearest relations." GEORGE ANGUS.

St. Andrews, N.B.

'THE KING OF SPAIN'S BIBLE.'—Was any seventeenth-century work called by this name in jest or in popular speech?

PERCY SIMPSON.

BRESLAW.—In 9th S. vii. 110 there appears a quotation from 'Advice to Officers,' 1782, from which I repeat the following: "A good adjutant should be able to play as many tricks with a regiment, as Breslaw can with a pack of cards." Was this Breslaw a Jew? Can any one furnish me with biographical details? If he turns out to be some undisclosed ancestor of mine I shall regret raising the ghost of the past, inasmuch as, in defiance of Talleyrand's warning, I have an ingrained detestation of card-playing. Wherefore, if the theories of heredity are not entirely valueless, I need not fear the sought-for information respecting my unknown namesake.

M. L. R. BRESLAR.

PHILPOT MSS.—What is the history of these MSS., said to be preserved at the College of Arms? What do they contain, and are they of historical value? H. M. T.

MACKENZIE OF GAIRLOCH.—The last member of the family of Mackenzie of Gairloch who matriculated arms was Sir Alexander Mackenzie, the second baronet. The date is not officially recorded, but is said to be 1723. The blazon is as follows: Quarterly, 1 and 4, Azure, a hart's head cabossed, and attired with ten tines or; 2 and 3, Azure, three frasiers (or cinquefoils) argent. Crest, a dexter arm holding a garland of laurel proper. Motto, "Virtute et valore." Which

member of the family of Mackenzie of Gairloch recorded arms previous to Sir Alexander, the second baronet? What was the date of such grant, and the blazon? What arms did Alexander Mackenzie, seventh of Gairloch, bear (he was father to Sir Kenneth Mackenzie, first baronet, and grandfather to Sir Alexander who recorded arms in 1723)? He was Baron of Gairloch, had in 1681 his rights and titles ratified by Act of Parliament, and died in 1694 at the age of forty-two, as appears from his general retour of sasine. He was buried in Gairloch.

W. G. PENGELLY, F.S.A.(Scot.).

ICKNIELD STREET.—Can any one interpret this name? It is borne by two distinct roads, one, clearly Roman, starting out of the Foss Road (Bath to Lincoln), three miles south of Stow-in-the-Wold, passing through Alcester, Birmingham, Lichfield (near), Burton-on-Trent, Derby, Alfreton, and Chesterfield, where it appears to end. The other, which has none of the characteristics of a Roman way, commences apparently at Avebury, in Wilts, passes by "Wayland Smith's Cave" (*Welandes smidthan*=Weland's Smithy, in a charter of 955) and the White Horse, through Wallingford (there crossing the Thames), Watlington, Dunstable, Royston, and so into Norfolk. Both these roads are frequently mentioned in Anglo-Saxon and mediæval charters, and, though the spelling varies, the prevailing and, I think, correct form may be taken as *Icenhilde strete* or *Icenhilde weg* (way). The latter road, like most British trackways, frequently bifurcates, and is locally known in Berkshire as the Upper and Lower Icknield Street, Ickleton Street, the Ridgeway, and the Portway. It was up to the advent of railways a great cattle road from Wales to London, and it is curious that in a charter of 957 relating to Mackney, near Wallingford (through which the road passes), the Ridgeway (*Hrycgwege*) is mentioned as one of the boundaries, and (continuing) the charter says "swa oxa went" (so as the oxen go). Of course cattle used all roads, but the words point to a road specially frequented by cattle, and I have never met with such a phrase in any other Anglo-Saxon charter. Can it be possible that in 957 the Welshmen were driving their cattle to London as they did up to sixty years ago? The name Wallingford (*Wealinga-ford*), the ford of the strangers (foreigners or Welshmen), points to the road being used by a strange race. Were they Welshmen, or the Iceni who lived in Norfolk? And if Iceni, why did they need and frequent such a long and lonely road,

and what connexion had they with Avebury? If the road is named after the Iceni, what does *hilde* mean? And why was the Roman road first mentioned (having no connexion with the Iceni) also called Icenhilde Street? This way in some mediæval charters is called *Ryknield* Street, but the early form is *Icenhilde*, later *Ykenhild*. I think the *R* is intrusive.

W. H. DUIGNAN.

Walsall.

[The meaning has been much debated, and many explanations are offered. See 7th S. xii. 446.]

Replies.

ST. CLEMENT DANES.

(9th S. vii. 64, 173, 274, 375.)

THE following quotation from 'Chambers's Encyclopedia,' ed. 1890, vol. v. p. 323, 'Goths,' may be of interest, as showing the existence of a Teutonic race from the shores of the Baltic in the Crimea, and therefore in the immediate neighbourhood of Kherson, the scene of St. Clement's martyrdom, up to a very late date:—

"The last portion of the Gothic race to disappear as a distinct community was that branch of the Ostrogoths (known in the sixth century as Tetraxitæ) who inhabited the Crimea from the time of Ermanaric (who in the middle of the fourth century had established a powerful Ostrogothic empire extending from the Black Sea to the Gulf of Bothnia). In the reign of Justinian these Goths received a Catholic bishop from Constantinople, and in the official language of the Eastern Church 'Gothia' continued to be the name of the Crimea down to the eighteenth century. In 1562 the famous traveller Busbecq met at Constantinople with two Crimean envoys, and wrote down a long list of words of their language, which he recognized as having an affinity with his native Flemish. The words are for the most part unquestionably Gothic. It is possible that in the Crimea the Gothic speech may have survived to a far later time; in 1750 the Jesuit Mondorf learned from a native of that region, whom he had ransomed from the Turkish galleys, that his countrymen spoke a language having some resemblance to German."

When we remember (1) that the Gothic language is classed with the Scandinavian languages as belonging to the East Germanic group of the Teutonic languages; (2) that it is only of comparatively late years that historians have discovered that the Goths were not originally natives of Gothland in the Scandinavian peninsula, which took its name from the Gautas, the Géats of the 'Traveller's Song'; (3) that the Scandinavians settled at Kieff were christianized from Constantinople, and were in constant relation with the Crimea; (4) that Adam of Bremen and his contemporaries systematically confused

Dacia with Dania; (5) that St. Clement first became the "patron of seamen" amongst the navigators of the Euxine, who for the most part came either from Constantinople or the ports of the Crimea—it is easy to see how St. Clement became identified with those Northern races who in England were usually known as "Danes," in France as "Normans," and thus came to be called "St. Clement Danes," an expression in which it is quite conceivable that Danes may have originally represented an adjective. *A priori* the neighbourhood of St. Clement Danes is hardly one where one would have expected to find a specifically Scandinavian colony, which, originally at all events, must have been mostly composed of seamen. The other churches with Scandinavian dedications in London—viz., St. Magnus and St. Olave—are situated in the immediate neighbourhood of the Pool, and below the oldest London Bridge, whilst the other foreign colony in London which dates from before the Conquest—namely, the "Men of the Emperor"—seems to have been settled close to Dowgate, the first port of London, near the site of the present Cannon Street Station. After the experiences of the Danish massacre of 1002, no Danish colony of Canute's day would have cared to be cut off from the road to the sea by London Bridge, which had defeated all the efforts of Sweyn to pass it in 1014. Clapham and other settlements with Danish names near London usually occupy easily defensible positions, which were cut off from Saxon London and Westminster by the broad reaches of the marshes which then filled the low grounds of Southwark and Lambeth, whilst it would be hard to find the specifically Danish termination of *-wich* in any place-name of the Thames Valley above London Bridge, though below it we have *Greenwich*, *Woolwich*, *Land Wyck*, while on the lower river Sheppey, *Harty*, *Canvey* islands correspond to *Battersea* on the reaches above bridge.

H.

"ANYONE," "EVERYONE" (9th S. vii. 205, 294, 358, 432).—I have followed with interest the controversy arising out of my note at the first reference. Mr. F. ADAMS, for the defence, omits to observe the qualification originally stated for the joinder of the words composing the compound, and therefore some of his instances do not apply. I might as well quote the phrase "Every body of the solar system," &c., against the use of the form "everybody," which he admits, as he quotes "Any one of the books would suit me" against the use of "anyone," which he dis-

sents from. His strongest argument seems to lie in the compound instance of "no one," which we already have in the language contracted to "none." But in similar manner, on account of the vowels, I might object to such a word as "re-elect," which if unhyphenated would be unrecognizable. If "no one," thus thrown in, must follow suit to "anyone," then the hyphen or diæresis will have to be employed in it. It, however, may be looked upon simply as a red-herring drawn across the trail—because nobody uses it. Dictionaries are no criterion in a case of this kind. They copy from each other, and are proverbially behind the times. As surely as night follows day, what they now ignore they will ultimately adopt in two or three decades, or maybe half a century later, when they wake up. Lately I have particularly noticed the present use of the words in the heading, and in none of the frequent instances observed (in book, newspaper, magazine, &c.) have I seen them divided. Nothing weightier can be advanced in favour of the form noted than the assistance it gives to the reader in gathering the sense, except it be that in speaking each compound is pronounced as if it were one word.

J. S. MCTEAR.

MR. ADAMS says the phrase "any one particle" need not be regarded, being pleonastic for "any particle." If he turns again to the 'H.E.D.' he will find that of the seven instances of the phrase "any one" there cited five are similarly pleonastic. I maintain that in the remaining two instances, where the phrase is simply equivalent to "anybody," it would be more convenient to write it as one word. The pleonasm Mr. ADAMS objects to cannot be disregarded: everyone uses it, and it is often necessary to make one's meaning clear.

MR. ADAMS also says that the editors of the 'H.E.D.' agree with him. He can only mean that they print "any one" as two words, as is admittedly customary. For the rest, they simply record past and present usage. It is not their province to say how words should be written, but how they are written; and as the original query was why this particular phrase is written as two words, Mr. ADAMS's remark is, I think, rather pointless. The practice I contend for is, however, growing—only this morning I came across "someone" in the *Academy*—and I venture to say that it will grow, in spite of Mr. ADAMS's objections, which are too technical for practical people.

C. C. B.

P.S.—My note was written without reference to authorities, but if these are to be

cited I may refer to Dr. Morris as on my side. He says ('Hist. Eng. Grammar,' p. 126): "Compounds of any are anyone, anybody (M.E. *any wight, any persone, any man*), anything." And again: "M.E. *evrichon, everilkan* (cp. *each one*) survives in everyone."

SIR THOMAS COOKE, SHERIFF OF LONDON, 1692-3 (9th S. vii. 429).—The account given of him and his family in Le Neve's 'Knights' (p. 434, to which, however, no proper reference is given in the index) can be supplemented as under. He was lord of the manor of Lordshold in Hackney, as also of the manor of Barnet. His wife Elizabeth (who sold certain plantations she had inherited in Antigua) was daughter of William Horne, of Ead, near Exeter, and of Antigua. A pedigree of her family is in V. L. Oliver's 'Antigua.' Besides being M.P. for Colchester 1694-5 and 1698-1705, he was High Sheriff of Essex in 1693. He died 6 September, 1709, "at Ebsham [query Epsom], Surrey," according to Le Neve's 'Obituary.' His will, dated 6 September, was proved 4 November, 1709, by his relict Elizabeth (240 Lane). She, who lived in Salisbury Court, Fleet Street, is doubtless the "Dame Elizabeth Cooke" buried 23 December, 1720, at St. Bride's, Fleet Street. Of their children, Elizabeth, the first daughter, married firstly, 10 March, 1690/1, at Hackney, Sir Josiah Child, second baronet (1678), of Wanstead, co. Essex, who died *s.p.*, 20 January, and was buried at Hackney, 4 February, 1703/4. She married secondly "Jo. Chadwick, Esq.," who was buried there 8 December, 1713. After a third marriage with — Osbaldeston, she herself was buried at Hackney as "Dame Elizabeth Child, widow," 26 January, 1740/1. Her younger brother, Josiah Cooke, was baptized 31 January, 1691/2, at Hackney, about nine months after her marriage with Sir Josiah Child, after whom he was doubtless named.

Sir Charles Cooke, Alderman of Bassishaw, Sheriff of London, 1716-17 (mentioned at the above reference), was (though also connected with Hackney) certainly *not* a son (as therein is suggested) of the above-named sheriff, whose widow, *Elizabeth*, proved his will in 1709. This Charles died unmarried, and was buried 11 January, 1720/1, at Hackney, administration of his goods being granted 23 January, 1720/1, to James Cooke, Esq., the brother, on the renunciation of *Margaret* Cooke, widow, the mother. G. E. C.

I have a note in my copy of Le Neve's 'Knights' (Harl. Soc.) that Sir Thomas Cooke was great-grandson of a John Cooke, of Creeting, Norfolk. Sir Thomas Cooke's

will is dated 6 September, and was proved by his widow 4 November, 1709, P.C.C. 240 Lane. He had twelve children. Sir Thomas Cooke had a brother John Cooke, who by his wife Catherine had issue. Sir Thomas Cooke's father-in-law was William Horne.

Sir Charles Cooke was son of Thomas Cooke, of Hackney (he died 20 December, 1694), by Margaret his wife (she died 16 August, 1723). In *Miscellanea Genealogica et Heraldica*, vol. i. pp. 346, 347, 348, I give a pedigree of Cooke of Kingsthorpe, Northamptonshire, and Sir Charles Cooke appears; and at vol. iii. p. 212 of the same publication I give extracts from his will.

REGINALD STEWART BODDINGTON.

15, Markham Square, Chelsea.

NEPTUNE AND CROSSING THE LINE (9th S. vii. 404).—In "Euvres Complètes de Jacques-Henri-Bernardin de Saint-Pierre, mises en ordre et précédées de la Vie de l'Auteur, par L. Aimé-Martin (à Paris, chez Mequignon-Marvis, Libraire, Rue de l'Ecole de Médecine No. 3, M.DCCC.XX.)," 'Voyage à l'Île de France,' tome i. pp. 42-3, is the following:—

"Le 10 [Avril, 1768], on annonça le baptême de la Ligne, dont nous étions à un degré. Un matelot, déguisé en masque, vint demander au capitaine à faire observer l'usage ancien. Ce sont des fêtes imaginées pour dissiper la mélancolie des équipages. Nos matelots sont fort tristes, le scorbut gagne insensiblement, et nous ne sommes pas au tiers du voyage. Le 11, on fit la cérémonie du baptême. On rangea les principaux passagers le long d'un cordon, les pouces attachés avec un ruban. On leur versa quelques gouttes d'eau sur la tête. On donna ensuite quelque argent aux pilotes. Le 12, nous ne passâmes point encore la Ligne. Les courants portaient au nord. On cessa de voir l'étoile polaire. Le 13, nous passâmes la Ligne. La mer paraissait, la nuit, remplie de grands phosphores lumineux."

THOMAS J. JEAKES.

Tower House, New Hampton.

Bishop Heber gives a long account of the "Neptune" ceremonies on crossing "the line," 26 July, 1823, 'Journal,' 1856, i. 7.

W. C. B.

"LA-DI-DA" (9th S. vii. 425).—"Lardy-dardy," "L'Ardy d'Hardy," "la-di-da," &c., as a name for a "swell"—probably the last previous to "masher"—came out in the early sixties; perhaps earlier, though I scarcely think so. It originated most likely in one of the "society" plays of the period. The earliest printed allusion to the word which I have so far been able to trace occurs in a story called 'Such is Life,' by Pierce Egan (the younger), which appeared in the *London Journal* in 1864. On 12 March of that year the reader is introduced to the swell villain of

the drama, the Honourable Fluphery Arde-dardee, who possessed "a pair of whiskers..... of dimensions such as ought to have made Lord Dundreary, if he could have seen them, faint away." "Lardy dardy" was extensively "boomed" at the halls (by George Leybourne in particular) from 1865. I recollect hearing early in 1873 a lady serio-comic at the old Winchester—which, by the way, was, I believe, the first music-hall, as differing from a "sing-song" or "free-and-easy," ever opened in London; during the forties and the early fifties, under the name of the Surrey Music Hall, it led the way for the modern theatre or palace of varieties—singing an "up-to-date" ditty, the chorus of which ran:—

Riding on the Tram way, easy, gay, and free;
Riding on the Tram way, that's the style for me;
Where the noble sum of two pence is all you've
got to pay;
You can do the lardy dardy on the new Tram way.

During 1880 Nelly Power fairly took the town by storm:—

He wears a penny flower in his coat,
La-di-da!
And a penny paper collar round his throat,
La-di-da!
In his hand a penny stick,
In his tooth a penny pick,
And a penny in his pocket,
La-di-da! La-di-da!
And a penny in his pocket,
La-di-da!

Somewhere between 1867 and 1870 (I have not got the exact date, so it may have been later) a "Bab Ballad" appeared in *Fun* entitled "Lorenzo de Lardy":—

Dalilah de Dardy adored
The very correctest of cards,
Lorenzo de Lardy, a lord—
He was one of Her Majesty's Guards.

I think it possible, though the suggestion may seem far-fetched, that the inventor of "lardy dardy" derived the word from "Lard!" "O Lard!" "Lardy!" which, if one may judge from old plays and novels, would appear to have been rather in use among the *bon ton* during the eighteenth and early nineteenth centuries. But (as another proposed derivation) may it not come from "A-d'ye-do?" ("How do you do?") a way in which "swells" (or those who wish to be considered so) often greet one another?

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane, S.E.

Oddly enough, when I read the reviewer's reference to this it never occurred to me that I knew anything about it; but directly I saw the verse quoted by Mr. INGLEBY I recollected that I have known it all my life. I heard the song, I should say, about 1865, and

I think it was sung in a play called 'The Widow Hunt' at the Strand Theatre, in which the late John Sleeper Clarke was very funny. I think Eleanor Bufton was the widow.* Why I learnt that verse I cannot say, unless it was the chorus. My recollection varies slightly:—

I like to la-di-da with the ladies,
For that is the style that suits
The noble name and glorious fame
Of Captain de Wellington Boots.

Clarke acted the poltroon captain, and as the widow objected to some wall-papers he exhibited, he said, "Ah! that is not of my choice."
RALPH THOMAS.

DE BATHE AND HOLSWORTHY FAMILIES (9th S. vi. 269).—As I am preparing a paper on 'Neighbours of North Wyke' for the Devon Association, and as Bath is an adjoining property to the south-eastward of that old seat of the Wykes family, I should be much interested in learning anything concerning its owners and residents. Among my Record Office gleanings are the following notes, which may be of some use to P.

The "Mark Sladen" said to have owned Bath in 1600 must be meant for Mark Slader, a regular North Tawton name.

In 1625 Simon Weekes,† armiger, lord of the manor of Brodewode-Kelly, was seized also, among other messuages, lands, &c., of a messuage, barton, &c., called the Barton of Bath in North Tawton, then in the tenure of (Mark or Mary?) Kellands; also of Gosse's tenement and Downhouse al's Dawnehouse in North Tawton, in the tenure of Mark Cottell, and of a messuage called Thornes-Clawton in the tenure of Matthew White. In another part of the inquisition (to quote without translating):—"Et q'd ten^{ta} et cet'a p'missa in N. Tawton ten^t de Joh. Wood armiger et Marc. Cottell gen^{os}. de man^{io} suo de N. Tawton in lib^o soc. et val. p' an^o 40^{ol}."

In the 'Cal. of Fines' (Divers Com. Hil., 35 Hen. VIII.) I find Alex. Wood querent, et Ric. Eggecombe militⁱ deforciant, de tercia pars manⁱⁱ de N. Tawton et de t^{cia} pars ten. et redd. in N. Dunsthedyoke (or Dimschedyoke?), Bath, Newlond, Aysherigge et Lamberty's week (another name for Chawleigh Wyke or North Tawton Wyke).

In 33 Hen. VIII. (Easter Fines) Robert Fisher, chaplain, and Martin Slader held

* Yes. H. Irving was the Felix Featherley and Ada Cavendish Mrs. Featherley. 'The Widow Hunt,' a rearrangement by Stirling Coyne of his 'Everybody's Friend' (Haymarket, 2 April, 1859), was first given at the St. James's 16 October, 1867.
† Ch. Inq. post mortem, Car. I. (27, 90).

tenements, &c., in North Tawton, Monkeokehampton, Bowe, Nymet Tracy, Collump-ton, &c.

In 1547 (Fines Divers Com. Pasc., 1 Ed. VI.) Martin Slader and Humf. Colles, ar., held in More, Bearehed, and Northwod in the parish of North Tawton.

In Chancery Pro., Ser. II., B. 93, 50, we find Ric. Heywood of N. Tawton plaintiff against Mark Slader of same parish, who was "appointed to be collector for the second payment of the.....[torn away] graunted in the 1st year [of Queen Elizabeth] in the Hundreds of Blacktoriton, N. Tawton, Winkleigh, and Hertland, Devon."

A reference to another Chancery Pro. in which Mark Slader was plaintiff is Ser. II., Eliz. 162, 53. ETHEL LEGA-WEEKES.

DESIGNATION OF FOREIGNERS IN MEXICO (9th S. vii. 389, 496).—A printer's error in my communication under the above heading may possibly create perplexity in the minds of some readers. "Green grow the *rashes*, oh!" should be "Green grow the *rushes*, oh!"

H. JOHNSON.

[There is no printer's error. The alteration made was editorial, and on the strength of what seemed to us due knowledge and investigation. In the first Edinburgh edition, 1787, it is "*rashes*," not *rushes*. The Centenary Edition of Messrs. Henley and Henderson (Edinburgh, Jack, 1896), the Clarendon Press 'Burns' of the same date, and the 'Concordance' of Mr. J. B. Reid (Glasgow, Kerr & Richardson), have the same reading. We ourselves know of no other. We do not alter a signed communication without what seems to us conclusive authority.]

GLADSTONE VOLUME (9th S. vii. 488).—Is not MR. MACLEOD mistaken when he refers to "articles" by Mr. Gladstone in the *Daily Telegraph* on Arthur Henry Hallam? One only appeared in that journal, under date 5 January, 1898, bearing the title 'Personal Recollections of Arthur H. Hallam.' It was the last lengthy composition that fell from the pen of the aged author, and, in my judgment, the most beautiful of all his productions. In this respect it bears a close analogy to Tennyson's 'Crossing the Bar,' and, to quote the words of the leader which synchronized with its appearance in the columns of the above paper, "by reason of its subject, as well as on account of the charm of its style and the deep interest of its details, cannot fail to be considered a conspicuous event in literature." It deserved a less ephemeral existence than in a daily paper. The Americans have apparently recognized this, while we have been content to let it lie in unworthy oblivion. J. B. MCGOVERN.
St. Stephen's Rectory, C.-on-M., Manchester.

A GAME OF BATTLEDORE (9th S. vii. 469).—The paragraph from my review of Mr. C. S. Roundell's book has been handed to me for comment. Unfortunately (by imperious necessity) I was taken from school at the age of thirteen and a half; but I may add to the record of my school experiences that I was sent for two years to another school in a private house where girls were taught, there being two rooms adjoining. At this school the discipline was lax, and as the former school had broken up, we boys (transfers) were found to be better taught than those we joined, and the cane was less used, and the battledore was invisible, if there was one.

I have seen battledore applications, and have felt them also. A big, strong man in a temper, and a small boy in a terror and a torment, were not exhilarating. The place was Newark; the name of the schoolmaster was Squires; the time was in 1830 to 1831. I am afraid I am the sole survivor of this ancient method of imparting knowledge and driving it home. JNO. HAWKINS.

35, Avenue Road, Grantham.

FUNERAL CARDS (9th S. vii. 88, 171, 291, 332, 414).—The ancient building at Bury St. Edmunds known as Moyses Hall has been converted into a museum, and lately I noticed in it a large funeral card, or rather "ticket," on which were printed the following words:—

"You are desired to accompany the Corps of Mr. Thomas Moody, from Armourers-hall in Coleman Street, to the Burying Ground on Bun Hill, on Friday, May the 18th, 1716, by Five of the Clock in the Afternoon Precisely.

And bring this Ticket with you."

The ticket is about as large as a page of 'N. & Q.' and is perfectly fresh and clean. At the top are the words "Memento mori," and at the bottom "Remember to die." A funeral procession is engraved on the ticket, and there are figures of the King of Death and the Angel of Death, with skulls, cross-bones, and cherubs. Stars are shining in a black sky, as if the funeral were to take place by night. The building is full of interesting objects, and I never saw a better country museum. The ticket was lent by G. Milner Gibson Cullum, Esq. S. O. ADDY.

"RABBATING" (9th S. vii. 407).—Your correspondent is confusing two quite different words. *Rabbating* has nothing to do with *rabbating*. By *rabbating* Puttenham means *abating*. His actual words are (Mr. Wyndham appears to quote him loosely):—

"A Word as he lieth in course of language is many wayes figured and thereby not a little altered in sound, which consequently alters the time and harmonie of a meeter as to the eare. And this

alteration is sometimes by *adding*, sometimes by *rabbating*, of a syllable or letter to or from a word either in the beginning, middle, or ending."

He goes on to say that "your figures of addition or surplus be three," and "your figures of *rabbate* be as many"; and of the latter he gives such examples as "twixt" for *betwixt*, "sovrān" for *sovereign*, "morn" for *morning*. See Arber's reprint, p. 173. I have chosen only such examples as are still in use, and have given their modern forms. C. C. B.

"A Glossary, or Collection of Words, Phrases, &c., by Robert Nares, A.M., &c., a new edition, 1888," vol. ii. p. 716, has "Rabbate, to abate or diminish," and enumerates various examples, such as "and this alteration is sometimes by adding, sometimes by *rabbating* of a syllable or letter, or both."

H. J. B.

BELL INSCRIPTION AT PUNCKNOWLE, DORSET, OF DATE 1629 (9th S. vii. 365).—The doubtful word in the inscription, as J. T. F. suggests, may be a mistake of the bell-founder; but it may also be noted that *lather* is a very common dialectal form of the word "ladder." So that, from this point of view, the couplet,

He that wil pyrchas honor's gayne
Mvst ancient lathers stil mayntayne,

is perfectly clear as it stands.

R. OLIVER HESLOP.

Newcastle-upon-Tyne.

SCOTTISH UNIVERSITY GRADUATES (7th S. vii. 388, 454, 493).—The list formerly given by me of books containing lists of graduates of the Scottish universities may be supplemented as follows:—

8. *Fasti Academicæ Mariscallanæ Aberdonensis*, 1593-1860. Edited by P. J. Anderson and J. F. Kellas Johnstone. 3 vols. Aberdeen, 1889-98.—The lists are in the second volume.

9. *Officers and Graduates of King's College, Aberdeen*, 1495-1860. Edited by P. J. Anderson. Aberdeen, 1893.

10. *Roll of Alumni of King's College, Aberdeen*, 1596-1860. Edited by P. J. Anderson. Aberdeen, 1900.

11. *Alphabetical List of Graduates of Edinburgh*, 1859-88. Edited by Thomas Gilbert. Edinburgh, 1889.

12. *Roll of Graduates of Glasgow*, 1727-1897. Edited by W. Innes Addison. Glasgow, 1898.

13. *Calendar of St. Andrews University for 1850-1851*. St. Andrews, 1850.—This contains a list of honorary graduates for the half-century 1800-50, which is not reprinted in the new series of *Calendars* beginning in 1865.

P. J. ANDERSON.

University Library, Aberdeen.

VERBS FORMED OUT OF PROPER NAMES (9th S. vii. 182, 263, 393, 493).—It seems to me that MR. OLIVER's remark about "guillotin"

is scarcely relevant to mine. What I intended to point out was that the English verb is (at least, I have never seen it otherwise) not "guillotin," but "guillotine"; not formed directly out of the proper name (and therefore scarcely coming under the category in question), but from the instrument. I could not help thinking of the story current when I was learning French of the patient who was said to have swallowed his "médecin" instead of his "médecine."
W. T. LYNN.
Blackheath.

"TOUCAN" (9th S. vii. 486).—MR. PLATT states that "nobody seems to have taken the trouble to find out whence Buffon derived his information" concerning this bird. If your contributor will but refer to the article 'Toucan' in the last edition of the 'Encyclopædia Britannica,' or as it is reprinted, with some additions, in the 'Dictionary of Birds,' I think he will find that the subject has been pretty well gone into. In fact, one has only to follow the indications given by Buffon himself, who cites Léry among other authorities, to trace it completely. Not being an etymologist, I do not presume to offer any opinion as to the derivation or original signification of the name. I was content to accept PROF. SKEAT's statement, but I can hardly accept that of MR. PLATT to the effect of Montoya in 1639 being "nearly contemporary" with Léry, who sailed for Brazil in 1556, returning in 1558, the year in which Thevet, to whom we owe the publication of the word, brought out his 'Singularitez de la France Antarctique.' I wholly agree, however, with MR. PLATT in the desirability of "going to the fountain-head for facts."

ALFRED NEWTON.

Magdalene College, Cambridge.

In 'Chambers's Encyclopædia,' under 'Toucans,' we read that they were formerly placed near the hornbills (*Bucerotidæ*), which offer several points of analogical resemblance to them, and are often "improperly" termed toucans in the East, &c. It is, however, not stated by whom the hornbill is improperly termed a toucan. I suppose the Malays have a right to make use of their own language. It appears also that the bird of tropical America has now been more correctly classified under *Rhamphastidæ*; but if naturalists incorrectly classed the first specimens with the *Bucerotidæ*, would they not also call them by the same general name—i.e., call them also toucans? Afterwards, discovering that these American birds were not identical with the *Bucerotidæ*, the naturalists formed them

into a different class, *i.e.*, Rhamphastidæ; but in so doing did they also cancel the every-day name toucan and assign them another? I fancy not. I think that it must be the American bird which is "improperly" termed a toucan, and that the error arose in the way above suggested. It is no use, therefore, to hunt for an explanation of the word "toucan" in Brazilian vocabularies. The word has been—by error—appropriated from the Malays through European agency. The Malays call the hornbill a toucan for the following reason. Every workman is a "toucan" in the Malay language—*e.g.*, a carpenter is a "toucan cayu," or worker in wood; a blacksmith a "toucan brisi," or worker in iron; a goldsmith a "toucan mas," or worker in gold; and so on. Now the hornbill, like the woodpecker, may be seen and heard hammering the bark of trees with his huge beak, and so the Malay, comparing him to a workman, calls him a "toucan."

H. G. K.

KNIFEBOARD OF AN OMNIBUS (9th S. vii. 487).—I believe this word was applied, not to the seat itself, nor even to the back of the seat, but to the board on each side of the roof, whence it came to mean the outside of the omnibus as distinct from the inside. The advertisement board was thus named, it is thought, because of a fancied resemblance to the domestic knifeboard, the part where the conductor stood being known as the monkey-board: "Here comes the Paddington omnibus. You will not fail to observe that the knifeboard has not yet been invented" (W. Besant, 'Fifty Years Ago,' p. 55). Possibly some playful allusion to smartness was intended, for there was a similar phrase once current, "You've been in the knife-box," meaning "You are very sharp, or clever," &c., "You will fall and cut yourself."

J. H. MACMICHAEL.

My recollection goes back to 1856 or 1857, when, as MR. WHITWELL says, there was not even an iron ladder up to the roof. Iron steps were attached to the end of the omnibus, by which one climbed up. As far as I remember, the seats were back to back. They consisted of plain wooden boards like the knifeboards then in use—hence the name. The knifeboard of the present day, with its special surface and prepared emery powder, was then unknown, and a plain board with powdered Bath brick was the domestic implement in common use.

E. E. STREET.

Chichester.

The 'Slang Dictionary' describes this to be the seat running along the roof of an

omnibus, and gives the following illustration for its use:—

On 'busses' knifeboards stretch'd,
The City clerks all tongue-protruded lay.
'A Summer Idyll,' by Arthur Smith.

The same meaning and quotation have been adopted by Annandale in his 'Imperial Dictionary.'

The first omnibus in London ran from Paddington to the Bank on 4 July, 1829, and accommodated twenty-two inside passengers, who were granted the free use of newspapers to beguile the time occupied in their tedious journey. No outside passengers were carried, and the knifeboard was a thing of very much later construction. Soon after the introduction of the omnibus the Post Office started four from St. Martin's-le-Grand. Two went through the Strand, and the others down Holborn. These were for the sole use of the red-coated "general postmen," with a view to the acceleration of the delivery of the country letters. If I remember rightly, the seat on which the outside passengers sat back to back was raised about a foot from the roof, with an arrangement underneath of perforated zinc netting for ventilation. In later years the knifeboard was converted into garden-seats.

EVERARD HOME COLEMAN.

71, Brecknock Road.

ST. GEORGE AND THE DRAGON (9th S. vii. 466).—In reference to CANON TAYLOR's remarks on this myth, may I, though only a learner, suggest that to find the origin of the legend we should go to the signs of the zodiac, with the nature and characteristics of which the Babylonians, like all ancient nations, were well acquainted? In the "sun-god of ancient Babylon" it is probable we only find the shadow, and to grasp the substance we must, I think, endeavour to understand the meaning of the signs and constellations. The latter, with which so many of the myths are connected, no doubt (as Miss Rolleston has shown) shadow forth the mediatorial work of the "Sun of Righteousness"; and in the signs Scorpio and Sagittarius combined we may, I believe, see the origin of St. George and the dragon. In Gen. xlix. 17 Jacob pictures the Scorpio serpent assailing the Sagittarian rider (the Messiah); but in the end the dragon's head is bruised and the captive set free. In Rev. xix. we see the conqueror on a white horse (Pegasus). His name is written on His *thigh*, which, astrologically, again connects Him with the Archer.

Scorpio was anciently represented as an eagle bearing aloft an adder in its talons, and

this dual sign may be said to typify both Christ and Satan, good and evil, life and death. The late Prof. Max Müller, in pointing out that the serpent occurs in all parts of the world as a symbol of many widely different ideas and characteristics, says ('Chips,' vol. iv.):—

"But who but an evolutionist would dare to say that all these conceptions came from one and the same original germ, that they are all held together by one traditional chain?"

May I venture to suggest that the origin of all may be found in the sign Scorpio? As Satan at the fall of man assumed the form of the Scorpio serpent, so it seems probable there may be in the double-headed eagle a Satanic imitation of the Scorpio eagle. If so, we may expect that when the confederacy of nations is formed under Antichrist, this deformed eagle will be its heraldic emblem.

J. M. LAWRENCE.

Mr. J. Lewis André, F.S.A., in his excellent paper on St. George which appeared in the *Journal* of the Royal Archaeological Institute of September, 1900, says that in

"art St. George is represented either on foot or horseback, and generally in combat with the dragon or with the monster dead at his feet. In England I do not know of any example in which the dragon is absent, but Mrs. Jameson observes that 'when he figures as patron saint of Venice the dragon is usually omitted,' and this is the case also in a noble statue by Donatello at Florence."

And further adds that

"in wall paintings St. George appears oftener on horseback than he does when seen in sculptures, and the steed on which he is seated was, says Cahier, such a magnificent animal that the Picards have retained the expression *Saint George belle monture* for a fiery steed."

Attached to the church of St. James, Louth, Lincolnshire, there was in 1512-13 a gild under the patronage of St. George which had an image of him in the church. That the saint was on horseback is certain, for in 1538-9 we find charges for taking down and bearing away the image of "Saynct George," and a little after comes a payment of xij*d*. "to the laborers for bearing away the horse pertainyng to Sainct George Image." These passages are from the manuscript accounts of the parish, which have happily been preserved. The same records incidentally speak of the saint's bridle and sword.

The following references to St. George may be of service to future inquirers:—

Relic of. — Monasticon Anglic., last edition, ii. 530.

On horseback at Wymondham. — *Archæologia*, xliiii. 271.

Patron of cross-bowmen. — Félix de Vigne, *Gilds and Corporations*, 17.

In pageant.—D. Rock, Church of our Fathers, ii. 425.

Armour.—*Ibid.*, iii. i. 70.

Wall painting at Stotfold, Bedfordshire.—Gentleman's Magazine Library, i. 74.

Figure, Ruerdean, Gloucestershire.—*Ibid.*, iv. 291.

Picture, on horseback, Dartmouth, Kent.—*Ibid.*, vi. 89.

Riding the George.—Johnson, *Ancient Leicester*, 112.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

HOGARTH'S HOUSE, CHISWICK (9th S. vii. 386).—When John Clare, the Northamptonshire peasant poet, visited "Dante" Cary at Hogarth's House, Chiswick, his host pointed out to him as one of "various memorials connected with the great satirist and moralist the window through which Hogarth eloped with old Thornhill's only daughter" ('Life of John Clare,' by Frederick Martin, 1865, p. 155).

JOHN T. PAGE.

West Haddon, Northamptonshire.

In *Once a Week*, Third Series, i. 167-8, our friend the late Mr. E. Walford described Hogarth's house, garden, mulberry tree, and workshop,

"occupied by Mr. Cock, a worthy gentleman, in whose garden stands Hogarth's portable sundial, duly authenticated. The same gentleman owns Hogarth's chair, a stout, strong armchair, made of cherrywood, and seated with leather. The latter is very much decayed, and one of the arms is a good deal worm-eaten, but the rest is sound and good. This chair, in which Hogarth used to sit and smoke his pipe, was given by the painter's widow to the grandfather of the present owner, who was a martyr to the gout. It moves very easily on primitive stone castors, three in number."

THOMAS J. JEAKES.

BLUE BEARD (9th S. vii. 224, 355).—I take the following from 'The Original Blue Beard,' *Once a Week*, Third Series, vol. i. No. 1 (4 January, 1868), p. 19:—

"Gilles hung his victims.....When tired of this atrocious amusement, he would plunge a long noedle into their necks and take delight in beholding them in their last convulsions."

In "Nouvelle Description de la France, par M. Piganiol De La Force, seconde éd., à Paris, chez Florentin Delaulne, 1722, A.P.D.R.," v. 228, is the following:—

"Machecou est une petite Ville qui est le chef lieu du pays de Raiz. Elle est située sur la rivière de Tenu qui se perd dans la Loire après avoir reçu l'écoulement du Lac de Grand-lieu. Le Baron de Raiz avait anciennement un droit fort singulier sur les Bouchers de Nantes, dont chacun lui devoit donner un *denier* le jour du Mardi gras. Il devoit le tenir à la main et être prêt à le donner aux gens du Seigneur de Raiz dans l'instant qu'ils lui présentoiient une aiguille, et s'il ne l'avoit pas à la main dans ce moment, les gens du Seigneur pou-

voient piquer avec cette aiguille telle pièce de viande qu'il leur plaisoit, et l'emporter."

THOMAS J. JEAKES.

"PARLOUR" (9th S. vii. 389).—Minsheu (1627) has:—

"A Parlour or inner roome to dine or sup in. G. Parloir. I. Parloio, à G. Parlar, i. locus interior ubi sermones committuntur. I. 2. Cendculo. L. Cendaculum, à cœnando, in quod præcipue extructum. Triclinium, Biclîniû, à κλινη, i. a bed. Quia interdum tres, interdum duos in eo inveniebant lectos accumbentes, sometimes there were three beds, sometimes but two about the table, upon which the guests did sit, or rather lie along in old time," &c.

Littleton (1693) distinguishes between a "parlor, or place to sup in," "an inward parlor," "a little parlor," and "a summer parlor, made of boards," and gives its Latin equivalent to each. In my youth (in the fifties) *parlour* denoted the best sitting-room, not the one commonly used by the family, but the one reserved for "parties" and solemn occasions, such as a funeral or a wedding. At other times it was rarely used, even on Sundays, unless damp were suspected, and the room needed "airing"—which means, not throwing open to the air, but having a fire put in it. Such a parlour was that in which Wordsworth's suppositive "party"—"all silent and all d—d"—would assemble. There was something in the very air of these rooms that would reduce any party to silence, and the rest—at least until after supper. I could picture one of them, but pity stays my hand. What I have written refers to the better class of farmhouses in the Midland counties.

C. C. B.

"Receptions or converse" is suggestive rather of regularly appointed entertainments than of casual interviews with visitors from the outside world on some affair of moment, which was the use of the convent *parloir*. I suppose the best-known "parlour" is that in which Squire and Capt. Shandy sat and talked so entertainingly with Dr. Slop and Yorick and Trim and Obadiah; that was a "back-parlour." Ordinarily, I think, the "parlour" was a small or moderate-sized room on the ground floor, nearest the front or back door of the house, and preferentially on the right as one entered. It is related of Charles Lamb that he was so struck by certain lines (I forget whose) concluding: "Like a party in a parlour, all silent and all damned," that he one night clung to an area railing, and assailed the revellers within with "You damned party in a parlour! You damned party in a parlour!"

THOMAS J. JEAKES.

Tower House, New Hampton.

GLASGOW UNIVERSITY (9th S. vii. 484).—Perhaps, in addition to what N. S. S. has written, the address from the University to Leo XIII. and the Pope's reply may be thought worthy of record and preservation in 'N. & Q.' :—

Pontifici Maximo Viro Sanctissimo Reverendissimo Eruditissimo Leoni XIII. Universitas tota Glasguensis Cancellarius Rector Professores Graduatii Studentes Salutem.

In multo nostro gaudio—quippe mox ferias sæculares celebraturi—illud potissimum gratis animis recordari libet quod amplam hanc Universitatem, copiis omnibus hodie ingenii atque operum instructam, ab ipsa sede Apostolica profectam, et cum amantissima Pontificis Maximi commendatione institutam, a maioribus accepimus.

Doctissimus enim ille Pontifex, Nicolaus Quintus, anno incarnationis Dominicæ millesimo quadringentesimo quinquagesimo primo, summum suum in Scotos atque artes amorem preferens, luminibus ipse omnibus et ingenii et liberalium artium illustrissimus, Studium apud nos Generale instituit, et doctores magistros studentesque nostros libertatibus omnibus quæ in Studio civitatis suæ Bononiensis, concessæ fuerant gaudere atque uti voluit.

Quod tantum beneficium cum sicut pia filia matri carissimæ acceptam referamus, illud nos decere arbitramur, ut Sanctitatem tuam participem fore nostri gaudii speremus, meritasque Sedi Apostolicæ grates pro tanto merito proferamus.

Oramus igitur ut hanc nostram felicitatem auctoritate tua cumulare digneris; et si per tempora hæc iniqua, per tot maris et viarum difficultates non poterit fieri ut Beatitudo tua adistat feriantibus, optamus saltem fore ut per alium quemdam benevolum tuum in nos animum significes, et Universitatem hanc nostram, ab erudito Nicolao erectam, a Iacobo Scotorum rege fotam, a Gulielmo Episcopo Glasguensi curatam atque defensam, a multis denique regibus nostris multis auctam beneficiis, eruditissimus ipse litterarumque Latinarum cultor elegantissimus pro humanitate tua amplificare velis, atque ad nova usque sæcula commendare.

Dabamus Glasguæ, Idibus Maiis, MCM.

R. HERBERT STORY,
Præfectus et Vice-Cancellarius.

V. C. Herberto Story Præfecto et Vice-Cancellario item Rectori atque Auditoribus Universitatis Studiorum Glasguensis (Glasgow).

LEO PP. XIII.

Iucundas scito Nobis communes litteras vestras fuisse. Memoriam beneficiorum colere, multoque magis ferre præ se palam ac libere, virtus est non humilia nec angusta sententias animi; atque istiusmodi virtutem libet quidem in vobis agnoscere, studiorum optimorum ingenique decora præclare cumulantem. Quod enim Lyceum magnum, ubi vestra omnium desudat industria debet Apostolicæ Sedi origines suas, idcirco sub solemnità eius sæcularia ad Romanum Pontificem vestra provolavit cogitatio memor, atque ultro arcessivistis Nosmetipsos in lætitiæ societatem, tamquam desideraturi aliquid, si voluntatis Nostræ significatione in hoc tempore caruissetis. Evidem gratum habemus facimusque plurimi tale officium humanitatis cum iudicii æquitate coniunctum. Memoria autem vetera repetentes, utique diversamur apud vos animo per hos dies, reique tam utiliter a Nicolao V.

Pontifice maximo institutæ cogitatione delectamur. Quo quidem instituto certe magnus ille decessor Noster de Scotorum genere immortaliter meruit; prætereaque et ipse in aperto posuit, Romani Pontificatus virtutem in elegantiam doctrine, in studia ingeniarum artium, quibus maxime rebus alitur humanitas gentium, ad incrementum suapte natura influere. Cetera istud maiorum disciplinarum nobile domicilium constanter florere cupimus salutarium ubertate fructuum et gloria nominis: Deumque omnipotentem comprecamur, ut doctos labores vestros omnium genere ad veritatem dirigere, vosque universos perfecta Nobiscum caritate coniungere benigne velit.

Datum Romæ apud S. Petrum die IX. Iunii Anno MDCCCCI.

Pontificatus Nostri vicesimo quarto.

LEO PP. XIII.

GEORGE ANGUS.

"COLLATE" (9th S. vii. 5).—Under this heading F. H., instancing words having a similar "back-formation," gives among them "the American *nast*." Why "American"? Halliwell gives *nast* as a word of provincial English, but it is doubtful whether it was ever used here. It is amusing and exasperating by turns to see so many things confidently classed as "American" of which Americans themselves know nothing.

M. C. L.

New York.

[Dr. Fitzedward Hall was the F. H. in question, an American who presumably knew something of his own tongue.]

MALT AND HOP SUBSTITUTES (9th S. vii. 150, 215, 296, 454).—I remember in my youth coming across a distich which at one time would appear to have been a familiar axiom, running somewhat to the effect,

Dancing [?] and heresy, hops and beer,
Came into England all in a year,*

temp. Reformation, about the middle of the sixteenth century, obviously intended as a "fing" at the Lollard or Gospeller party in religion. After the lapse of three score years, however, I cannot, of course, be certain that my memory serves me truly. Surely dancing was well known and generally practised in England centuries before *temp.* Hen. VIII., Ed. VI. ! Was the word "beer" then invented to describe a malt liquor in which hops were a component in contradistinction to the familiar term "ale"? I believe the hop was introduced into England at about that date. Do I quote correctly? Can and will any reader kindly furnish me with a reference to the metrical saying, or correct or otherwise assist?

GNOMON.

[* Humorously quoted in 'Ingoldsby' in a mock comment on Shakespeare.]

AUTHORS OF QUOTATIONS WANTED (9th S. vii. 330, 398).—

I fancy that what appears at the first reference to be a fifth line, sequent to the four preceding ones found in Bailey's 'Festus,' was not intended as such a continuation by H. J. B. C., who asked after the authorship, but was meant to form a separate quotation and inquiry. Taken in that way, with a slight verbal difference as given below, it may be found in Lyman's translation of the 'Maxims of Publius Syrus' as maxim 829: "It matters not how long you live, but how well."

M. C. L.

(9th S. vii. 330.)

Thou cam'st not to thy place by accident,
It is the very place God meant for thee;
And should'st thou there small room for action see,
Do not for this give room to discontent, &c.

Sonnet by Archbishop Trench.

JAS. CURTIS, F.S.A.

(9th S. vii. 489.)

Sheepskins, beeswax, putty, pitch, and plaster,
The more you try to pull them off, they're sure to
stick the faster.

One of the nonsense verses in the convivial song
'Three Jolly Post-Boys.'

JOHN HOBSON MATTHEWS.

Miscellaneous.

NOTES ON BOOKS, &c.

Memorials of the Duttons of Dutton, in Cheshire.

With Notes respecting the Sherborne Branch of the Family. (Chester, Minshull & Meeson; London, Sotheran & Co.)

No name of writer appears to this interesting and important record of the Duttons of Dutton. In the place on the title-page ordinarily assigned such name is found an "Acclamation," "God bless the King and the heir of Dutton," which anciently concluded the service in St. John the Baptist's, Chester, at the annual licensing of the Cheshire minstrels by the lord of Dutton. This matter of the licensing of the minstrels—one of the most interesting things in connexion with the Dutton pedigree—had not long to wait after the establishment of 'N. & Q.' before becoming a subject of inquiry (see 1st S. ii. 21, 77; x. 244). References to the subject are found in Ormerod's 'Cheshire,' which supplies a Dutton pedigree from the trustworthy hands of Sir Peter Leycester, and also in Lysons's 'Cheshire'; while Blount's 'Tenures of Lands and Customs of Manors' (ed. Hazlitt, pp. 68-70) gives a full account of this presumably unique distinction of licensing the minstrels and players of Cheshire, with other disorderly characters whose condition since the days of Ford and Heywood is generally indicated by the employment of a euphemism. Its origin, briefly indicated, is as follows. Randle, third Earl of Chester, being distressed by the Welsh, sent to the Constable of Chester, Roger Lacy (known for his fierce spirit as "Hell"), for immediate assistance. Gathering from the fair at Chester a nondescript rabble of fiddlers, players, and others of both sexes, Roger marched to the earl. The Welsh, seeing the approach of what seemed a multitude, raised the siege and dispersed.

In his gratitude for this relief, the earl gave Roger the control of the fiddlers and rabble generally of Chester—a not too desirable privilege, which Roger transferred to Hugh de Dutton and his heirs. This custom became one of licensing the musicians of the county. We cannot go further into the subject, but will only say that the last court was held so late as 1756, and that the right is supposed to be vested in the heir-general of the Duttons, though Thomas Dutton, the last of the male-line owners of Dutton, under Puritan influence refused a licence for “piping and dancing” on Sundays. It is a curious fact that the Duttons in the time of Elizabeth had a special exemption from the penalties, including whipping, pronounced against their clients as “rogues and vagabonds.” Had Scott known of the bestowal of this privilege, he would probably have used it in ‘The Betrothed,’ the period of which it might be made to fit. At the time of the Domesday Survey a follower of the Conqueror, from whom a direct descent can be traced, was established at Dutton, then Duntune, in Cheshire. The family is described by Leycester as “of great worth and antiquity.” Sir Thomas de Dutton, the first knight of the family, was Sheriff of Cheshire in 1268. In the fourteenth century the family branched to Hatton, near Chester, a property then considerable, which had been acquired by marriage. *Apropos* of this the writer says that “Sir Christopher Hatton, Queen Elizabeth’s dancing Lord Chancellor, ‘claimed kindred there and had his claims allowed.’” Others of the Duttons had previously fought in the Crusades, with Hotspur, at Agincourt, or on one or other side in the Wars of the Roses. Sherborne, whence comes the title of Lord Sherborne—the book is dedicated to Lady Sherborne—was purchased in 1551 by Thomas Dutton. Branches of the family settled in Yorkshire, Staffordshire, and Denbighshire, and individuals of the name are heard of in various posts of danger or authority. Sir Piers Dutton assisted zealously in the suppression of the monasteries under Henry VIII. In Little Gaddesden Church, Herts, is a striking monument, erected by Lord Chancellor Ellesmere, her grandfather, to Elizabeth Dutton, who died “a wife, a widow, and a maid in the year 1611, aged sixteen.” She was formally betrothed to John Dutton when eleven years old. Her husband is supposed to have been accidentally killed on the day fixed for the consummation of the wedding. Thomas Dutton, the last of the direct male line, and twentieth in descent from Odard, the founder of the family, died on 28 December, 1614, his son John having predeceased him in 1609. High interest attends the bloodthirsty duel fought on Calais sands in December, 1610, between Sir Thomas Dutton and Sir Hatton Cheke (grandson of the famous Sir John Cheke), in which the latter combatant was slain. The fight is characteristically described by Carlyle in the fourth volume of his ‘Miscellanies.’ This duel was followed in 1712 by another—perhaps the most celebrated in English history—between the first Lord Dutton, better known as the Duke of Hamilton, and Lord Mohun, in which both combatants met their death. Among those who have dealt with this fight are Swift and Thackeray. Sir Ralph Dutton, of Standish, raised a regiment for King Charles eight hundred strong, which with flying colours joined the royal standard at Nottingham, being the second regiment raised.

We cannot follow the further fortunes of this noble family, of which Lord Sherborne, a welcome

contributor to our columns, is a present representative. Lord Sherborne has, indeed, printed for private circulation the records of the Sherborne branch, a work which we have not seen, and one, as we have proved, difficult of access. The author of the present volume writes like a scholar and a gentleman, and supplies, in addition to a spirited chronicle, notes of historical and literary value. His book is enriched with an excellent index, useful appendices, pedigrees, facsimiles, and illustrations, including portraits, admirably reproduced, of Lord Chancellor Ellesmere, the fourth Duke of Hamilton, and Lord Mohun. The frontispiece presents what remains of Dutton Hall, in Cheshire, erected in 1539-42 by Sir Piers Dutton and Dame Julian (*sic*) his wife. Other views of the Hall, of achievements of Dutton arms, &c., also appear. Many letters and documents previously unprinted are given, and the work is a model of what a family history ought to be. It is admirably printed, and is bound in cream-coloured canvas with a coat of arms of the Duttons in gold and colours upon the side, and is in all respects *de luxe*.

JANE AUSTEN has become a constant figure in current literature, and each successive month brings with it some new criticism or tribute. In the *Fortnightly* Mr. Rowland Grey writes on the bores in her novels. These are numerous, and may well indeed be so when “courteous, gentlemanly Mr. Woodhouse” is numbered among such. Mr. Grey does not, however, confine himself to bores, but has something to say on other types in Miss Austen’s well-filled galleries. Under the title ‘A Sportsman on Cruelty to Animals’ Mr. Adalo defends himself from the attacks of the “humanitarians.” It is not necessary, however, to be one of those who forbid the slaughter of animals for food in order to condemn their destruction for sport. Lady Jeune writes amusingly on ‘Bridge.’ Mr. W. S. Lilly devotes much space to ‘Le Fantôme’ of M. Paul Bourget, whom he regards as “the greatest novelist that France has produced since the days of Balzac.” The subject of the book on which Mr. Lilly comments is dreadfully unpleasant, but so, for the matter of that, are the subjects of many of the fictions of Balzac. While over-praising, as we fancy, for we have not read the book, the merits of a story “worthy of the pens of the old tragedians of Hellas,” Mr. Lilly takes the opportunity to express his own views as to the value of religious sanctions in the enforcement of the moral law. Mr. William Laird Clowes advocates ‘The Cheapening of Useful Books.’ He comments, as well he may, upon the manner in which people of all classes have been coaxed into buying by instalments “an imperfect and partially antiquated book,” and he holds that “we are not yet a great reading nation, but we are on the point of becoming one.” Mr. Stephen Gwynn dwells on ‘Some Recent Books,’ among which is M. Maeterlinck’s ‘Life of the Bee.’—Mr. Karl Blind supplies to the *Nineteenth Century* some facts not generally known concerning the origin of the ‘Marseillaise.’ If we may accept the statements now made, Rouget de l’Isle has enjoyed honours to which he was not entitled. The ‘Marseillaise’ was, we are told, made in Germany, being part of a mass composed in 1776 by Holtzmann, the Kapellmeister of the Elector of the Palatinate. Rouget de l’Isle, we are further told, narrowly escaped the guillotine, was saved by the overthrow of Robespierre, and lived until 1836.

Louis Philippe offered him a pension, which was declined. Mr. John Fyvie gives an account of 'The Marriage of Mrs. Fitzherbert and George the Fourth,' and calls for the publication of papers on the subject which are supposed still to exist. Lord Albemarle records that the king was buried with a portrait round his neck of the woman he had so long abandoned. The story is more interesting as well as more edifying than are most of the narratives of royal conquest. Mr. Herbert Paul's recollections of the late Bishop of London are entertaining. They contain, however, one naïve and rather embarrassing statement. "No bishop on the bench," says Mr. Paul, "was fonder of French novels." Are we then to accept, what seems implied, that French novels constitute an agreeable or ordinary pabulum of bishops? There are many good articles in the number, but most of them are political or otherwise controversial.—*The Pall Mall* has as frontispiece a reproduction of Mr. Sargent's picture of the Misses Wertheimer which arrests attention in the year's Academy. The opening article consists of an account of "Glasgow 'the Second City,'" with numerous illustrations. Glasgow has, says the writer, "the attributes of a great American city." This remark was made to us nearly half a century ago by an American who accompanied us there and preferred it to London. 'A Woman's Shopping' throws a light not wholly captivating or satisfactory upon some of "pretty Fanny's ways." A good account is given of James Stephens, the Fenian head-centre, who, it appears, barely escaped being shot by his own followers as "a rogue, an impostor, and a traitor." An excellent account of Stowe, once the seat of the Dukes of Buckingham, follows with many illustrations. Mr. Archer's 'Real Conversations' are diminishing in interest. In the latest with Mr. George Moore Mr. Archer seems unable to keep his tongue out of his cheek. Like a song in 'Twelfth Night' the conversation "is silly sooth." A readable paper is supplied on 'Opera in Germany and in England.'—In the *Cornhill* the article of most interest is the 'Notes of an Octogenarian,' by Miss Louisa Courtenay. They deal with many people in whom the world still maintains a lively interest—Lady Morgan, Madame d'Arblay, the Miss Berrys, Rogers, Sydney Smith, the Duke of Wellington, &c. Prof. Beeching is, we are positively told, though we doubted it not before, the author of 'Provincial Letters,' the latest of which deals with Lincoln. He is a writer it is always pleasant to meet, though we shall always see either obtuseness or want of invention in taking and maintaining a title such as *Urbanus Sylvau*. What is said about Hugh of Lincoln (the little Christian we mean) still "gives" us "pause." Mr. Fitchett's 'Tale of the Great Mutiny' remains as stirring as ever. Its pictures are particularly lifelike. Mr. Ernest Myers writes on 'Alfred of England,' 'A Londoner's Log-book' is agreeably continued. 'A Surrey Pepys,' in the *Gentleman's* is a certain Thomas Turner, a diarist who, more than a hundred years later than Pepys, left a candid avowal of his misdeeds. Mr. Philip Kent, who writes on 'Some Vulgar Errors,' falls himself into one or two very uncommon errors, as when he substitutes floating "on her watery hearse" for Milton's "float upon her watery bier." It may be doubted whether many of the errors to which this later Sir Thomas Browne refers are still maintained. Does anybody now think that the young bear has to be licked

into shape by its mother? Miss Georgiana Hill gives another of her historical studies. Mr. Almy depicts 'The Coleridge Country.'—Mr. Lang is still at his best in *Longman's*, and in his 'At the Sign of the Ship' has a lively disputation with Prof. Beeching. What Mr. Lang has to say on the substitution of philology for literature is painfully true, and has an application wider than he cares to make. On crystal-gazing and other subjects he is no less excellent. 'The Disappearance of Plants' opens out a sad question. The woman who goes with a trowel and a basket to spots of natural beauty in order to uproot rare ferns and flowers is almost as much of a pirate as the ordinary naturalist who, in order to classify or possess specimens of birds and butterflies, compasses their extinction; and this brings us to bewail the appearance in *Longman's* of an article such as 'The Amateur Poacher.' Mr. Walter Pollock's ghost story is very striking.—In addition to many lighter articles the *Idler* has 'Walks and Talks with Tolstoy,' which are very interesting, a good description of 'Beauty Spots in the Tyrol,' and an account of 'Great Achievements in Bridge Building.'—*Scribner's*, which arrives too late for full notice, has a readable 'Tour in Sicily,' 'Passages from a Diary in the Pacific,' 'The Delta Country of Alaska' (all admirably illustrated), and an account of Matthew Arnold.

THE cheap summer guides are beginning to come in. One of the first in the field is Mr. Percy Lindley's 'Holidays in Eastern Counties,' which is agreeably written and illustrated, and leads the traveller to many unfamiliar spots.—Milgate's interesting guide to Reculver, giving much useful information at a very cheap price, reaches us from Herne Bay.

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 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. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

X. ("Conjugate") AND E. P. ("Oh, funny and free," &c.).—Not yet inserted; see our rules.

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 13, 1901.

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CIVIL LIST PENSIONS.

(Continued from p. 10.)

MUSIC.

1880, June 19th (W. E. Gladstone).

MRS. ANNE JANE SAMPSON and MISS JULIA GOSS.

“In consideration of the services of their father, the late Sir John Goss. 60*l.* jointly.”

Sir John Goss (1800–80) succeeded Attwood as organist of St. Paul’s in 1838; retired in 1872 with the honour of knighthood; composed “If we believe” for the funeral of the Duke of Wellington, and “The Lord is my strength” for the Thanksgiving service in 1872 on the recovery of the Prince of Wales (‘Cassell’s Biographical Dictionary’).

1895, May 16th (Earl of Rosebery).

LADY STEWART.

“In consideration of the services of her late husband, Sir Robert Stewart, in the cultivation of music in Ireland. 50*l.*”

Sir Robert Stewart (1825–94), conductor of the University of Dublin Choral Society and also of the Dublin Philharmonic. He did much for the cause of good music. Sir Robert obtained many prizes for glees, in which branch of his art he displayed marked ability.

1896, March 31st (Marquis of Salisbury).

MADAME LOUISA BODDA-PYNE.

“In consideration of her eminence as a singer and of her services to English opera. 70*l.*”

Born 1832; pupil of Sir George Smart; first appearance 1842 (‘Men and Women of the Time’).

1896, March 31st (Marquis of Salisbury).

LADY BARNBY.

“In recognition of the services of her late husband, Sir Joseph Barnby, as a choral conductor and composer of choral music. 70*l.*”

“The most gifted member of a musical family” (*Athenæum*, February 1st, 1896).

1897, June 2nd (Marquis of Salisbury).

MRS. MARIA GARRETT.

“In recognition of the merits of her husband, the late Dr. George Garrett, as a composer of Church music. 50*l.*”

Dr. George Garrett (1834–97), organist and composer of an oratorio ‘The Shunammite,’ various cantatas, and much Church music, to which branch of music he specially devoted himself. Organist of Madras Cathedral 1854–6.

1899, June 14th (Marquis of Salisbury).

MRS. MARY ELLEN ROBINSON.

“In consideration of the services rendered to music in Ireland by her late husband, Mr. Joseph Robinson, and of her inadequate means of support. 40*l.*”

Joseph Robinson, born 1816. In 1834 he founded the Antient Society at Dublin, of which he was conductor for twenty-nine years. Mendelssohn’s ‘Elijah’ was performed there the year after its production at Birmingham. It was for Robinson that Mendelssohn scored his ‘Hear my Prayer,’ which originally had only organ accompaniment. From 1837 to 1847 he was conductor of the University Choral Society. He wrote songs and anthems, and arranged Irish melodies.

EDUCATION.

1854, January 3rd (Earl of Aberdeen).

MISS W. EUPHEMIA SIMPSON (now SMITH).

“Daughter of the late Mr. James Simpson. In consideration of his eminent services in the cause of education and the distressed circumstances in which, owing to the expenditure of his own means in furtherance of this object, his family are left at his decease. 100*l.*”

James Simpson, 1781–1853, knew Sir Walter Scott, and criticized ‘Waverley’ before its publication (‘D.N.B.’ vol. lii.).

1880, January 26th (Earl of Beaconsfield).

MISS MARY ANN SYDNEY TURNER.

"In consideration of the services rendered by her father, the late Very Rev. Sydney Turner, as Inspector of Reformatories and Industrial Schools. 75*l*."

1881, February 5th (W. E. Gladstone).

MRS. MARIA RODGERS.

"In consideration of the services of her late husband, the Rev. John Rodgers, in the cause of public elementary education. 75*l*."

1882, August 16th (W. E. Gladstone).

MRS. EMMA ROBINSON.

"In recognition of the services of her husband, the late Canon Robinson, in the cause of public education. 80*l*."

1892, January 2nd (Marquis of Salisbury).

MR. THOMAS WOODHOUSE LEVIN.

"In consideration of the services he has rendered to education and philosophy and mental science, of his blindness, and of his inadequate means of support. 50*l*."

Examiner and teacher of Moral Science at Cambridge; 'Six Lectures on Cicero,' Cambridge, Deighton (Sonnenschein's 'Best Books').

1892, June 20th (Marquis of Salisbury).

MISS LETITIA MARIAN COLE, MISS HENRIETTA LINDSAY COLE, and MISS ROSE OWEN COLE.

"In recognition of the services rendered by the late Sir Henry Cole to the cause of artistic and scientific education. 30*l*. each."

Sir Henry Cole, 1808-82 (*Athenæum*, April 22nd, 1882; 'Fifty Years of Public Work,' 2 vols., 1884; 'D.N.B.,' vol. xi.).

1897, June 2nd (Marquis of Salisbury).

MR. ARCHIBALD HAMILTON BRYCE, D.C.L.

"In recognition of his services in the cause of secondary education in Scotland. 50*l*."

1898, June 9th (Marquis of Salisbury).

MISS ADELA CLARA SCHMITZ and MISS LINA THEODORA SCHMITZ.

"In consideration of the services of their late father, Dr. Leonhard Schmitz, to classical education and learning, and of their inadequate means of support. 25*l*. each."

Dr. Leonhard Schmitz, 1807-90 ('Chambers's Biographical Dictionary'; *Athenæum*, June 7th, 1890).

1898, June 9th (Marquis of Salisbury).

MISS JANE KATE WALLIS and MISS ROSA WALLIS.

"In consideration of the services of their late father, Mr. George Wallis, to artistic

education, and of their inadequate means of support. 25*l*. each."

BIBLICAL SCHOLARS.

1847, October 4th (Lord John Russell).

MISS MARGARET PARKER CHALMERS.

"Daughter of the late Rev. Dr. Chalmers. In consideration of his piety, eloquence, and learning. 25*l*."

Thomas Chalmers, D.D., 1780-1847, was the sixth of fourteen children. At the parish school was "one of the idlest, strongest, merriest, and most generous-hearted boys." Pure geometry had a strong attraction for him from childhood; desired to be a minister of the Gospel; wrote the article on 'Christianity' for the 'Edinburgh Encyclopædia.' He preached in London with as great an effect as in Glasgow. Wilberforce wrote in his diary: "All the world wild about Chalmers" ('D.N.B.,' vol. ix.).

1868, February 14th (Earl of Derby).

MISS FEROOZA KITTO (now QUENNEL), MISS HELEN RHODA KITTO (now FEARNSIDE), and MISS FRANCES EDITH TRACY KITTO (now PERAY).

"In consideration of the services of their father, the late John Kitto, D.D., as a critical and theological writer. 100*l*."

Kitto's 'Cyclopædia of Biblical Literature,' 3 vols. (Sonnenschein's 'The Best Books').

1892, January 2nd (Marquis of Salisbury).

MISS FRANCES EMILY SCRIVENER, MISS EDITH AGNES SCRIVENER, and MISS CLARA ANNE SCRIVENER.

"In consideration of the eminence of their father, the late Rev. Frederick Henry Ambrose Scrivener, as a Biblical scholar, and of their inadequate means of support. 25*l*. each."

Frederick Henry Ambrose Scrivener, 1813-91 ('D.N.B.,' li.).

1895, January 8th (Earl of Rosebery).

DR. CHRISTIAN GINSBURG.

"In recognition of the value of his researches into Biblical and Hebrew literature. 150*l*."

Born at Warsaw, 1830; Rabbinical scholar; came early to England ('Chambers's Biographical Dictionary'; Sonnenschein's 'The Best Books').

1897, April 10th (Marquis of Salisbury).

MISS BEATRICE HATCH, MISS ETHEL HATCH, and MISS EVELYN HATCH.

"In consideration of the services of their father, the late Rev. Edwin Hatch, in connexion with ecclesiastical history. 30*l*. each." Edwin Hatch (1855-89); at Oxford he

moved in a stimulating society of which Edward Burne-Jones, the artist, an old schoolfellow, William Morris and Mr. Swinburne, the poets, were prominent members ('D.N.B.,' vol. xxv.).

1898, June 9th (Marquis of Salisbury).

THE REV. DR. JOHN CUNNINGHAM GEIKIE.

"In recognition of his services to theological literature. 50*l*."

'The English Reformation: How it came About,' 1883; 'Entering on Life: a Book for Young Men,' 1884; 'The Holy Land,' Cassell, 1887-8; 'Life of Christ,' &c. (Sonnenschein's 'The Best Books').

1899, June 14th (Marquis of Salisbury).

MRS. MARY MATILDA TAYLER and MRS. MARCIA LOUISA TYNDALE.

"In consideration of the merits of their late father, Dr. Alfred Edersheim, as a theologian and Biblical critic. 25*l* each."

Sonnenschein's 'The Best Books.'

SCHOLARS.

1853, March 23rd (Earl of Aberdeen).

MISS MARGARET DUNBAR, MISS BARBARA GRACE DUNBAR, and MISS CATHERINE DUNBAR.

"In consideration of Prof. Dunbar's services as Professor of Greek Literature for many years in the University of Edinburgh, and the destitute condition to which his family have been reduced by his death. 75*l*."

George Dunbar (1774-1851), employed in youth as a gardener, assistant of Andrew Dalziel, the Professor of Greek at the Edinburgh University. On Dalziel's death, 1806, Dunbar was appointed his successor, and filled the chair until his death on December 6th, 1851 ('D.N.B.,' vol. xvi. p. 153).

1865, June 19th (Lord Palmerston).

MRS. MARY BOOLE.

"Widow of the late Professor of Mathematics in Queen's College, Cork. In consideration of her late husband's distinguished attainments as an original mathematician of the highest order, and of his remarkable labours towards the extension of the boundaries of science. 100*l*."

George Boole (1815-64), mathematician and logician; engaged in teaching from the age of sixteen, at twenty opened a school on his own account; 1849, appointed to the mathematical chair in the newly formed Queen's College at Cork. His principal productions were in the province of pure mathematics. "It is, however, to his 'Laws of Thought' (1854), a work of astonishing originality and power,

that his most durable fame will attach" ('D.N.B.,' vol. v.).

1867, June 19th (Earl of Derby).

MISS JULIA PETRIE.

"In consideration of the eminent services rendered by her late father, Dr. Petrie, to archæological science, both as an author and as a public servant. 100*l*."

George Petrie (1789-1866) was attached to the Ordnance Survey of Ireland; author of 'Essay on Round Towers' ('Chambers's Dictionary').

1868, February 14th (Earl of Derby).

MISS ELIZA HINCKS, MISS ANNA FRANCES HINCKS, and MISS BIRTHIA HINCKS.

"In consideration of the services of their father, the late Edward Hincks, D.D., as an Oriental scholar. 100*l*."

Edward Hincks, D.D. (1792-1866), born at Cork, August 19th; obtained Dublin Gold Medal, 1811. Dr. Brugsch has placed on record his opinion that Hincks was the first to employ the true method of deciphering Egyptian hieroglyphics ('D.N.B.,' vol. xxvi. pp. 438-9).

1877, June 13th (Earl of Beaconsfield).

MRS. JEMIMA CHARLOTTE BLEEK.

"In recognition of the literary services of her late husband, Dr. Bleek, Keeper of the Grey Library at Cape Town, a distinguished linguist and African scholar. 100*l*."

Wilhelm Heinrich Bleek born at Berlin March 8th, 1827; died August 17th, 1875. In 1855 he joined Bishop Colenso in Natal, and devoted himself to the study of the language and habits of the Kaffirs. Bleek's books remain the first sources on the subject of African philology ('D.N.B.,' vol. v. p. 209).

1880, October 13th (W. E. Gladstone).

MRS. SOPHIA LUCY JANE CLIFFORD.

"In recognition of the eminent mathematical attainments of her late husband, Prof. Clifford. 80*l*."

William Kingdon Clifford (1845-79). In 1870 he joined the English eclipse expedition, and was wrecked in the *Psyche off Catania*; Professor of Applied Mathematics, University College, 1871; 1874, Fellow of the Royal Society. "As a mathematician," Prof. Karl Pearson says, "Clifford may be regarded as marking an epoch in the history of this science in England" ('D.N.B.,' vol. xi.).

1883, January 29th (W. E. Gladstone).

MRS. ALMA HAAS.

"In recognition of the position of her late husband, Dr. Haas, as an Oriental scholar,

and of his important services in the British Museum. 80*l*."

Ernst Haas (1835-82). *Athenæum* obituary notice July 15th, 1882, signed R. Rost.

1887, September 27th (Marquis of Salisbury).

MISS FRANCES TULLOCH, MISS BLANCHE TULLOCH, and MISS AMY TULLOCH.

"In consideration of the distinguished services of their late father, the Very Reverend Principal Tulloch, of St. Andrews University, in connexion with theology, philosophy, and literature, and of their destitute condition. 25*l*. each."

John Tulloch, 1823-86 ('D.N.B.' vol. lvii. p. 307).

1889, March 5th (Marquis of Salisbury).

MRS. ELIZA SHAIRP.

"In consideration of the services rendered by her late husband, Prof. Shairp, to literature, and of her inadequate means of support. 50*l*."

'D.N.B.' vol. li.

1889, March 5th (Marquis of Salisbury).

DR. C. A. M. FENNELL.

"In consideration of his eminence as a classical and philological scholar, of his services to literature, and of his inadequate means of support. 50*l*."

1889, May 29th (Marquis of Salisbury).

DR. JAMES HUTCHESON STIRLING.

"In recognition of his services to philosophy and literature, and in consideration of his inadequate means of support. 50*l*."

1890, April 30th (Marquis of Salisbury).

MISS CATHERINE SHILLETO.

"In consideration of the eminence of her late father, the Rev. R. Shilleto, as a classical scholar and teacher, and of her inadequate means of support. 50*l*."

Richard Shilleto (1809-76). Both he and his son Arthur (1848-94) were frequent contributors to 'N. & Q.' ('D.N.B.' vol. lii.).

1890, May 24th (Marquis of Salisbury).

MISS ELIZA MAGUIRE and MISS MARY MAGUIRE.

"In recognition of the eminence of their late brother, Dr. Thomas Maguire, of Trinity College, Dublin, as a classical scholar, and in consideration of their inadequate means of support. 25*l*. each."

Thomas Maguire (1831-89), first Roman Catholic Fellow of Trinity College, Dublin. Although no active politician, he took some part in the transfer to the *Times* newspaper of the "Pigott" letters, which were published in that paper in a series of articles called

'Parnellism and Crime,' in 1887. He was a thorough idealist in philosophy, Plato and Berkeley being his chosen masters ('D.N.B.' vol. xxxv.).

1891, January 6th (Marquis of Salisbury).

MRS. ELLEN DAVIES.

"In recognition of the services of her late husband, Prof. James F. Davies, M.A., to classical literature, and in consideration of her inadequate means of support. 100*l*."

1891, April 14th (Marquis of Salisbury).

MISS KATE SULLIVAN (now SCOTT) and MISS FINOLA SULLIVAN.

"In recognition of the services of their late father, Dr. Sullivan, President of Queen's College, Cork, to literature, and of his labours in developing the industrial resources of Ireland, and in consideration also of their inadequate means of support. 25*l*. each."

1891, May 2nd (Marquis of Salisbury).

DR. RICHARD FRANCIS WEYMOUTH.

"In recognition of his services to literature, his merits as a scholar, and in consideration of his inadequate means of support. 100*l*."

Author of 'Devon Words' in *Philological Society's Transactions*, 1854; 'On Early English Pronunciation,' 1874 (Sonnenschein's 'The Best Books').

1892, June 20th (Marquis of Salisbury).

MR. HENRY DUNNING MACLEOD, M.A.

"In consideration of his labours as a writer upon economical subjects. 100*l*."

Author of 'Elements of Banking,' 'Lectures on Credit and Banking,' 'The Theory and Practice of Banking' (Sonnenschein's 'The Best Books').

1892, June 20th (Marquis of Salisbury).

MR. HENRY BRADLEY.

"In consideration of his labours in connexion with the 'New English Dictionary.' 150*l*."

Joint editor of the 'Oxford English Dictionary' since 1889. Born 1845 ('Who's Who,' 1901).

1892, November 29th (W. E. Gladstone).

MISS LUCY MARY JANE GARNETT.

"In recognition of her literary merits, and to enable her to prosecute her researches in Oriental folk-lore. 100*l*."

Author of 'Women of Turkey and their Folk-lore' (Nutt).

1893, June 19th (W. E. Gladstone).

MRS. THÉRÈSE WOLSTENHOLME (now VANSITTART).

"In consideration of the merits of her husband, the late Rev. Joseph Wolstenholme, as

a mathematician, and of her straitened circumstances. 50*l*."

Author of 'Mathematical Problems' (Macmillan).

1894, January 16th (W. E. Gladstone).

PROF. T. W. RHYS DAVIDS.

"In recognition of his merits as a student of Oriental literature. 200*l*."

Born 1843; Secretary Royal Asiatic Society; Professor of Pali and Buddhist Literature, University College, London, 1882; Hibbert Lectures, 1881; American Lectures, 1896 ('Who's Who,' 1901).

1894, January 16th (W. E. Gladstone).

MRS. ELIZABETH BAKER MOZLEY.

"In recognition of the literary merits of her late husband, the Rev. Thomas Mozley. 75*l*."

Thomas Mozley, 1806-93 ('D.N.B.,' vol. xxxix.).

1894, January 16th (W. E. Gladstone).

REV. WENTWORTH WEBSTER.

"In consideration of his researches into the language, literature, and archæology of the Basques. 150*l*."

'Basque Legends' (Sonnenschein's 'The Best Books').

1895, May 16th (Earl of Rosebery).

LADY SEELEY.

"In consideration of the literary merits of her late husband, Sir J. R. Seeley, K.C.M.G., Regius Professor of Modern History in the University of Cambridge. 100*l*."

Sir John Robert Seeley (1834-95), third son of Robert Benton Seeley, publisher. Among his contemporaries at Christ's were Calverley, Walter Besant, Skeat, Peile. In 1859 he published, under the pseudonym of John Robertson, his first book, a volume of poems; in 1865, 'Ecce Homo' ('D.N.B.,' vol. li.).

1895, June 18th (Earl of Rosebery).

MR. GEORGE FREDERICK NICHOLL.

"In consideration of his merits as an Oriental scholar. 75*l*."

'Who's Who,' 1901.

1896, May 18th (Marquis of Salisbury).

MR. J. S. STUART GLENNIE.

"In consideration of his labours in connexion with early history and historical theory. 100*l*."

Author of 'Essay on Arthurian Localities' in Wheatley's edition of Merlin (Early English Text Society, Trübner, 1869); 'Classification of Folk-lore,' reprinted in Garnett's 'Greek Folk-Songs' (Sonnenschein's 'The Best Books').

1896, May 18th (Marquis of Salisbury).

THE REV. SIR GEORGE WILLIAM COX.

"In consideration of his services to classical and historical learning, especially in connexion with the history of Greece. 120*l*."

Born 1827. 'Tales of Ancient Greece,' 1868; 'Aryan Mythology,' 1870; 'History of Greece,' 1874-7; 'Comparative Mythology and Folk-lore,' &c. ('Who's Who,' 1901).

1896, June 2nd (Marquis of Salisbury).

MISS HANNAH ELIZABETH MORRIS, MISS HELEN FRANCES MORRIS, and MISS GERTRUDE MORRIS.

"In recognition of the merits of their father, the late Rev. Richard Morris, as a student of early English literature and philology. 25*l*. each."

Dr. Richard Morris. 'Alliterative Poems in West Midland Dialect of Fourteenth Century,' about 1360 (Sonnenschein's 'The Best Books').

1897, June 2nd (Marquis of Salisbury).

DR. FRANCIS STEINGASS.

"In consideration of his services to Oriental scholarship in England. 50*l*."

1899, June 14th (Marquis of Salisbury).

"In addition to the pension of 50*l*. granted to him in 1897, in consideration of his services to Oriental scholarship in England. 25*l*."

'Student's Arabic - English Dictionary' (Sonnenschein's 'The Best Books').

1897, June 2nd (Marquis of Salisbury).

MRS. JANET WALLACE.

"In recognition of the philosophical labours of her husband, the late Whyte's Professor of Moral Philosophy in the University of Oxford. 50*l*."

William Wallace (1844-97), son of a house-builder. As a professor he had great influence upon many generations of students of philosophy at Oxford. In his lectures, which were without notes, he aimed not so much at the detailed exposition of philosophical systems as at exciting thought in his hearers. Killed by a bicycle accident ('D.N.B.,' vol. lix.).

1898, April 29th (Marquis of Salisbury).

MRS. FANNY PALMER.

"In consideration of the services to classical scholarship of her late husband, Prof. Arthur Palmer, and of her inadequate means of support. 100*l*."

1898, July 26th (Marquis of Salisbury).

MR. JOSEPH WRIGHT, D.C.L.

"In consideration and for the promotion of his services to philology, especially, in con-

nexion with his services as editor of the 'English Dialect Dictionary.' 200*l*."

1899, June 14th (Marquis of Salisbury).

MISS EMMA CAROLINE ARMSTRONG and MISS JULIA AGNES ARMSTRONG.

"Jointly and to the survivor of them. In consideration of the labours of their late father, Dr. Robert Archibald Armstrong, the Gaelic lexicographer, and of their destitute condition. 25*l*."

Gaelic scholar.

1899, August 18th (Marquis of Salisbury).

MR. BENJAMIN HARRISON.

"In consideration of his researches on the subject of prehistoric flint implements. 26*l*."

1900, March 21st (Marquis of Salisbury).

MR. ROBERT DREW HICKS.

"In consideration of his services to classical scholarship and of the failure of his sight. 125*l*."

Teacher at Trinity College, Cambridge; well known on the Continent as well as in England for his work on Aristotle.

EXPLORERS.

1858, February 15th (Lord Palmerston).

MISS MARY H. L. LANDER.

"In consideration of the eminent services of her father, the late Mr. John Lander, who died from the effects of the climate whilst exploring the River Niger, and of the straitened circumstances in which she was placed at his decease. 50*l*."

John Lander (1807-39), African traveller; was by trade a printer; died at thirty-two from a malady contracted in Africa ('D.N.B.,' vol. xxxii.).

1872, December 20th (W. E. Gladstone).

MRS. LOUISA CHESNEY.

"Widow of the late General Chesney. In consideration of the services of her late husband in connexion with the Euphrates Expedition in 1835. 100*l*."

Francis Rawdon Chesney, 1789-1872, the explorer of the Euphrates and founder of the overland route to India. It was on the strength of Chesney's report that De Lesseps, by his own frank admission, was first led to attempt the great enterprise of the Suez Canal ('D.N.B.,' vol. x.).

1873, December 26th (W. E. Gladstone).

LADY CONSTANCE M'CLURE.

"In consideration of the services of her late husband, Vice-Admiral Sir Robert J. L. M'Clure, in the exploration of the Arctic regions, &c. 100*l*."

Sir Robert John Le Mesurier M'Clure, 1807-73 ('D.N.B.,' vol. xxxv.).

1874, March 17th (Benjamin Disraeli).

MISS ANNA MARY LIVINGSTONE (now MRS. WILSON) and MISS AGNES LIVINGSTONE (now MRS. BRUCE).

"In recognition of the value of their father's geographical discoveries in Central Africa. 50*l*. each."

David Livingstone, 1813-73 ('D.N.B.,' vol. xxxiii.).

1890, March 4th (Marquis of Salisbury).

MRS. KATE J. LIVINGSTONE.

"In consideration of the services rendered by her late father-in-law, Dr. David Livingstone, the African explorer, and of her inadequate means of support. 50*l*."

1894, June 19th (Earl of Rosebery).

MRS. AMY CAMERON.

"In consideration of the services rendered to geographical science by her late husband, Capt. Verney Lovett Cameron, R.N., C.B. 50*l*."

Verney Lovett Cameron (1844-94) took part in the Abyssinian Expedition. In 1872 appointed to an expedition to relieve Livingstone; met Livingstone's followers bearing his remains to the coast ('Chambers's Biographical Dictionary').

1900, May 25th (Marquis of Salisbury).

MISS EMILY VICTORIA BISCOE.

"In consideration of the services rendered to Antarctic exploration by her late father, Capt. John Biscoe, and of her inadequate means of support. 30*l*."

The Southern Continent was discovered by Capt. John Biscoe on the 27th of February, 1831, and named by him Enderby Land, after the gentleman who had equipped him for the voyage. He also discovered Graham's Land on February 15th, 1832 ('Haydn's Dictionary of Dates').

PUBLIC SERVICE (NAVAL).

1856, March 4th (Lord Palmerston).

PSYCHE ROSE ELIZABETH HOSTE.

"Daughter of the late Admiral Sir William Hoste. In consideration of the naval services of her father, and her own destitute and infirm condition. 50*l*."

Sir William Hoste, 1780-1828 ('D.N.B.,' vol. xxvii.).

1873, March 1st (W. E. Gladstone).

MRS. FREDERICK LOUISA KNOWLES (now CAWSE).

"In consideration of the heroic conduct of her late husband, Capt. Knowles, on the occasion of the loss of the Northfleet. 50*l*."

The Northfleet lost off Dungeness on the

22nd of January, 1873, with three hundred lives.

1887, July 28th (Marquis of Salisbury).

MRS. MARY L. NEILD.

"In consideration of the death of her husband, Major Neild, R.M., from the effects of a wound received while on duty at Charles-town, and of her destitute condition. 100%."

1888, October 25th (Marquis of Salisbury).

MISS EVELYN LUCY HEWETT (now BROUGHAM) and MISS JANE HEWETT (now LAING).

"In consideration of the distinguished naval services of their late father, Admiral Sir W. N. W. Hewett, K.C.B., K.C.S.I., and of their destitute condition. 75% each."

William Nathan Wrighte Hewett (1834-88), son of Dr. Hewett, physician to William IV., was in command of a Lancaster gun before Sebastopol ('D.N.B.' vol. xxvi.).

PUBLIC SERVICE (MILITARY).

1856, March 4th (Lord Palmerston).

JANE CATHCART and EMILY SARAH CATHCART.

"The two eldest daughters of the late Lieut.-General Sir George Cathcart. In consideration of the distinguished services of their father, and his death on the field of battle when in command of a division of Her Majesty's forces. 100% each."

1857, January 8th (Lord Palmerston).

ANNE CATHCART.

"In consideration of the eminent military services of her father, the late Lieut.-General Sir George Cathcart, K.C.B., who was killed at the battle of Inkerman, and of the narrow pecuniary means in which his family have been left. 100%."

Sir George Cathcart (1794-1854). Crimean war; killed at Inkerman. Tablet to his memory in St. Paul's ('D.N.B.' vol. ix.).

1858, December 6th (Earl of Derby).

MRS. FRANCES MARTHA AGNES SIMMONS (now MAYER).

"In consideration of the military and literary services of her husband, the late Capt. Simmons, and also of the eminent military services of her sons, two of whom lost their lives in action, and two of whom died from illness contracted in the execution of their duties. 75%."

1864, June 18th (Lord Palmerston).

HON. LADY INGLIS.

"As an acknowledgment of the brilliant services of the late Sir J. Inglis during the Indian Mutiny, especially the gallant defence

of Lucknow, services to which may partly be attributed his early death. 500%."

Sir John Eardley Wilmot Inglis, 1814-62 ('D.N.B.' vol. xxix.).

1872, March 18th (W. E. Gladstone).

MRS. CAROLINE MARY STOPFORD.

"Widow of Major George Montagu Stopford, of the Royal Engineers. In consideration of the distinguished military services of her father, Field-Marshal Sir J. Burgoyne. 150%."

John Fox Burgoyne, 1782-1871 ('D.N.B.' vol. vii.).

1872, March 18th (W. E. Gladstone).

MISS SELINA HENRIETTA BURGOYNE.

"In consideration of the distinguished military services of her father, Field-Marshal Sir J. Burgoyne. 75%."

1877, June 13th (Earl of Beaconsfield).

Second grant.

"In addition to the pension of 75% a year granted in consideration of the distinguished military services of her late father, Field-Marshal Sir John Burgoyne. 75%."

1878, June 19th (Earl of Beaconsfield).

MRS. ELIZABETH SMITH.

"In recognition of the gallant, long, and meritorious services of her late husband, Col. Thomas Laurence Smith, C.B., brother of General Sir Harry Smith, G.C.B. 100%."

'D.N.B.' vol. liii.

1879, June 19th (Earl of Beaconsfield).

MRS. SARAH ELIZABETH MELVILL.

"In recognition of the heroic conduct of her late husband, Lieut. and Adjutant Melvill, in saving the colours of the 24th Regiment on the field of Isandlana. 100%."

British camp surprised and attacked by 15,000 Zulus. Lieuts. Melvill and Coghill perished while preserving the colours ('Haydn's Dictionary').

1880, October 13th (W. E. Gladstone).

MRS. LAURA ARMSTRONG.

"In consideration of the military services of her late husband, Lieut.-General James Wells Armstrong, C.B. 80%."

1883, June 20th (W. E. Gladstone).

LADY PALLISER.

"In recognition of the valuable services of her late husband, Sir William Palliser, in the improvement of the manufacture of projectiles and rifled ordnance. 150%."

1887, May 21st (Marquis of Salisbury).

Second grant. 150%.

Sir William Palliser, 1830-82, inventor of Palliser shot ('D.N.B.' vol. xliii.).

1885, April 8th (W. E. Gladstone).

MRS. MARION HAMILL STEWART.

"In recognition of the valuable services rendered by her son, the late Col. Hamill Stewart, in the defence of Khartoum. 200%."

1885, April 8th (W. E. Gladstone).

MISS HARRIET LOUISA HAMILL STEWART and
MISS ADA LETITIA HAMILL STEWART.

"In recognition of the valuable services rendered by their brother, the late Col. Hamill Stewart, in the defence of Khartoum. 100% each."

1885, June 16th (W. E. Gladstone).

MISS ANGELA MARY POWER (now O'REILLY),
MISS FRANCES URSULA MARY POWER,
and MISS MABEL ALICE MARY POWER

"In consideration of the services of their brother, the late Mr. Frank Power, in connexion with the defence of Khartoum. 50% each."

1890, January 15th (Marquis of Salisbury).

MISS ROSAMOND BARNARD.

"In consideration of the distinguished services of her late father, Major-General Sir H. W. Barnard, K.C.B., and of her inadequate means of support. 75%."

Sir Henry William Barnard (1799-1857). Crimea, 1854; Indian Mutiny, 1857; died of cholera on the 5th of July, eleven weeks before the fall of Delhi ('D.N.B.,' vol. iii.).

1891, April 14th (Marquis of Salisbury).

MISS ANNIE COSNAHAN MACDONALD.

"In consideration of the army services of her late brother, Lieut.-Col. A. J. Macdonald, of her old age, and of her inadequate means of support. 50%."

PUBLIC SERVICE (GOVERNORS).

1845, June 11th (Sir Robert Peel).

CLARA MARIA SUSANNA LOWE.

"Daughter of the late General Sir Hudson Lowe. In consideration of the services of her father, and her own destitute condition. 50%."

Sir Hudson Lowe (1760-1844), Governor of St. Helena from 1815 to 1821. One of his first acts upon his arrival was, upon his own responsibility, to raise the amount allowed by the Government for Napoleon's establishment at Longwood from 8,000% to 12,000% per annum. The Lowe papers are now in the British Museum ('D.N.B.,' vol. xxxiv.).

1873, August 7th (W. E. Gladstone).

MRS. HENRIETTA JEMIMA KEATE.

"In consideration of the long and excellent service of her husband, G. W. Keate, Esq.,

who died at Cape Coast Castle when Governor in Chief of the West African Settlements. 50%."

1882, June 28th (W. E. Gladstone).

MRS. ALICE CALLAGHAN.

"In recognition of the excellent public service of her late husband, Mr. J. F. Callaghan, C.M.G., Governor of the Bahamas, and of her narrow circumstances. 50%."

Governor 1879-81.

1885, December 5th (Marquis of Salisbury).

LADY GLOVER.

"In consideration of the long and meritorious services rendered by her husband, the late Sir John Hawley Glover, G.C.M.G. 100%."

Sir John Hawley Glover, 1829-85 ('D.N.B.,' vol. xxii.). English colonial statesman; Governor of Lagos in 1862; Special Commissioner to the Gold Coast, 1873; Governor of Newfoundland.

1888, January 4th (Marquis of Salisbury).

MRS. KATE PINKETT.

"In recognition of the services of her late husband as Crown Solicitor, Chief Justice, and Acting Governor of Sierra Leone, and of her destitute condition. 50%."

1890, November 25th (Marquis of Salisbury).

MRS. FANNY ALEXANDER BARKLY.

"In recognition of her late husband's services as Governor of Heligoland, and in consideration of her inadequate means of support. 50%."

A. C. S. Barkly, Governor, November, 1888. Heligoland ceded to Germany June 18th, 1890; given up by Mr. Barkly to the new governor August 9th ('Haydn's Dictionary of Dates').

1897, February 11th (Marquis of Salisbury).

LADY BROOME.

"In consideration of the public services of her late husband, Sir F. N. Broome, K.C.M.G., especially as Governor of Western Australia, and of her own literary merits. 100%."

Sir Frederick Napier Broome, Governor 1882-9.

1897, April 10th (Marquis of Salisbury).

LADY THURSTON.

"In recognition of the distinguished services of her husband, the late Sir John Bates Thurston, K.C.M.G., as Governor of Fiji and High Commissioner for the Western Pacific. 150%."

Sir John Bates Thurston (1836-97). In addition to this pension the Government of Fiji granted a pension of 50% a year to each of his five children during their minority ('D.N.B.,' vol. lvi.).

1898, April 29th (Marquis of Salisbury).

MISS LUCY BRANDFORD GRIFFITH, MISS EMILY BRANDFORD GRIFFITH, MISS DORA BRANDFORD GRIFFITH, and MISS ELIZABETH BRANDFORD GRIFFITH.

"In consideration of the public services of their late father, Sir W. Brandford Griffith, formerly Governor of the Gold Coast Colony, and of their straitened circumstances. 25*l*. each."

Governor from 1886 to end of 1894.

1898, April 29th (Marquis of Salisbury).

LADY MAXWELL.

"In consideration of the distinguished services of her husband the late Sir William E. Maxwell, as Governor of the Gold Coast Colony. 100*l*."

Governor 1895; died at sea, December, 1897 ('Haydn's Dictionary of Dates').

1900, May 25th (Marquis of Salisbury).

LADY BARKLY.

"In recognition of the public services of her late husband, Sir Henry Barkly, G.C.M.G., K.C.B., as Governor of five British colonies in succession. 75*l*."

Sir Henry Barkly; 1855, M.P. for Leominster; "firm supporter of Sir R. Peel's commercial policy"; in 1849 Governor of British Guiana; Governor of Jamaica, 1853-6; then Governor of Victoria, 1863; Mauritius, 1870; Cape of Good Hope till December, 1876 ('Men of the Time').

BRITISH RESIDENT AT THE COURT OF PERAK.

1875, December 30th (Benjamin Disraeli).

MISS FLORENCE EMILY SOPHIA BIRCH, MR. ARTHUR BIRCH, and MISS CONSTANCE ALICE BIRCH.

"In recognition of the services of their father, the late Mr. J. W. W. Birch, British Resident at the Court of Perak, and in consideration of the sad circumstances in which they are placed by his untimely death. 75*l*. each."

Mr. J. W. W. Birch issued a proclamation November 1st, 1875, and was suddenly attacked and killed on the following day ('Haydn's Dictionary of Dates').

AMBASSADOR.

1880, October 13th (W. E. Gladstone).

HON. LOUISA CHARLOTTE CANNING and HON. MARY ELIZABETH CANNING, with the benefit of survivorship.

"In consideration of the long and most distinguished public service of the late Lord Stratford de Redcliffe. 500*l*."

Lord Stratford de Redcliffe was born in

Clement's Lane on November 4th, 1786; he was first cousin of George Canning, the minister. While ambassador at Constantinople he obtained the firman which authorized him to send Layard to Nineveh at his own personal expense, and he presented the fruits of the famous excavations to the British Museum. He opened the way to the explorations at Budrum in 1846, and presented the frieze to the British Museum. When Turkey was in sore straits, he observed the foundations being laid of a new summer palace, and ordered the boatman to row straight to the Sultan, where a few minutes' conversation ended in stopping the works. When Mohammed Aly Pasha, the minister for the navy and brother-in-law of the Sultan, had wantonly murdered a Greek concubine, he refused to receive the ruffian, with the message, "Tell the Sultan that an English ambassador can never admit to his presence a cruel assassin," and the minister had to be dismissed ('D.N.B.' vol. viii.).

CONSULS.

1884, January 30th (W. E. Gladstone).

MRS. MARIE ANTOINETTE MONCRIEFF.

"In consideration of the narrow circumstances in which she has been left on the death of her husband, Commander L. N. Moncrieff, R.N., who was killed in the discharge of his duties as Her Majesty's Consul at Suakim. 100*l*."

1885, August 24th (Marquis of Salisbury).

Second grant. 30*l*.

1887, September 27th (Marquis of Salisbury).

MRS. MARY HUTCHINSON.

"In consideration of the services of her late husband, Mr. Thomas J. Hutchinson, M.D., of Her Majesty's Consular Service, and of his literary attainments. 20*l*."

Thomas Joseph Hutchinson, 1820-85 ('Cassell's Biographical Dictionary'), Consul in South America; wrote on the Niger, Peru, and Brittany (Sonnenschein's 'The Best Books').

1889, January 23rd (Marquis of Salisbury).

MRS. KATHERINE P. PALGRAVE.

"In consideration of the literary services of her late husband, of his long service in trying climates, and of her inadequate means of support. 50*l*."

William Gifford Palgrave, 1826-88, Arabic scholar, was employed by the Government in Abyssinia. His chief work is 'Narrative of a Year's Journey through Central and Eastern Arabia.' In 1880 Consul-General in Siam. He was a brother of Sir Reginald Pal-

grave, author of 'Cromwell' and other works ('Cassell's Biographical Dictionary').

1895, May 16th (Earl of Rosebery).

LADY HAMILTON.

"In consideration of the public services of her late husband, Sir R. G. C. Hamilton, K.C.B. 150*l*."

Sir Robert Hamilton (1802-87); ten years resident with Holkar at Indore; 1854, Governor-General's Agent for Central India ('Cassell's Biographical Dictionary').

1899, June 14th (Marquis of Salisbury).

LADY ALABASTER.

"In consideration of the public services of her late husband, Sir Chaloner Alabaster, K.C.M.G., formerly Consul-General at Canton. 100*l*."

1899, June 14th (Marquis of Salisbury).

MRS. LOUISA MARY RAWSON-WALKER.

"In consideration of the services of her late husband, Mr. Edward Henry Rawson-Walker, Consul at Manila, and in view of the special circumstances which led to his decease. 100*l*."

1900, February 13th (Marquis of Salisbury).

MRS. CAMILLA McMASTER.

"In consideration of the murder of her late husband, Mr. Joseph Edward McMaster, while in discharge of his duties as Her Majesty's Consul at Beira. 100*l*."

PUBLIC SERVICE (CIVIL).

1856, November 15th (Lord Palmerston).

MRS. JANE MARGARET BACKHOUSE (now JEUDWINE).

"In consideration of the distressed circumstances in which she has been left at the death of her husband, Mr. George Canning Backhouse, who was murdered while discharging the duties of Her late Majesty's Commissary Judge at Havannah. 100*l*."

1856, November 29th (Lord Palmerston).

FANNY ANNE HAY (now ANDERSON).

"In consideration of the long and faithful services of her father in the Admiralty departments, and of the straitened circumstances in which she is now placed. 50*l*."

1866, July 9th (Earl Russell).

MRS. AUGUSTA MARY ANN DELVES BROUGHTON and MISS SUSAN CHRISTINE ARBUTHNOT.

"In consideration of the long and distinguished services of their late father, Mr. George Arbuthnot, as an officer of the Treasury. 100*l*."

George Arbuthnot (1802-65); served in the

Treasury from the 18th of July, 1820, until his death, 28th of July, 1865. In February, 1843, he was Sir Robert Peel's private secretary ('D.N.B.' vol. ii.).

1868, June 19th (Benjamin Disraeli).

MISS MARIA SUSAN RYE.

"In consideration of her services to the public in promoting, by emigration and otherwise, the amelioration of the condition of working women. 70*l*."

Hon. secretary for twenty-seven years for the Society for Promoting Emigration of Children to Canada.

1869, April 5th (W. E. Gladstone).

MRS. CAROLINE McKENNA.

"In consideration of the legal services of her late husband, Mr. Jeremiah McKenna. 80*l*."

1870, February 19th (W. E. Gladstone).

MRS. CHARLOTTE J. THOMPSON.

"In consideration of the labours of her late husband, Mr. Thurston Thompson, as Official Photographer to the Science and Art Department, and of his personal services to the late Prince Consort. 40*l*."

1870, June 18th (W. E. Gladstone).

MISS MARGARET CATHERINE FFENNELL, MISS ELIZABETH MARK FFENNELL, and MRS. CHARLOTTE CARLISLE, formerly FFENNELL, wife of Capt. Thomas Carlisle, jointly, and to the survivors or survivor of them.

"In recognition of the labours of their father in connexion with the salmon fisheries of the United Kingdom. 30*l*."

Same date.

Second grant. 10*l*. each.

1871, April 24th (W. E. Gladstone).

MRS. WINIFREDE MARY WYSE.

"In consideration of the diplomatic services of her uncle, Sir Thomas Wyse, and of her own limited circumstances. 100*l*."

Sir Thomas Wyse (1791-1862), politician and diplomatist. After nine years at Stonyhurst entered Trinity College, Dublin. With Richard Lalor Sheil, Wyse stood for co. Waterford, but resigned in favour of O'Connell. Voted for the 1832 Reform Bill, abolition of slavery, repeal of the Corn Laws, and an extension of popular education. Married, March, 1821, Lætitia, daughter of Lucien Bonaparte ('D.N.B.' vol. lxiii.).

JOHN C. FRANCIS.

(To be continued.)

A BIBLIOGRAPHICAL ACCOUNT OF THE WORKS OF CHARLES DIBDIN.

As part of the necessary preparation for an account (now near completion) of the life of my great-grandfather, Charles Dibdin, I have constructed a bibliography relating to his productions and those of other members of the family. It is by no means exhaustive, but yet is, I believe, very much better than could be easily produced by any one else. The publication in these columns of so much of it as relates to Charles Dibdin will therefore have a twofold usefulness. For those who are interested in such matters it will be a helpful contribution to the study of a voluminous author and composer hitherto all but ignored by the bibliographer; for myself it will probably be the means of attracting from the well-informed readers of 'N. & Q.' some valuable additional matter, and perhaps some corrections. All such benefactions will be thankfully accepted, and in due season acknowledged. I may perhaps be permitted to add here that, although near the end of my labours, I am still able to incorporate any new matter of value that may come to me, either direct or through these columns; and I shall be most grateful for assistance in the effort to produce a life of Charles Dibdin which shall be a satisfactory and final account of that remarkable man. I am especially anxious to hear of letters and other MS. matter by or concerning him; doubtless there are many things of this kind unknown to me, and they are almost invariably of great value. If our Editor will permit, I shall append to the bibliography a number of queries: they will relate to matters that have, as yet, baffled my attempts at investigation, and will therefore be peculiarly suitable for the columns of 'N. & Q.' Transatlantic readers may be able to tell me of American editions about which I know nothing.

All entries which I have not been able to authenticate by personal scrutiny will be marked with an asterisk. Most of the items described are in my own collection or that of Mr. Julian Marshall, who has for years been a most zealous and friendly helper. But for him, I think I should scarcely have persevered in a task whose great difficulty has often disconcerted me; certainly without his help and counsel it would not have been half so well done. I have used the British Museum largely, but inability to spend much time in London, and the great counter-attractions (when I have been there) of Mr. Marshall's valuable library, have prevented me from

exhausting the endless, but in such matters rather unwieldy, resources of our great national treasure-house.

BIBLIOGRAPHY.

1760. *Six ballads mentioned by Charles Dibdin in his 'Professional Life,' 1803 (vol. i. p. 18), published by Thompson, of St. Paul's Churchyard, after Dibdin had "procured them to be performed by the notorious Mr. Kear, of stentorian memory, at Finch's Grotto."

These were retailed at three-halfpence apiece. I have not identified them.

1763 [British Museum date]. A Collection of English Songs and Cantatas. Compos'd by Mr. Chas. Dibdin. Opera Primo [*sic*]. Printed for the Author, & sold at his lodgings, the Shoe and Saddle Warehouse, Catherine Street, in the Strand. Upright folio, n.d. List of 96 subscribers for 136 copies. 10 leaves, of which 14 pp. contain music.

1765. The Shepherd's Artifice, a dramatic pastoral. Written and composed by Mr. Dibdin. London: T. Becket and P. A. De Hondt. Two acts. Libretto, 32 pp. small 8vo.

Except two songs in collections, I do not find that the music was published. First performed 1764.

1767. Love in the City (written by Isaac Bickerstaff), afterwards revived (in 1778) as 'The Romp.' Dibdin wrote some of the music, which, however, on the title-page of the libretto is said to be "compiled by the author." I have not seen a score.

1768. Lionel and Clarissa; or, a School for Fathers, comic opera, three acts (written by I. Bickerstaff), "the music composed by eminent masters." London: Printed for the Author, and sold by J. Johnston, the corner of York Street, Covent Garden. Ornate engraved title, oblong folio, 77 pp., n.d.

Another issue, probably printed from the same plates, was published London, Broderip & Wilkinson. A later issue (by J. Johnston), with type-printed title, has only 'A School for Fathers' as title. This piece was first given at Covent Garden, and after at Richmond and Drury Lane, in 1768, as 'Lionel and Clarissa'; subsequently there was added 'A School for Fathers' in 1770. At the fifth representation the earlier title was dropped, but it was eventually reverted to. The piece was acted for many years. Dibdin composed the greater part of the music.

1768. Lionel & Clarissa, a comic opera, adapted for the German flute, violin, hautboy, and guitar. London: John Johnston. Oblong 8vo, 32 pp., n.d. Songs in 'Lionel and Clarissa' issued as separate sheets:—

Hope and Fear, Immortal Pow'rs, When a man of Fashion. Dublin: Rhames, n.d.

1768. The Padlock, comic opera, two acts (written by Isaac Bickerstaff), "the music by Mr. Dibdin." London: J. Johnston, at the music shop near Northumberland House. Oblong folio, 44 pp., ornate engraved title. Ded. to Mrs. Garrick, n.d.

This is probably the first of a good many editions. Charles Dibdin says nearly three sets of plates were worn out in thirteen years. On the title of one edition (upright folio, 43 pp., no dedication, price 6s.) is:—

"The former edition being very incorrectly engraved, it has been Revised, Corrected, and Engraved again, and the Songs and Overture may be had in single numbers."

This is published at No. 15, Holborn, by F—. The name is obliterated in the two copies I have seen. Mr. Marshall suggests F. Linley.

1768. *The Songs in the Comic Opera of 'The Padlock' adapted for the German Flute.* Price 1s. 6d. London: John Johnston and Longman, Lukey & Co.

1768. *Damon & Phillida*, comic opera, in two acts, altered from Cibber, "with the addition of new songs and chorusses." Drury Lane. "The music entirely new composed by Mr. Dibdin." London: W. Griffin, 1768, 8vo, 27 pp., price 1s.

This is 'Love in a Riddle' with the dialogue reduced to prose, and five new lyrical pieces.

1768. *Damon & Phillida*, for the voice and harpsichord or violin. Composed by Mr. Dibdin. London: C. & S. Thompson, n.d. Oblong folio, 30 pp.

1769. **The Maid the Mistress*, produced at Ranelagh, 1769.

I have been unable to trace this publication.

1769. **The Captive*, comic opera, two acts. Haymarket. Written by I. Bickerstaff, music partly by Dibdin.

The libretto was printed "for W. Griffin," but I have not seen the music.

1769. *The Recruiting Sergeant*, a new musical entertainment.....compos'd by Charles Dibdin. London: C. & S. Thompson, n.d. Upright folio, pp. 46, price 6s.

A later edition published by Longman & Broderip, price 6s. Written by Bickerstaff, performed at Ranelagh and Drury Lane.

1769. In the *Universal Museum*, for April, 1769, is "a new song set by Mr. Dibdin" (in some issues Bibdin), which begins "There was a fair maiden, her name it was Gillian."

The air is that of 'The Jolly Young Waterman.'

1769. *The Ephesian Matron, or the Widow's Tears*, a comic serenata (by Bickerstaff). The music by Charles Dibdin. Performed at Ranelagh, price 6s. London: John Johnston, n.d. Oblong folio, 43 and 4 pp.

E. RIMBAULT DIBDIN.

Morningside, Sudworth Road, New Brighton.

(To be continued.)

"WICKEN" = WYKES. — The Wicken, in South Northamptonshire, mentioned by J. B. (9th S. vii. 442), is an interesting instance of a place-name being altered so as to disguise the original name. The parish of Wicken was formerly two parishes, named from former lords

of the manors Wyke Dyve and Wyke Hamon. The parishes became united, and the name popularly given to them—the Wykes, or, as the people called them, the Wyken (*-en*, sign of the plural)—became the name of the new parish and of the village. I remember that a gentleman hunting up the Washington pedigree told me that he was nonplussed for months in trying to find Wyke Hamon. He never suspected Wicken. K.

"WENT."—I have lately examined in the museum at Bury St. Edmunds a vellum manuscript written in a hand of the fifteenth century. It contains copies of three or four wills of persons who had made charitable bequests to the town, and terriers of the land bequeathed. One of these is entitled in a later hand 'Rentall of Jankin Smyth's lands.' I read it, and made the following extracts:—

"Half [an] acre of lond lyeth in the same went betwene the lond pertheyng to the tenement of Wegerys on the west side and the lond of the maner of Berton on the est side and butteth upon the lond of the tenement of Wegerys northword and southword upon the lond of the maner of Berton."

"ij acres lye in the same feld in Nedirfurlong betwene the lond of the maner of Berton on the west side," &c.

Further on I found:—

"And ix acres & j halfe rode sumtyme of Johne Elys of.....lyeth att Netyl merewent and Grenehowe."

The word "went" occurs four or five times in the terrier, and in all cases it appears to be equivalent to "feld," though in Halliwell the meaning given is "furlong." The word strikes me as being of considerable value, on account of its possible occurrence in place-names. One thinks of Wentworth, Derwent, Venta Belgarum (Winchester), Venta Icenorum, Venta Silurum, &c. I express no opinion, however, as to the origin of these names. S. O. ADDY.

DOWSING.—Mr. James Mansergh, the President of the Institution of Civil Engineers, touched upon this subject last November in his address, which has appeared in print. To most men of science the reported achievements of the "dowser" are on a par with the rogueries of Sir Walter Scott's Dousterswivel, but both men of science and folklorists will be interested in what Mr. Mansergh has to say about "divining by rod." It is perhaps not so well known as it ought to be that Mr. W. F. Barrett, Professor of Experimental Physics in the Royal College of Science for Ireland, has presented two papers on the subject to the

Society for Psychical Research, which cover 442 pages of the Society's *Proceedings*.

L. L. K.

VANISHING LONDON AND THE LONDON COUNTY COUNCIL.—The following notice to the workmen employed in demolishing the houses required for the great "improvements" in Central London affords a good illustration of "how to do it," and seems well worthy of preservation in the pages of 'N. & Q.' as setting a good example to other corporations:—

LONDON COUNTY COUNCIL.
Strand Improvements and New Street from
Holborn to the Strand.

REWARD.

If any workman comes across any out-of-the-way object or substance imbedded in the soil in which he is working, he is required to at once hand the same over to the foreman or clerk of works. Any find which is of geological or antiquarian value may prove to be the property of the London County Council, and a reward will be given to the finder, and will be paid at once on application to

The Clerk of the Council,
County House, Spring Gardens, Charing Cross.

R. CLARK.

Walthamstow.

CHARLES COTTON, POET AND ANGLER.—I have recently obtained a folio of Cotton's translation of the 'Life of the Duke of Espernon,' printed in 1670. Inside the volume (formerly in the Tixall library) was an old letter without name or date, but which, by comparison, is evidently in the handwriting of Chas. Cotton himself, in which case it is of great interest, as it appears to elucidate an obscure portion of his life which is referred to in the memoir prefixed to his portion of Walton and Cotton's 'Complete Angler.' The passage is, "In which undertaking [*i.e.*, this translation] he was interrupted by an appointment to some place or post, which he hints at in the preface, but did not hold long."

The letter is as follows, and is copied verbatim:—

"S^r When I was last wth y^a I aquanted y^a how S^r Thomas Ingram had aquanted me how he was by his magestyes order to send downe a comytyn to me & others to exammyne dyvers wasts offenses & losses his Magesty suffered in Needwood & y^e Honor of Tutbury. I am through his Magestyes gratyouse Favor his lieutenant off y^e Forrest & his high Steward off y^e Honor of Tutbury. I then likewise tould y^a I conceaved I had reason to beelieve iff y^e comytyn weare Full itt would tuch some persons y^e would endeavor to avoyd itt & I have some assurance now it is so For y^e comytyn a copy off w^{ch} y^e Chauncelor sent mee to peruse is I conceive defective in w^{ch} I Feared itt would For itt gives us Full power to fynd out all trespasses in y^e woods & game but y^e greatest prejudice his Magesty suffers in is his grants off offcees; in grants

off Lands concealements off Lands & incrochments. I have given S^r Tho: Ingram an answer by a letter For hee writt to mee to know my opynyon off y^e comytyn."

It does not appear to whom the letter was written, but it was probably sent from Beresford Hall, Derbyshire, about 1667.

H. T. WAKE.

Fritchley, Derby.

THE LETTERS OF JUNIUS.—Now that there is evidently a disposition to revive this controversy, it may be in place to note the following letter addressed to the *Standard* on 1 April:—

SIR,—It is well known that Dr. Parr used to boast that he knew who was the author of "Junius." The late Dr. Whorwood, rector of Willoughby, near Daventry—who was for many years a resident Fellow of Magdalen College, Oxford—once told me that, when speaking on the subject of Junius's letters to Dr. Routh, the latter said: "Dr. Parr told me, Sir, that a Mr. York, in the Foreign Office, a brother of the then Dean of Norwich, was the author of 'Junius.'" H. ALGAR.

W. B. H.

STAGE-COACH DRIVERS.—The *Daily Telegraph* of July 4th contains the following:—

"By the death of Mr. Stephen Philpott, of Dover, in his eighty-ninth year, the last of the mail stage-coach drivers between London and the Kent coast has passed away, to the regret of many friends. He regularly drove the mail-coach between the capital and the Kentish seaport for many years, and when the railway superseded that method of conveyance for the mails he drove the mail-coach between London and Herne Bay. Naturally, he had many interesting reminiscences of old times, and was fond of telling how, when driving from London to Dover, he met Prince Albert proceeding to the metropolis for his marriage with Queen Victoria. Mr. Philpott drove the first coach in the funeral procession of the Duke of Wellington from Walmer Castle."

N. S. S.

SPELLING OF PROPER NAMES.—The spelling of old names, classical or otherwise, is often really absurd, owing to the purely arbitrary and senseless way in which letters are altered, dropped, or added, sometimes to such an extent that one has to look twice before recognizing the word under its strange garb. Slight alteration is occasionally necessary to fit a name for English lips, but for the pernicious habit of latinizing every Greek name there is no excuse—a habit so deeply rooted that we may well despair of ever changing it. But it is Northern names that have received the hardest and most meaningless treatment: it is rare to find two books that spell the name, for instance, of a Scandinavian in the same way. English histories are the chief offenders here. I have seen Hakon spelt Hacon, Hako, Haco, and Hacho; for

some reason Ragnar has been altered to Regnar; Thorir to Thori and Thore; while, as a last instance, Olaf Tryggvi's son (Icel. Óláfr Tryggvason) has seen many strange phases. Besides Olaf and Olave (the former of which is quite legitimate, to adapt the name to our language), we find Tryggvason, Tryggveson, Tryggvison, and—worst of all—Trygveson. Many other instances might be quoted. The marvel is what induces people to adopt these wonderful transformations. One would imagine that a man professing to write on a subject would at least make himself acquainted with the correct forms of his proper names, and, on being acquainted with them, would not so carefully avoid communicating his knowledge to others. E. R. E.

MERCY TO ANIMALS.—A writer in the *Athenæum* for 25 May, alluding to Hogarth, says:—

"He was the first of English painters (we might, indeed, write European artists) who frequently and urgently pleaded for mercy to animals in the service of man."—P. 669.

To this it may be well to append the following passage from the *Quarterly Review* of last October. The writer, referring to Leonardo da Vinci, says:—

"He could tame the most fiery horses, and would never allow any living creature to be hurt or ill-treated."—P. 398.

ASTARTE.

LIME-TREE.—Prof. Skeat remarks in his 'Etymological Dictionary' that the word *lime* as applied to the tree now generally so called (formerly it was always united as one word with *tree*, often, e.g. in 'Rees's Cyclopædia,' without hyphen) is the result of two successive corruptions, *lind* becoming *line*, and *line* afterwards becoming *lime*. He says, "The change from *line* to *lime* does not seem to be older than about A.D. 1700." Apparently, however, he forgot to consult Evelyn's 'Sylva,' for in that work, the first edition of which is dated 1664, chap. xiii. is 'Of the Lime-tree,' which is so spelt throughout. W. T. LYNN.

Blackheath.

THE TRYSTING OAK IN 'IVANHOE.'—The following recent cutting is deserving of preservation in 'N. & Q.':—

"In a short time, remarks the *Leeds Mercury*, a unique ceremony of interest to readers of Sir Walter Scott will take place on the confines of the West Riding and Derbyshire. Some time ago the old Trysting Oak in Harthill Walk, so frequently mentioned in 'Ivanhoe,' was felled to the ground in order to preserve the trunk. The tree was one of the oldest in England, and is described by Scott as

being venerable when siege was laid to the Castle of Torquilstone. The tree stood on the estate of the Duke of Leeds, whose agent, Mr. Mozey, is devoted to Scott. By his instructions the tree was taken down, and the trunk will be preserved on the lawn in front of Mr. Mozey's house. A young oak tree is to be planted by the Duchess of Leeds on the site of the Trysting Tree. At the ceremony some interesting information will be given regarding Scott's connexion with the neighbourhood, which he so vividly describes in the pages of 'Ivanhoe'; and the sites of Torquilstone Castle, Rotherwood, and Copmanhurst will be located. Several places lay claim to the honour of having suggested Torquilstone—notably the castle of the Salvins, at Thorpe-Salvin in Yorkshire, and Castle Hill Farm, an old farmhouse in Whitwell, Derbyshire, and the old Manor House at Todwick, in Yorkshire. Thorpe-Salvin Castle is mentioned in the novel most probably under the pseudonym of Rotherwood, whilst Copmanhurst is believed by many to be identical with St. John's Church, Throapham. However, these and other questions will be settled when the ceremony above alluded to takes place."

J. B. MCGOVERN.

St. Stephen's Rectory, C.-on-M., Manchester.

RIDING THE STANG.—The *Craven Herald* of 31 May records the observing of an ancient custom that appears to be less frequent (happily) than in former days:—

"This queer custom, to mark disapproval of the breaking of the marriage contract, was observed [at Redmire] on the evenings of the 20th, 21st, and 22nd inst. Rumour had been rife for some time past, and the inhabitants, though quiet and passive in the ordinary way, showed their feelings in an unusual manner. In accordance with the ancient custom a man of straw was made, then a cart was obtained, and the young bloods of the village, in all the glory of war paint, and with grim determination stamped on every feature, proceeded to parade the streets with the usual war cry: 'It's neither for your part nor my part that I ride the stang.' This was renewed on three successive nights, and then, after he had tried to commit suicide by taking 'gunpowder pills' or a 'paraffin bath,' the man of straw was burnt amidst the cheers and groans of some hundreds of onlookers, many from the surrounding villages. One of the 'protectors of the peace' was present, but this did not act as a deterrent. The proceedings closed somewhere about midnight. Older inhabitants say it is about twenty-five years since a similar scene was witnessed in a case of wife-beating."

B. BELCHER.

Bibury, Glos.

[See 2nd S. x. 477, 519; xii. 411, 483; 3rd S. iv. 371; 4th S. iv. 160; 5th S. v. 109, 253; xi. 66; 6th S. vi. 425; 7th S. iii. 367; 8th S. iv. 267.]

WILLIAM FITZ ALDELINE.—Concerning this historic personage, in my note at 9th S. vii. 123 I stated that though it was quite certain that he was a son of Aldeline, of Thorpe, near Pontefract, and had a brother named Ralph, I had seen nothing actually to prove that he was the brother William of Ralph Fitz Alde-

line, of Aldfield, near Ripon. That they were identical was the very probable suggestion first made by the author of 'The Norman People'; but neither he nor Mr. Round ('Feudal England,' p. 518) could have known anything beyond the fact that two brothers of these names, sons of an Aldeline, occurred in different parts of Yorkshire about the same date. The author of 'The Norman People' made further speculations about the descent of William Fitz Aldeline which are groundless.

The following note by Mr. W. Paley Baildon in 'Yorkshire Inquisitions,' vol. i. p. 283, now clearly indicates that Aldeline was the holder of Thorpe as well as Aldfield:—

"Assize Roll, York, 1245-6. John de Courtenay was summoned to warrant to Alexander de Ledes one third of a knight's fee in Kirkby which Alan de Aldfeud had claimed against him in the court of Roger de Mubray."

That John de Courtenay was a son of William Fitz Aldeline is a new fact made known by my note. Alan was the grandson of Ralph. Outside the chartulary of Fountains Abbey I have only met with Aldeline de Aldfeld himself once, witnessing the charter (1135-40) of Earl Alan granting Masham to Roger de Mowbray. The history of Thorpe, however, reveals a previous generation or two.

Radulph was the name of the Domesday tenant of this Thorpe, who held this manor of Ilbert de Laci and was, it seems, his butler, for so styled (Pincerna) Radulph gave two garbs and the tithes of the mill here to the chapel of St. Clement in Pontefract Castle. The same early memorandum which records this donation states that Radulphus fil' Edeline gave two garbs in Stubbs in Hensall ('Mon. Angl.,' i. 660). We seem here to have an earlier Ralph Fitz Aldeline, but named from his mother in this case. Aldeline was one of those Christian names with a Latin suffix the Normans gave to daughters as well as sons.

A. S. ELLIS.

Westminster.

AMERICAN SLANG.—It would be impossible to mention in 'N. & Q.' all fresh developments of American slang, but two specimens recently given in our newspapers in connexion with various phases of public affairs deserve to be noted. The New York correspondent of the *Standard*, in a communication which appeared on 1 June, recorded that Mr. Moore, president of the American Protective Tariff League, had observed, "President McKinley remains opposed to *jug-handled* or one-sided reciprocity"; and Reuter's Washington correspondent, tele-

graphing on 22 June a summary of Capt. Slocum's report on his observations while United States military *attaché* with the British forces in South Africa, includes the sentence, "Caution the British have not; but they just *bunt ahead*, and take the consequences." "Bunt ahead" sounds like English dialect, but "jug-handled" appears distinctly American.

POLITICIAN.

Queries.

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

SIR HUMPHERY D'WYVILL.—Can any one tell me what authority Sir Bernard Burke has for the statement in his 'Landed Gentry' that "Sir Humphery D'Wyvill was knight of Slingsby Castle, and appears on the Roll of Battle Abbey as one of the companions in arms of the Conqueror"? No such name appears in Domesday in connexion with Slingsby, and in the Duchess of Cleveland's edition of the Battle Abbey Roll, under the head of 'Viville,' we have "Hugh de Guidville came to England 1066, and 1086 held in Northants and Leicester (D.B.)." The 'Dictionary of National Biography' repeats the statement of Sir B. Burke, but gives no authority for it.

ARTHUR S. BROOKE.

CIVIL WAR: STORMING OF LINCOLN.—Can any one kindly furnish the names of the twenty captains (Cavaliers) taken prisoners by the Earl of Manchester on 2 May, 1644, or give a reference to a work containing full details of the affair? JOSEPH F. CARTER.
Kimbolton, Huntingdonshire.

BADGES.—In the *Retrospective Review*, 1827-1828, occurs the A, B, of an alphabet of badges, probably written by Harris, afterwards Sir Harris Nicolas. Any information which would lead to the discovery of the remainder of the MS., if indeed it ever existed, would be much esteemed. J. FOSTER.
21, Boundary Road, N.W.

PICTURES OF TAVERNS.—Can any of your correspondents tell me where I can find pictures of "The Cheshire Cheese"; "The Crown," in Islington Lower Road; "Highbury Barn"; "The White Conduit House"; "The Grecian Coffee House"; "The Temple Exchange Coffee House"; "The Globe Tavern," in Fleet Street; "The Chapter Coffee House," in Paternoster Row; all representing them as they were during the last half of the

eighteenth century? I also want to find the *European Magazine* for January, 1803, which contains a contemporary print of Green Arbor Court when Goldsmith was living there.

CHAS. WELSH.

110, Boylston Street, Boston, U.S.

THE DROITS DE L'HOMME.—I shall be obliged to any one who will tell me where there is an accessible copy of the print, by Duncan after Huggins, of the destruction of this ship by Sir Edward Pellew in 1797. There does not seem to be one in the British Museum.

J. K. LAUGHTON.

"OF WHOM" FOR "WHOSE."—Is the use of "of whom" in any way objectionable in "the man to the care of whom the child was left"? Would an English boy be allowed to write this in a piece of composition? If the use is a correct one, would it be more likely to be found in quite modern authors or in those of an earlier date?

E. SCHULENBURG.

RECORDER OF NOTTINGHAM.—I shall be glad of any information as to the history, family, or descent of William Fletcher (query, of Makeney, co. Derby), who was Recorder of Nottingham about the middle of the sixteenth century.

BERNARD P. SCATTERGOOD.

Moorside, Far Headingley, Leeds.

DR. GENTIANUS HARVET.—Where can information be found about Dr. Gentianus Harvet, a theologian who wrote an 'Epistle' in or about 1598?

C. A. J. SKEEL.

Westfield College, Hampstead.

'THE SYNAGOGUE.'—At the end of the sixth edition of George Herbert's 'Temple,' which I recently picked up, I find a set of poems, the title-page of which runs as follows:—

"The Synagogue; or, the Shadow of the Temple. Sacred poems, and private ejaculations. In imitation of Mr. George Herbert. The Second Edition, corrected and enlarged. London, Printed by J. L. for Philemon Stephens, at the Gilded Lion in Paul's Churchyard. 1647."

Will some reader of 'N. & Q.' kindly give information respecting this book of poems?

D. SMITH.

Fir Vale, Sheffield.

[It is by Christopher Harvey, M.A., vicar of Clifton. For full information consult 'D.N.B.']

CUNDY FAMILY, KENT.—References wanted to sources of information of this family, most probably from Lincolnshire, who held (probably gave their name to) Cundy or Cundies Hall in the parish of Whitstable, held from the manor of Wickhambreux, Kent. Agnes, daughter of Roger de Cundy, married

Walter de Clifford (*ob.* 1221). The male line of the Cundies ended in a William Cundy about the end of the fourteenth or beginning of the fifteenth century, exact date not ascertainable.

ARTHUR HUSSEY.

Tankerton-on-Sea, Kent.

THE KING OF CALICUT.—In an article in last February's *Fortnightly* upon 'The Golden Bough' (see 9th S. vii. pp. 79, 119) Mr. Lang says:—

"I am not convinced that the ghastly priest represented vegetation and endured the duel ordeal as a commutation of the yearly sacrifice, though there is a kind of parallel in the case of the King of Calicut."

What is "the case of the King of Calicut"?

M. C. L.

["The King of Calicut, on the Malabar coast, used to cut his throat in public after a twelve years' reign" (Lang, 'Magic and Religion,' p. 98).]

ALBA POTTERY.—I am anxious to know who were the makers of pottery marked "Alba," and if such pottery is now scarce. I have searched Chaffers's 'Marks and Monograms,' but do not find it mentioned. Perhaps some of your readers can inform me.

CHARLES DRURY.

DE CLARE.—Can any reader of 'N. & Q.' oblige me with information regarding Alexander or Reimund de Clare, who flourished about the end of the twelfth century?

P. REDMOND.

THE OLDEST LICENSED HOUSE IN ENGLAND.—In a descriptive article on 'A Cycle Ride on the Holyhead Road to Hockliffe,' in the *Daily News* of 22 September last, the writer described how, at or near St. Albans,

"down in a hollow there stands to be seen, if we had time to turn aside for it, a bowed and bent old inn—'The Fighting Cocks'—which claims to be the oldest licensed house in England. However that may be, it is at least wonderfully picturesque."

I presume there is no means of proving what tavern in England holds the oldest licence. When did the licensing system in any form arise?

JAMES HOOPER.

Norwich.

[For articles on early licensing see 6th S. vii. 8, 296. The "Fighting Cocks" at St. Albans and other old inns are discussed 8th S. vii. 225, 273.]

"CORNE BOTE."—In 'Morte Arthure' (E.E.T.S.), ll. 1786, 1837, when Sir Cador threatens that his foeman shall have "corne bote," he seems to mean that he shall have such requital ("bote") as he by his deeds has chosen ("corne"). The irony of this application of the word suits the mood of the speaker. The terseness of expression and the archaic

form of the participle (contrast "chosene," l. 2731) suggest that the formula is one of long standing. Does it occur in any earlier work?

E. B.

'TRAVELS OF PETER TEIXEIRA.'—In 1710 these (translated by Capt. John Stevens) were published in London as part of a monthly (?) series of voyages and travels, which in 1711 were reissued in two volumes with the general title of 'A New Collection of Voyages and Travels.' While some of the travels in this collection have separate title-pages, the account of Teixeira's (in the copies I know of) has none. As the narrative begins on signature B, there should apparently be a title-page. Does any reader of 'N. & Q.' know of one?

DONALD FERGUSON.

Croydon.

ALUM.—In Dean Spence's 'History of the Church of England' is a facsimile of the Tetzels indulgence, in which one of the "reserved cases" is thus given: "*Sententiarum et censurarum occasione aluminu' tulfe apli'ce ex partibus infidelium ad fideles contra prohibitionem apli'cam delatorum incursum.*" The date is A.D. 1517. Now it seems that alum, used in dyeing processes, came principally from near Constantinople until the discovery of a mine at Tolfa, near Rome, in the fifteenth century, and that at the date of this indulgence it is reasonable to suppose that the introduction of foreign alum was absolutely prohibited. It has been suggested that "alumen" may be a "sword-blade," as we find "alumella"; and that "tulfa" may be a misprint or alternative form for "tolta," a tax; so that it would refer to an inland taxed article. Can any of your readers refer to other notices of the same character which would decide the matter?

J. R. M.

THOMAS GLASSE, ENGRAVER.—Is anything known of this engraver and his work? He lived for some years in Craven Street, Strand, and died in 1812.

T. ALLAN GLASSE.

28, Arlington Road, West Ealing.

COUNT THOSS.—Writing about an extraordinary literary imposture to the *Athenæum* in February, 1853, a correspondent states that "hundreds of Captains Johnson and Counts Thoss and other impostors are every year arrested." I should like to know more about the Count's achievements in literature.

L. L. K.

DUNNET.—In the north of Scotland there is a district called Dunnet (parish, village, bay, and headland), where many families

bear the same name. In East Anglia the name Dunnet or Dunnett is very prevalent, but I cannot trace any connexion between the two branches. The Scottish Dunnetts I trace to the sixteenth century; the English Dunnets or Dunnetts I cannot trace back further than the early years of the eighteenth century. Are they the same family? Perhaps one of your readers could give me the missing link, if one exists.

R. W. D.

JAMES II.—In an old journal of a visit to Paris in 1776 there is an entry:—

"To a church [in Paris] of Benedictine friars on purpose to see the corps of James II. who lies unburied on a stand, about 6 foot from the ground, with his daughter Louise, who lies by his side. He is there ready to be shipped off to be buried in Westminster Abbey when any one of his family shall mount the English throne."

What became of the corpse afterwards? In Wade's 'British History' it is said that the body of James II. was discovered in a leaden box on digging the foundation of a new church at St. Germain, Paris. How came it there, and where was he finally buried?

L. J. C.

CUDWORTH FAMILY.—The article on Dr. Ralph Cudworth in the 'Dictionary of National Biography' states, "He had several sons, who probably died young, and a daughter Damaris." The present Master of Christ's has kindly informed me that at least one son did not die young. John Cudworth was admitted to Christ's, became Fellow and Senior Dean, and finally was presented to a living. Can any of your readers give me further information concerning him or other of the sons of Dr. Cudworth? I know of them practically nothing, and little of the early life of Dr. Cudworth's grandson William.

J. C. WHITEBROOK.

"VÆSAC MIHM."—

"The late Duchess of Cleveland, while Lady Dalmeny, was (says a correspondent) very much interested by the inscription, which has never been satisfactorily explained, which in letters of lead is on the stone of the belfry of the ruined ancient church of Temple, just outside the boundary of the Rosebery property in Midlothian. It reads thus: 'Væsac Mihm.'"—*Daily News*, 20 May.

Can any one suggest an explanation?

C. C. B.

"CO-RUFF."—What is the meaning of this word? It occurs in MS. on the back of the title of a book printed by R. Whitworth, bookseller, at "The Three Bibles," opposite the Exchange, Manchester, in 1738, and entitled 'A Compleat History of the Bible, contained in the Old and New Testament, et cetera.'

The family to whom it belonged were many of them hand-loom weavers, and most likely the James Mills referred to was of that occupation. The phrase in which the word occurs runs, "Ja^s Mills co-ruff: says all Maps and Cuts are here." The writing is that of one accustomed to penmanship, and the word is clearly written.

ARTHUR MAYALL.

MACKESY.—I am anxious to trace the history of the Irish family of Mackesy, formerly of Ballymackesy, co. Wexford, and latterly of Waterford. Dr. T. L. Mackesy, President of the Royal College of Surgeons in Ireland in 1845, was a grandson of Michael Mackesy, who is said by Burke to be descended from the old sept of the O'Maolmackessy. Can any of your readers help me with information likely to throw light upon earlier members of this family? Ballymackesy seems to have belonged to Lord Carew's family since about the middle of the eighteenth century. Is anything known of its previous connexion with the Mackesy family?

ARTHUR GROVES.

Stanley Cottage, Alperton, Wembley.

Replies.

PRISONERS OF WAR IN OUR LITERATURE.

(9th S. vii. 469.)

As there is no published list of this nature, perhaps I may be allowed to mention that one of the characters in the late James Grant's best work is first introduced to us when a prisoner of war in Edinburgh Castle. The hero of 'The Romance of War,' Ronald Stuart, 92nd Highlanders, on the eve of his departure to become a "Peninsular hero," noticed among the French captives a young officer in deep dejection, and ventured to say to him:—

"I regret much to see an officer placed among the common rank and file. Can I assist you in any way?" "Monsieur, I thank you, you are very good, but it is not possible," stammered the Frenchman in confusion. "Yours are the first words of true kindness that I have heard since I left my own home in our pleasant France. Oh, monsieur, I could almost weep! I am degraded among my fellow-soldiers, my *frères d'armes*. I have broken my parole of honour, and am placed among the private men. I have been placed here in consequence of a desperate attempt I made to escape from the dépôt. I perceive you pity me, monsieur; indeed I am very miserable."

Stuart having pressed the captive to accept his purse,

"By Heaven and St. Louis! Victor d'Estouville will requite your kindness. If by fortune, or

rather misfortune, of war you ever become a prisoner in my native country, you will find that the memory of *La Garde Ecossaise* and your brave nation, which our old kings loved so long and well, and the sufferings of the fair *Marie* are not yet forgotten in la Belle France."

Until nearly the days of Waterloo, it is stated in 'Old and New Edinburgh' (Cassell & Co.), the castle vaults were invariably used in every war as a receptacle for French prisoners. They are deep, dark, and horrible dungeons. So many as forty men were confined in one vault. The origin of these vaults is lost in antiquity.

There is a very interesting account in Lever's 'Tom Burke of Ours' of the sad career of Charles Gustave de Meudon, an ex-lieutenant of the 3me Cuirassiers of the French army, who took part in the Irish Rebellion. Shortly before his death in Wicklow, he spoke much to Burke about Italy and Egypt, the Tuileries, La Vendée, and Ireland. His last words were:—

"Perhaps it may be your fortune to speak to General Buonaparte; if so, I beg you to say to him that when Charles de Meudon was dying—in exile, he held his portrait to his lips, and with his last breath he kissed it."

The door of the little room in which this scene occurred opened, and a sergeant entered.

"Sorry to disturb you, sir. I have a warrant for the arrest of Capt. de Meudon, a French officer concealed here."

Burke pointed to the bed. The sergeant looked, but started back in horror. Charles de Meudon lay dead!

HENRY GERALD HOPE.

119, Elms Road, Clapham, S.W.

The hero of Robert Louis Stevenson's posthumously published novel 'St. Ives' is a French prisoner of war who escapes from Edinburgh Castle.

C. C. B.

THE HALBERTS (9th S. vi. 181; vii. 473).—It would be a relief to myself, and I hope to all readers of 'N. & Q.', if IBAGUÉ, without departing from the truth, could in any way modify his very painful note at the last reference, which has "got into my constitution" more deeply than I like to think of. IBAGUÉ, as I understand him, speaks of the horrible punishment he describes, not as obsolete, but as in use at this very time. It is almost incredible that such atrocious barbarity should exist in any part of the world at the beginning of the twentieth century, and yet IBAGUÉ—whose word of course I do not doubt—says that he not only heard of, but actually saw it, so lately as 1876-7; and he also speaks of it in the

present tense—"are [not *were*] performed," &c. Surely such shocking brutality was never surpassed, if equalled, in England or Russia in the worst days of the cat and the knout. Macaulay says that under Frederick the Great "military offences were punished with such barbarous scourging that to be shot was considered by the Prussian soldier as a secondary punishment." Although I am, on principle, opposed to capital punishment, I am almost inclined to say the same thing of the unhappy Colombian soldiers. It would seem to be more merciful to shoot a man out of hand than to flog him in the dreadful manner that IBAGUÉ describes, which is one of the most distressing instances of "man's inhumanity to man" that I have ever heard or read of.

Why has the Colombian Republic a special patent amongst the kingdoms of the earth, as it apparently has, for merciless military severity? "Blessed are the merciful." "This ilkē text" the Colombian military authorities (and by implication the civil authorities also) evidently "hold not worth an oistre."

I shall wait with anxious interest to see if IBAGUÉ has any balm in Gilead for us in this matter.
JONATHAN BOUCHIER.

ALLUSION IN WORDSWORTH (9th S. vii. 188, 232, 338, 438).—It may be well to state that my letter was written before the appearance of MR. HUTCHINSON's first reply, but too late to be published along with it. It subsequently stood alone at the third reference, occupying thus the position of a reply to all that had gone before. It was merely a tentative explanation, prompted by the original query, and not in any sense a retort to the genealogical statement submitted by MR. HUTCHINSON.
THOMAS BAYNE.

"FAIR" AND MAKING "FAIR" (9th S. vii. 446).—I have known many instances of girls, in their foolish desire for a "genteel" paleness, eating dry rice and chalk, and refusing as much as possible a flesh diet. Chalk certainly, and probably rice eaten in excess in this way, would tend indirectly to induce pallor by deranging the digestive organs and obstructing the natural secretions of the body. Habitual constipation alone is a frequent cause of anaemia.
C. C. B.

Half a century ago the plump and rosy-cheeked damsels of a Buckinghamshire village found that they, with their robust charms, were neglected by local swains, who favoured pale and languishing maidens from the metropolis. To counteract this deplorable tendency some of the girls endeavoured to

modify their rotundity and make themselves pale or fair by eating ginger. Others indulged in chalk and scraped slate-pencil, and a few tried all three. They succeeded more or less in producing pallor and sickliness of appearance, but the young men were not attracted; and after one of the "ginger chewers," as they were called, died, the practice happily declined.

RICH. WELFORD.

BENJAMIN WALKER (9th S. vii. 368).—I am unable to answer MR. W. H. WINDLE's question; but as he refers to the Stackhouse family, I may say that there is a stone in this churchyard to the memory of "Ann, the wife of John Stackhouse, of Birmingham, and daughter of Bartholomew and Ann Goodman, who departed this life July 5th, 1868, in the 67th year of her age."

JOHN T. PAGE.

West Haddon, Northamptonshire.

'THE TROTH OF GILBERT A BECKETT' (9th S. vii. 349, 437).—A poem with this name, by the late Robert Buchanan, appeared in *Once a Week*, vol. x. (1863), p. 573.

R. B. DOUGLAS.

64, Rue des Martyrs, Paris.

PORTRAIT OF LADY HARLEY (9th S. vii. 508).—The Letters of the Lady Brilliana Harley were published by the Camden Society in 1854. The editor, the Rev. T. T. Lewis, mentions in his introduction, p. xxix, that there was then a portrait of her "in the possession of her descendant Lord Rodney, and now at his seat at Berrington, in the county of Hereford."
C. E. D.

Oxford.

A portrait of this lady is, or was, in the possession of the Right Hon. the Lord Rodney, Berrington, near Leominster, and I have no doubt a letter of inquiry addressed to R. W. Dacre Harley, Esq., Brampton Brian, Herefordshire, would elicit definite information as to its exact location at the present time.

JAMES W. LLOYD.

Kington.

ORIENTATION AND THE EXIGENCIES OF CONTROVERSY (9th S. vii. 503).—At present I am out of the reach of books, and also of 'N. & Q.,' but I am nearly certain MR. ARNOTT did use the term "Roman Mission," and I understood him to found an argument as to the Roman Church in England being an exotic on the fact that English churches were invariably placed east and west, whilst the Roman Catholic Church in England took no notice of this rule.

I have read his latest article very carefully, but cannot see that the omission of the words "whereas" and "as I said"—about which he complains so bitterly—makes any difference to the sense of the paragraph; nor does any context which he himself quotes do so either.

FATHER ANGUS, who "knows very well what he is writing about," is left without an attempt at a reply, doubtless for this very reason—that reply would be too difficult, also his name is well known. Now with me it is altogether different. I never pretended to know any more on this matter than what I had seen with my own eyes walking about London. (Is Mr. ARNOTT quite sure, by the way, that Christ Church, Lancaster Gate, St. James's, Paddington, and St. Mark's, Marylebone Road, were all built "in the years preceding the Oxford movement"? I am not.)

As to my "nom de plume," that is hardly a crime in 'N. & Q.'; if so, I should have blushed for it thirty years back when I used one first in these pages unrebuked. MR. ARNOTT should be grateful for this, since he has found it so much easier to attack an unknown individual than to reply to a known one. IBAGUÉ.

ERNEST BUSSY (9th S. vii. 449).—This promising young poet died in 1887, at the very early age of twenty-three. His poems, with a short biographical sketch, were published at Lausanne (his birthplace) in 1888, in one volume. A small collection of fugitive pieces, entitled 'A mi-voix,' appeared during the author's lifetime (Lausanne, 1885).

ROBERT B. DOUGLAS.

64, Rue des Martyrs, Paris.

SCOTT QUERY (9th S. vii. 510).—In the "Dryburgh Edition" of the Waverley novels, vol. xiv. (1893), the meaning of "on the virotot" is given in the glossary as "on the trudge, on the tramp—a phrase used in Chaucer's 'Miller's Tale.'"

A. & C. BLACK.

"BETWEEN THE DEVIL AND THE DEEP SEA" (9th S. vii. 449).—It is a curious fact that three of the five quotations given in the 'H.E.D.' under 'Devil' are from Scottish authors. The earliest, from Col. Robert 'Monro, his Expedition and Observations' (1637), part ii. p. 55, I give at greater length:—

"At the Leaguer of Werben on the Elve against General Tillie his Army.....I was ordained with my Musketers to remain on our former Poste, his Majestie and the rest of the partie being retired within the Leaguer. Incontinent from our Batteries, our Cannon did play againe within the Leaguer,

which continued the whole day, doing great hurt on both sides, where the whole time, I, with my partie, did lie on our Poste, as betwixt the Devill and the deepe Sea, for sometimes our owne Cannon would light short, and grase over us, and so did the enemies also."

Q. V.

This seems to be a free rendering of the Greek *Ἐμπροσθεν κρημὸς, ὀπισθεν λίκαι* ("A fronte præcipitium, a tergo lupi"), a proverb whose origin Erasmus ('Adag.,' ch. iii. cent. iv. prov. 94) leaves unexplained. The devil is again substituted for the wolf in the familiar English adaptation "Talk of the devil," &c., of the classical *"Lupus in fabulâ"* (Plaut., 'Stich.,' iv. 1, 71; Cic., 'Att.,' xiii. 33, 4, &c.). J. M. C.

It has been suggested to me by Mr. H. S. Cuming that this phrase was adopted, if not originated, by the Royalists in allusion to Cromwell, "the deep C.," the relationship of the devil to the deep "C." being implied in a book or pamphlet of the time entitled "A True and Faithful Narrative of Oliver Cromwell's Compact with the Devil for Seven Years on the day on which he gained the Battle of Worcester. Printed and Sold by W. Boreham at the Angel in Paternoster Row, 6d." This modern sense of "deep," meaning profound in craft and subtlety, was certainly prevalent in Cromwell's time (see 'H.E.D.,' s.v. 'Deep,' 17). The earliest instance of the saying given under 'Devil' is 1637: Monro, 'Exped.,' ii. 55 (Jam.), "I, with my partie, did lie on our poste, as betwixt the devill and the deep sea." It was also formerly "Between the devil and the *Dead Sea*" (*ibid.*).

J. HOLDEN MACMICHAEL.

Hazlitt, 'English Proverbs,' 1882, has "Betwixt the devil and the *Dead Sea*," and refers to Clarke's 'Paræmiologia,' 1639.

A. C. LEE.

Waltham Abbey.

See 7th S. i. 320, 453. At the first of these references the Editor remarks that "the origin of this is unknown to us." At the second reference illustrative quotations are given dated 1637 and 1697. G. L. APPERSON.

[Other replies acknowledged.]

"SHOEHORNE" (9th S. vii. 289, 395).—None of your correspondents has mentioned the word "shoehorning," a term used (privately) in auction-rooms in Furness and Cumberland. It is not uncommon, after a sale by auction, to hear such remarks as "There's been a lot of shoehorning to-night" when any article has been bid up falsely above what is considered its value. "Shoehorning" therefore means lifting up the price, in the same way as the

shoehorn lifts up the heel of the shoe on to the foot.

In Low Furness the phrase "Let's have a shoehorn" is similar in intention to that of Bishop Still quoted by MR. MACMICHAEL, but in this district the ale itself is the "shoehorn," a glass of ale being drunk by a person while out for a ramble as a "put on" until a substantial meal can be had.

In Cleveland, North Yorkshire, at sales by auction, instead of "shoehorn" the term used is a "prioker," and it refers to the person who (privately) bids without any intention of buying, and thus "goads" others on to bid properly.

HARPER GAYTHORPE, F.S.A. (Scot.).
Barrow-in-Furness.

"LAKE," A PRECIOUS STONE (9th S. vii. 506).—Since writing the note on this subject I have found that Garcia de Orta says, in his 'Colloquio XLIV.' ('Das Pedras Preciozas,' &c.):

"The *alaqueca*, so called by us (which in Arabic is called *quequi*), is worth a Castilian *real* for a pound [*arratel*] of this stone cut in small pieces; and this stone possesses a stronger virtue than all others; for it stanches blood much quicker."

Linschoten also, in the eighty-sixth chapter of his first book (I quote from the old English translation as reprinted by the Hakluyt Society), speaks of "the stone called Alakecca, [which] is also called Bloodstone, because it quickly stancheth blood." As is noted in the index to the Hakluyt Society's Linschoten, *alakecca*, *alaqueca*, &c., represent Arab. *al-'akik*=cornelian. Capt. Stevens's attempt to naturalize the word in English as *lake* does not seem to have found favour with any other writer; and, as I have already mentioned, even he himself appears to have subsequently repented of his boldness.

DONALD FERGUSON.

Croydon.

The stone referred to appears to be the "Mocha stone" or "moss agate," which is found in large numbers, and of a very fine quality, in some of the old lava rocks in Cambay or its vicinity. There are in these fibrous-looking crystals of oxide of manganese or an oxide of iron—brown if the former, and red or yellow if the latter; the remainder of the lava steam-hole having been, according to the laws of the formation of agates, filled up with either pure or nearly pure chalcedony, or with cacholong (chalcedony rendered opaque or milk-white, commonly from an admixture with milk opal), or with both.

These "Mocha stones" or "moss agates" when cut and polished show the crystallized

oxide of manganese or iron like dendritic markings in the chalcedony or cacholong—giving a varied, curious, and often very beautiful appearance in the sometimes almost opaline-looking surrounding—and thus are largely used for jewellery.

ALEXANDER THOMS.
St. Andrews, N.B.

UNMARRIED LORD MAYORS (9th S. vii. 428, 513).—Thomas Kelly (1772–1855), Lord Mayor 1836–7, was a bachelor. See 'Passages from the Private and Official Life of the Late Alderman Kelly,' by the Rev. R. C. Fell, 1856, p. 101. Kelly was a very enterprising bookseller and publisher, and the forerunner of John Cassell in the issue of various useful and interesting works in parts. Was not Alderman Allen, head of W. H. Allen & Co., publishers, Waterloo Place, Lord Mayor between 1860 and 1870, also a bachelor?

WM. H. PEET.

ENGLISH ORATORY (9th S. vii. 427).—Refer to *Cornhill Magazine*, vol. ii., 1860; 'Irish School of Oratory,' vol. ii., new series, 1897; *Macmillan's Magazine*, vol. xxxv., 1876–7.

EVERARD HOME COLEMAN.

71, Brecknock Road.

RUNGS OR ROUNDS OF A LADDER (9th S. ii. 386, 430, 492, 530; iii. 75, 116, 158, 231, 295).—*Rung* in speaking of the steps of a ladder has been familiar to me, but I have never heard *round* as its equivalent. In "An English Dictionary.....by E. Coles," London, 1696 (which edition is not mentioned in the Catalogue of the British Museum nor in the list of this author's works in the 'Dictionary of National Biography,' whence arises the question, Is its date a misprint of 1676?), one finds "*Roundel*, a ball (in heraldry)"; "*Runge*, Northumberland dialect, a flasket"; and "*Rungs*, the ground-timbers which gives [*sic*] the floor of the ship"; and also "*Ronges* (query *ranges*), old word for the sides of a ladder." Probably Coles was wrong in saying *sides*. His suggestion of *ranges* to explain the word is interesting. His book gives some words which are not recorded in the 'H.E.D.' The latter leaves the origin of *haberdasher* an open question. Coles suggested German *Habtithredas* (*sic*), probably meaning *habt ihr das*?="have you that?" (as he himself renders it.) This recalls *vasistas* in French, a common word for *window*, made up of three German words—"What is it?"

E. S. DODGSON.

LOUIS XVI.: ACCOUNT OF HIS DEATH (9th S. vii. 448).—A short, but very interesting account of the death of Louis XVI. is given in the 'Memoirs of the Sansons,' edited by

Henry Sanson, late executioner of the Court of Justice of Paris, who was a grandson of Charles Henri Sanson, the executioner of the king. This book was translated, and an edition (two volumes in one) was published by Messrs. Chatto & Windus in 1876. The account of the execution is given exactly as written by Charles Henri Sanson in his diary, and forms chap. xxvi. of vol. i. pp. 272-285. The extracts given below refer to the subjects mentioned by MR. LINDSAY, and I take it that the letter sold at Sotheby's was the original or a copy of the one sent to the *Thermomètre du Jour*. When Martin Sanson, a brother, told the king that he must take his coat off,

“‘There is no necessity,’ answered he; ‘despatch me as I am now.’ My brother insisted, and added that it was indispensably necessary to bind his hands. This last observation moved him greatly. He reddened, and exclaimed, ‘What! would you dare to touch me? Here is my coat, but do not lay a finger on me!’ After saying this he took off his coat.”

According to these memoirs, it does not appear that the king was prevented by those on the scaffold from speaking to the people. The noise made by the drums, on purpose to prevent any speech being heard, evidently troubled him, for he asked when he ascended the steps of the scaffold, “Are these drums going to sound for ever?”

“On reaching the platform, he advanced to the side where the crowd was the thickest, and made such an imperative sign that the drummers stopped for a moment. ‘Frenchmen!’ he exclaimed, in a strong voice, ‘you see your king ready to die for you. May my blood cement your happiness! I die innocent of what I am charged with!’ He was about to continue when Santerre, who was at the head of his staff, ordered the drummers to beat, and nothing more could be heard.”

It is probable that the executioner and his brothers were quite prepared to help any plan of rescue; they were all well armed under their coats, and had their pockets full of bullets.

“‘Thus died the unfortunate prince, who might have been saved by a thousand well-armed men; and really I am at a loss to understand the notice which I received the day before the execution, that some attempt at rescue was to be made. The slightest signal would have been sufficient to cause a diversion in his favour; for if when Gros, my assistant, showed the king’s head to the multitude some cries of triumph were uttered, the greater part of the crowd turned away with profound horror.’ Such is the account which my grandfather left us of the death of Louis XVI. It is in conformity with the letter which he had the courage to write to the *Thermomètre du Jour*, to correct some erroneous allegations contained in that paper. The narrative I have just given essentially differs from that of M. de Lamartine in his ‘Histoire des

Girondins’; but, however great may be the authority of the eminent historian, his account cannot, for accuracy, be compared with my grandfather’s.”

HERBERT SOUTHAM.

Shrewsbury.

IVEAGH, CO. DOWN (9th S. vii. 428).—The barony of Iveagh in the county of Down is pronounced similarly to the word *ivy*, with the latter syllable not quite so short. Perhaps the form *ī-vay* would best convey the proper sound.

J. S. McTEAR.

I have heard this place-name pronounced *īv’-ē*, *īv’-ē*, and *īv’-ē-agh*, the third syllable pronounced very softly. The last is, I believe, the most correct. The present written form is evidently an attempt at writing Uibh-Eachach as pronounced. ALBERT GOUGH.

Glandore Gardens, Antrim Road, Belfast.

THE BOOK OF COMMON PRAYER IN LATIN (8th S. xi. 101, 289; 9th S. vii. 474).—The Latin lines on the Prayer Book at the last reference were written about 1850 by the Rev. Francis Kilvert, of Bath, and were published in a small volume of poems issued after his death. They were translated by his friend the Rev. W. L. Nichols, and the two were printed together and given to friends. The translation is as follows:—

TO THE BOOK OF COMMON PRAYER.

Blest Book! My Fathers’ safeguard and their pride,
In joy and grief alike a cherished guide;
My careless childhood’s monitor; the stay
That marked to froward youth the better way;
Still may thy dear consolatory page
Prove the best manual in declining age:
With old familiar prayers my voice command,
The hallowed volume trembling in my hand;
Soothe my last pang, receive my dying kiss,
And my last tears,—Faith’s antepast of bliss.

HENRY N. ELLACOMBE.

The graceful Latin lines on the Book of Common Prayer were composed, with an English translation appended, by the Rev. W. L. Nichols, of Woodlands, near Nether Stowey, author of ‘The Quantocks and their Associations.’ The first line appeared originally as MR. DEEDES quotes it, but some one having questioned the quantity of *Pātrum*—improperly, since Virgil in one place makes it long—Mr. Nichols altered it to

Qui fueras nostrūm decus et tutela Parentum.

W. T.

CROSIER AND PASTORAL STAFF (9th S. vii. 387, 495).—I have shown again and again by historical evidence that to call an archbishop’s cross-staff a “crosier” is a nineteenth-century blunder which all at once acquired an extraordinary vitality, as indeed is shown

by the quotations adduced by H. B. and by many more collected by myself. May I once more refer to the 'New English Dictionary,' Prof. Skeat, and to *Archæologia*, vol. lii. 709-32? I do not ask any one to attach the least importance to my opinion, but I do beg to call attention to the evidence.

J. T. F.

Durham.

As Dr. F. G. Lee, F.S.A., has been mentioned, may I be allowed to refer the querist to an article by this learned authority which appeared in the *Builder* of 18 July, 1885? It bears the title 'Crooks and Croziers,' and is brimful of valuable notes and references on this interesting subject. At the end of his article Dr. Lee points out the mistakes made in the design of the cross or crozier then recently presented to the see of Canterbury. Instead of rightly providing both a cross and a pastoral staff, those in authority produced a novelty strangely combining the two.

JOHN T. PAGE.

West Haddon, Northamptonshire.

The pastoral staff of the early Archbishops of Santiago de Galicia in Spain, as may be seen on some of their tombs in the Romanesque church of Sar, outside the walls of that Spanish Oxford, was very like a croquet mallet, or a certain agricultural hammer used by the Spanish Basks for breaking the clods in their fields, or an old man's crutch; that is to say, it is like unto a cross without the upper member. Presumably it would be called a *crosse* in French, though it has no resemblance to a shepherd's crook like that of an ordinary bishop in the Catholic Church.

E. S. DODGSON.

"THEN" = THAN (9th S. vii. 447).—Spenser uses "then" for "than":—

A lovely ladie rode him faire beside,
Upon a lowly asse more white then snow.

'Faerie Queene,' Book I. c. i. s. 4.

But he also uses "than":—

But they did seeme more foule and hideous
Than woman's shape man would beleewe to be.

Book I. c. ii. s. 41.

Chaucer uses "than" for "then":—

First I pronounce whennes that I come;
And than my bulles shew I all and some.

'Canterbury Tales,' ll. 12,269-70.

E. YARDLEY.

"FIRE-FANGED" (9th S. vii. 350).—I find this word in Halliwell's 'Dictionary of Provincial Words,' also in Brockett's 'Glossary of North-Country Words' (1846), both with the explanation of "fire-bitten." Annandale in the 'Imperial Dictionary' (1882) explains

this term to mean "Dried up as by fire; specifically applied to manure which has assumed a baked appearance from the heat evolved during decomposition."

EVERARD HOME COLEMAN.

71, Brecknock Road.

I used to hear this word some twenty-five or thirty years ago, when a hotbed was annually made for a cucumber frame. I understood it to apply to manure which had lain so long as to have lost its heat and become matted into mouldy flakes.

THOMAS J. JEAKES.

TROUBADOUR AND DAISY (9th S. vii. 389, 456).—The troubadours certainly did not disdain the violet, for at the floral games said to have been instituted at Toulouse in 1323 a golden violet was the prize awarded to the author of the best poem produced. Among other flowers offered as prizes at different times were the pansy, the lily, the rose, but in no book of reference can I find the daisy mentioned in this connexion. This flower, however, has never been without honour in France, any more than in England. Philip the Bold of Burgundy instituted an Order of the Daisy in honour of his bride Margaret of Flanders; the daisy was assumed as a cognizance by St. Louis of France in honour of his wife Margaret; and it was also borne by Margaret of Valois and Margaret of Anjou. (See Canon Ellacombe's essay on the daisy.) May I quote Mr. Lang's version of the passage from 'Aucassin and Nicolette,' as more graceful though less literal than Mr. Bourdillon's?

"And the daisy flowers that brake beneath her as she went tip-toe, and that bent above her instep, seemed black against her feet, so white was the maiden."

C. C. B.

"PORTE-MANTEAU" (9th S. iv. 536; vii. 478).—King Charles I. had strong views in favour of a liturgy and the episcopal form of Church government, which the Scottish people, as a rule, did not share. In 1637-8 they subscribed the National Covenant abjuring episcopacy, and armed themselves against the measures adopted by the king. The clergy preached much at the king, whose father, James VI., in 1596, Andrew Melville had pulled by the sleeve and called "God's silly vassal" when his Majesty essayed to use "his authoritie in maist crabbit and colerik maner" towards a deputation from the Commissioners of the General Assembly who waited upon him at Falkland. These remarks in themselves have no bearing whatever on the word at the head of this reply; but I

make them as a prelude to the understanding of a quotation which has a bearing on the meaning of it, and which you may allow me to make from a sermon preached in St. Giles's Church, Edinburgh, in April, 1638, by the Rev. James Row, of Monzievauid, grandson of John Row, the coadjutor of John Knox. I take it from 'Memorials of the Family of Row,' Edinburgh, 1828, a volume limited to forty copies. The parallel is between Balaam and his ass, which he drove till it spake back, and the bishops and the Church, which they drove till it rebelled:—

"So the Bishops (being as blind as Balaam) have ridden and beaten our Kirke so long, and taken us at such a strait, as wee were even ready to be destroyed. But God hath heard our cry, and wee pray him also open the eyes of our adversaries, who were even as blind as Balaam, and were going as unlucky a way as hee, for they were posting to Rome with a Poakmantie behind them; and what was in their Poakmantie (trow ye?) Marry, even the book of Common praiser, the book of Canons, and orders of the High Commission. Now, as some as the Asse saw the Angell, shee falls to flinging and over goes the Poakmantie, and it hung on the one side of the Asse by one string, and the Bishops hang by the hamme on the other side, so as they hang crosse the Asse (like a paire of paniers) stuff full of Popish trash and trinkets. Faine would the blind Carle have beene on the saddle againe, but hee could not; nay, so he might be set to ride again, he would be content to leave his Poakmanty amongst us. But let me exhorte yee (deare Brethren) not to let such a swinger ride any more on your Religion, for, if he do, he will be sure one time or other to get the Poakmantie behind him againe."

There is no doubt there as to what the preacher meant by a portemanteau—or "poakmantie," as he calls it after the manner of the times, and as it was still called in my youth—and the illustration must have greatly impressed the people, for he came to be afterwards known among them as Poakmantie Mr. James.

Edinburgh.

J. L. ANDERSON.

HAYDON FAMILY (9th S. vii. 469).—The old English families seem to have spelt the name Heydon, while the American branches have usually spelt it Hayden. There are twenty-four different printed pedigrees to be found in various American books. The book which I believe would prove most useful to your correspondent is 'Records of the Connecticut Line of the Hayden Family' ('The Hayden Genealogy'), by Jabez Haskell Hayden, of Windsor Locks, Conn., 1888. Genealogical sketches are given of the old English families. The author appears to have made very careful researches in the different parts of England where the Heydons have resided. The book is tastefully produced, and illustrated with photographs. As no doubt it

was published by subscription (and only a few hundred printed), I hardly think it would be possible to buy a copy in open market; but it is pretty certain that many of the public libraries in the U.S. possess copies. Another book which contains useful information upon the subject is 'Virginia Genealogies,' by the Rev. Horace Edwin Hayden, M.A., Wilkes-Barre, Pennsylvania, 1891.

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

Four very long and interesting articles respecting this family, from the pen of FRANK SCOTT HAYDON, the son of the famous historical painter Benjamin Robert Hayden, have already appeared in 'N. & Q.' for which see 4th S. vii. 143; viii. 149; 5th S. x. 370; xi. 111.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"SNICKET" (9th S. vii. 348, 512).—One day last autumn I travelled on the Great North of Scotland Railway between Aberdeen and Inverness. When we reached Elgin station a gentleman in the compartment handed out to a friend on the platform what appeared to be a small covered cage with a bird in it. Sitting as I was at the platform window of the carriage, I could not help overhearing the conversation which passed between the two, to which I paid not the slightest attention. But as the train was about to start I was interested to hear my travelling companion, in the best North-Country Doric, evidently referring to the little prisoner within the cage, make this parting remark: "Gin its tail grows owre lang, just snick a bit aft."

A. S.

"Snicket" and "snigit" are words with the same meanings generally as used in Derbyshire. In cricket a ball is "snicked," that is "cut" to an unexpected quarter. Boys "snick" and "snig" things with their knives, and they "snick" or "snig" along in certain games where to be half hidden is necessary. Taking a short cut or doing things rapidly so as to cause surprise is "snicking it" or "sniging it."

THOS. RATCLIFFE.

Workshop.

A HULL SAYING (9th S. vii. 445).—MR. ANDREWS's communication produces for a native of Hull, who long ago left his first home, the kind of experience which one has in hearing again once familiar tones. I can remember very little of the Yorkshire vernacular, but one phrase, that has clung to me from childhood's days, is comparable with "Ah'll travis tha" as to the severity of its

signification. The phrase "Ah'll skin tha wick," heard through the open window of a seaside lodging-house, puzzled me in those days. It was when I came to associate "wick" with "quick" that I understood what a terrible inflection would be raised by his mother's words for the contemplation of some errant bairn, who, as a dweller in a fishing village, would not be unaccustomed to see the utterer of the threat flay living eels.

F. JARRATT.

"HEDGE," IN BACON'S ESSAY 'ON GARDENS' (9th S. vii. 489).—If J. F. R. will refer to Crispin de Pas's 'Hortus Floridus,' I think he will see the meaning of an "arched hedge" with a hedge above. H. N. ELLACOMBE.

CROMWELLIANA (9th S. vii. 481).—William Hetley, of Broughton, co. Hunts, married Carina Cromwell, daughter of Henry Cromwell, and granddaughter of Sir Oliver Cromwell, of Hinchinbrook.

CONSTANCE RUSSELL.

THE MANOR OF TYBURN (9th S. vii. 381, 402, 489).—I have read with much interest the paper by MR. RUTTON, in which he not only elucidates a neglected passage in Stow, but vindicates the accuracy of the old chronicler in a very convincing manner. I have always contended that whatever may be thought of Stow's etymologies, his topography may generally be depended on. With reference to ST. SWITHIN'S remarks, I think that your valued correspondent has perhaps hardly grasped my point when I declared that I could not "accept the argument that the name 'Tyburn' was a movable one, which was bestowed on whatever site the gallows occupied." I did not refer to provincial "imitations," but to the London Tyburn, which, in the opinion of some antiquaries, was gradually shifted from the borders of St. Giles's to those of Paddington. It is of course a common thing for London names to be reproduced in the provinces. Bridewells abound in all parts of the country, and in the town near which I am writing at the present moment the sheep and cattle market has been known as Smithfield for several centuries. It is therefore quite in accordance with practice that the place of execution at York should have received the name of Tyburn.

W. F. PRIDEAUX.

PETER THELLUSSON (8th S. xii. 183, 253, 489; 9th S. i. 17, 97).—As the above references do not bring out clearly all the important facts of this famous will case, and as both 'Chambers's Book of Days' (ii. 96, 97) and 'Haydn's

Dictionary of Dates' (p. 824) are inaccurate, it may be well to supplement them.

Thellusson left property in land worth 600,000*l.*, to be held in trust during the lives of all his male descendants living at the time of his death or *en ventre sa mère*. The income of the property was to be continually invested in land. On the death of the last of the said male descendants the whole property was to be given in three equal portions to the eldest male descendant of each of his three sons, with cross-remainders to the three branches.

Alarm was felt at the possible danger to the nation from so vast a landed estate being held by one family. Computations of the ultimate value varied from about eighteen to thirty-five millions (see Hargrave, 'Juridical Arguments,' ii., App.; this volume contains the arguments in the suit of 1798-9). Apparently, when divided, it had not increased at all, and Chambers states as the causes legal expenses and accidents of management. No doubt the latter were the chief.

Thellusson's family may be put in tabular form thus, omitting females (see Clark's 'H. L. Cases,' vii.):—

A			B		C	
$[a, b, c, d, e, [f, g]]$			$[\text{no}]$		$[x[y, z \text{ (T. T.)}]]$	
R. A. T.			sons.		C. T.	

d and *e* were twins *en ventre* at the time of his death; *f, g, y, z* were born later. Thus there were nine lives to expire before the division. A was first Baron Rendlesham; *a, d, e* were second, third, and fourth; and R. (b. 1840) was fifth; *f* died unmarried 1818; *g*'s son A. T. was born 1826; *x* died 1856, last of the nine; his son C. T. was born 1822; *y* died unmarried 1800; *z* was born 1801, and was alive at the death of *x*.

Thus the property had to be divided into two parts, and for each half there were two claimants. Did "eldest male descendant" mean the heir by direct male descent, or the oldest in age? The two cases were argued as one, A. T. *v.* R. and T. T. *v.* C. T., and the decision was given in 1859 in favour of the lineal heir by male descent.

There are thus several inaccuracies in Chambers and Haydn. Both put the death of the last grandson for the death of the last of the nine, and Chambers, while ignoring the existence of two suits, names the successful party in the second suit only, C. S. A. T.; also in quoting the statute of 1800 (39 & 40 George III., 98) it gives the period of twenty years instead of twenty-one.

MR. HIPWELL also, at the first reference, ignores the existence of two suits and two

heirs. Strange to say, even Clark's report is inaccurate, as on p. 429 he has "grandson" twice for "son," and consequential errors afterwards. (For the report of the appeal case of 1805 see Vesey, jun., 'Cases in Chancery,' xi.)

E. H. BROMBY.

University, Melbourne.

"CAPT. ROCK" (9th S. vii. 227, 353).—If your contributor is interested in "Capt. Rock," he will find 'Letters to His Majesty King George IV.,' by "Capt. Rock" (B. Steill, London, 1828), worth perusal. The book can be obtained for a small sum from the second-hand shops.

ALBERT GOUGH.

Glandore Gardens, Antrim Road, Belfast.

"BULL AND LAST" (9th S. vii. 128, 254, 331, 411).—In the case of the "Bull and Gate" in Holborn there is, according to Peter Cunningham's 'London' (s.v. 'Bull and Gate'), a reference by the presumably accurate George Steevens in his edition of Shakespeare, which, considered in connexion with the fact that the "Gate" is often met with as an old English sign, is somewhat puzzling. He says:—

"The Bull and Gate.....was originally (as I learn from the title-page of an old play) the Bullogne Gate, i.e., one of the Gates of Bullogne, designed, perhaps, as a compliment to Henry VIII., who took that place in 1544."

Both Dr. Brewer ('Dict. of Phrase') and Mr. Hotten ('Hist. of Signboards') seem to have rested their statements on this evidence, and if Steevens can be shown to be correct in his surmise, we may rest content with this explanation; but the "Gate," both alone and in combination with other signs, was not uncommon, and doubtless arose when "iron gates" came to be used more generally, the novelty of such an architectural appendage being remarkable enough by itself to form a landmark. There is still a "George and Gate" in Gracechurch Street; a "Red Gate" is mentioned in the 'Vade Mecum for Malt-worms'; and there were formerly signs of the "Iron Gate," the "Golden Field Gate," and a curious one of the "Pesfield Gate." As a landmark for direction in old advertisements it is of frequent occurrence. For instance, horses are advertised for in 1725 to be taken in to grass in Chelsea Park at 2s. 6d. per week till Candlemas, and inquiries were to be made of Anthony Clarke, at the "Great Gates" in Chelsea Park, near Little Chelsea.

With regard to the "Bull and Mouth," according to the 'History of Signboards,' the tavern known latterly by that sign, and still later as the "Queen's Hotel," in St. Martin's-le-Grand, was in Taylor the Water-Poet's

time known as the "Mouth" only, though Mr. Hotten does not mention this in connexion with the "Bull and Mouth"; while, again, in Wood's 'Athenæ Oxonienses' the house is spoken of as the "Mouth," near Aldersgate Street, and a meeting-place—though perhaps the "Silent Woman" would have been a more appropriate rendezvous—of the Quakers. There was another "Mouth" in Bishopsgate Street Without, and in both cases their proximity to two of the most important of the City gates suggests the question whether the sign was not exhibited by way of indicating to travellers the most important hostelry near the gate or mouth of the City. Or, considering how customary it has always been for the servants of the great to set up, on retirement from service, in the hotel or tavern kind of business, the sign might have been adopted to indicate eating as well as drinking entertainment by a retired Yeoman of the Mouth. Mrs. Centlivre's husband, for instance, was Yeoman of the Mouth to Queen Anne. Again, it would have been a peculiarly appropriate sign for a place of public assembly, such as many taverns were in the early newspaper days, when not more than one in a hundred could read—when *vivâ voce* news and gossip were eagerly sought from fresh arrivals from the country, or contrariwise by country folk from citizens. "Every coffee-house," says Addison, "has some particular statesman belonging to it who is the mouth of the street where he lives." There is said to be a sign of the "Merry Mouth" at Fifield, Chipping Norton, in Oxfordshire. I put forward the above suggestions in hope that they are not too fantastic to lead to something more definite. There is, of course, conjecture and conjecture; but as experiment is the golden key of knowledge, so conjecture, I take it, is often the handmaid of fact.

J. HOLDEN MACMICHAEL.

Miscellaneous.

NOTES ON BOOKS, &c.

A New English Dictionary on Historical Principles. Edited by Dr. J. A. H. Murray.—Vol. V. *Jew-Kairine*. (Oxford, Clarendon Press.)

THE present part of the great dictionary brings within measurable reach the completion of the fifth volume, the appearance of which may be expected during the present year. Contrasting as it does with the slowness of progress at first observed, the rate of speed and the punctuality of appearance now maintained is of happiest promise, and the possession of the entire work is no longer, for most of us, beyond the range of possibility. The most interesting page in a deeply interesting number is that dealing with the letter K, concerning which

much information equally curious and valuable is supplied. Special attention is rewarded by what is said concerning the manner in which after the Norman Conquest *k*, till then a supplemental symbol, occasionally used instead of *c* for the guttural sound, was substituted for *c* before *e*, *i*, and *y*, and later before *n* words, such as *knight*, *knave*, &c. It is curious to note that while the unstressed suffix *ick* in words such as *traffic*, *musick*, is now changed to *ic*, when a suffix in *e* or *i* follows, as in *trafficker*, the deleted *k* reappears. It is obviously impossible to condense into a space capable of being given in our columns information that has already been compressed as closely as was reconcilable with the preservation of lucidity. It is with the *j* words, however, that the part is principally concerned. Very many of these belong, as is pointed out, to the colloquial rather than to the literary stratum of the language. Such words are *jig*, *job*, *jog*, *jolt*, *jiffy*, *jigger*, *jumble*, and the like, many of which are onomatopoeic. *Jewel*, in its various senses, is the first word treated wholly in the part. Many quotations from Shakespeare are given. We should like to have seen the lines of Helena in 'A Midsummer Night's Dream' (IV. i.),

And I haue found *Demetrius*, like a iewell,
Mine owne, and not mine owne,

since some dispute has been raised as to its exact meaning. The matter has, however, more concern for commentators than for philologists. Whence Jew's harps, first called Jew's trumps, got their name is doubtful. Reference is, however, made to the article in 'N. & Q.' by the REV. C. B. MOUNT, 8th S. xii. 322. *Jib* as a verb when applied to a horse is said to be of recent date and uncertain derivation. *Jig*, a dance, is much earlier, but not less uncertain in origin. *Jig* supplies us with some of the senses of *jigger*, others of which are obscure. It is, of course, natural that in words of this stamp, known principally in popular speech, no certain derivation should be obtainable. *Jimiam*, among the slang meanings of which in the plural is *delirium tremens*, is described as "a reduplicated term of which the elements are unexplained; perhaps only whimsical." *Jimp*=slender reached our literature from Scotland in the last century. Of *jingle* it is said that there does not seem to be any original association with *jangle*. The connexion seems nearer with *tinkle*. *Jobation*=a lecture is earlier than we should have supposed, an instance of use in 1689 being furnished. A very interesting account appears of *jockey*. It is naturally a diminutive, kindred to *Jacky*. *Jucund*, from *jucundus*, is the etymological form of *jocund*, which is said now to be exclusively a literary word. A Celtic origin for *jog*=to shake up has been put forward, but is said to be not tenable, the origin remaining unascertained. The modern use of *Johnny* is mentioned as "chiefly denoting a fashionable young man of idle habits." This description seems due to the *Daily News*, which among the morning papers enjoys a practical supremacy or monopoly of quotation, to some extent shared by the *Westminster Gazette* among evening papers. We should not personally assume idleness as being indispensably involved in a term which we have heard applied to an assemblage including one of the editors of one of the periodicals in question as well as other hardworking men. No instance of *joke* is given earlier than 1670. Under *jolly* we find

Coverdale in 1549 using what seems a quite modern form of expression, "I thought my selfe a iolye fortunate man." *Jolly-boat* is of uncertain origin. Extracts illustrative of *journalise* are given from the *Athenæum* and the *Pall Mall Gazette*. *Journalist* in the form *journalist* is found in 1693; *journalism* does not appear before 1833. Carlyle is responsible for *journalistic*. The origin of *juggins*=a simpleton cannot be settled. It is first traced in Disraeli in 1845. Of *junket* the history is said to be "somewhat obscure in respect both of form and sense." Under this word we do not trace Milton's

How faery Mab the junkets eat.

Another word the origin of which is said to be unknown is *jury-mast*. *Just*, in its many senses and with its numerous derivatives, occupies many interesting columns. *Kafir* is the word of most interest under *K* we have so far reached.

S. Gilbert of Sempringham and the Gilbertines. A History of the only English Monastic Order. By Rose Graham. (Stock.)

ST. GILBERT of Sempringham was born about twenty-three years after the Norman Conquest, and is said to have lived to attain his hundredth year. Sempringham is a Lincolnshire village near Bourne. It is now a fertile place, but it must have been a lonely and depressing spot when he knew it, as it was on the edge of that great stretch of fenland which extended to the Wash. St. Gilbert came of the race of the invaders, and the time had not arrived when the conquerors and the conquered blended into one people. His father Jocelin was a Norman knight, holding his lands under Gilbert de Gant, of Falkingham, a mighty potentate in Lincolnshire, whose father Baldwin of Flanders was brother of Matilda, wife of King William. It is possible, though we know no evidence whatever for our surmise, that this Gilbert may have been the godfather of the future saint, and that the latter was, according to a custom prevalent in those days, named after him. Gilbert's father married a lady of Saxon lineage, and this may have been a reason why their son, apart from his own virtues, became popular with the servile classes, with whom in after days he was in such intimate relation. He grew up a pious and innocent lad, but won the contempt of the retainers from a physical defect from which he suffered. He could not engage in knightly exercises on account of his infirmity; his father therefore determined to give him a clerical education; but this also seemed out of the poor boy's reach, for he was considered to be dull of intellect. For this offence, as it was regarded—it was, we may assume, a sign of slow development rather than of idleness—he fell into disgrace with his parents. This the tender-hearted lad felt so hard to bear that he fled to France. Perhaps he may there have met with kinder treatment than at home, or it may be that change of environment awoke his slumbering faculties, for he seems to have at once turned his attention to scholarship. When he returned home he was found to be a well-educated and refined young man, according to the standards of that rough time. His mind had widened, and he had become bent upon doing good to those around him, though at first it does not appear that he had any fixed idea as to the direction which his energies should take. He began by what we may in a loose manner call keeping a school; that is, instructing the young of both sexes. We have reason to believe he did this

well, for we have evidence that his girl pupils spoke Latin fluently. It was natural in the twelfth century for the mind of a man such as Gilbert to tend toward the monastic life. At what period this thought took form in his mind we do not know; and what is of far more importance in judging the man and his time, we have little or nothing beyond speculation to help us in determining how it was that it occurred to him to form a mixed order of men and women. In the East institutions of this kind had been well known, and similar houses had flourished in this country in earlier days, but they had all been swept away by the Danes. The history of the order of Sempringham has an especial interest on account of this recurrence to a custom so venerable; one, too, concerning which, we may assume, the founder had but slight knowledge, even if he were aware that such double houses had ever existed before his own time. It is also noteworthy as being the only religious order founded in this country. It never spread elsewhere, not even into Scotland, and as a consequence, when the order fell here, it, unlike the others, having no branches in foreign countries to carry on the tradition, became extinct.

Miss Rose Graham has done well the work she has undertaken. She has, it is plain, an accurate as well as a full knowledge of her subject. She understands, too, many of those conditions of mediæval life without a due knowledge of which any rational appreciation of the monastic orders is impossible. The details of the life of St. Gilbert are unhappily very scanty. Miss Graham has avoided the error, into which many well-intentioned writers have fallen, of eking out by pietistic verbiage the deficiencies of her authorities.

The accounts of the various Gilbertine houses are good. That they are scanty is no fault of the writer. She seems to have consulted every source of information that was open to her, and we fear that there is not much reason to hope that new facts will come to light, though we still cling fondly to the hope that a MS. of Capgrave's English 'Life of St. Gilbert' may be found. There was one in the Cotton Library, but it perished in the disastrous fire of 1731.

The Roll of Alumni in Arts of the University and King's College of Aberdeen, 1596-1860. Edited by Peter J. Anderson. (Aberdeen, printed for the University.)

The subject of Scotch graduates is familiar to 'N. & Q.' and of great interest. Aberdeen has justly a very high reputation as a nursing-mother of men, and the work of the University Librarian, which in many points corrects less careful sources, is invaluable. Mr. Anderson's lists are admirably produced in every way, the index in particular being most excellent. It shows the persistency of certain families: Andersons, Barclays, Camerons, Campbells, Clarks, Cummings, and Gordons, to mention no other names, are very plentiful, while Forbes and Fraser are each good for a whole page of the index. On the other hand, there is only a solitary instance of Con, Don, Duke, Hart, and Fisher, the last two being very common names in England. The lists are so beautifully printed that they are a pleasure to the eye. Looking over them, one comes across many notable persons, though the frequency of the same names may be a trap to the unwary—may make one think for a moment, for instance, that the economist Adam Smith was an Aberdeen

man. It would be instructive to have details of the "complex misbehaviour" for which John Coutts was expelled in 1720, but allowed to return in two months' time. Johnson's 'Tour to the Hebrides' is recalled by Thomas Gordon, one of his first entertainers, *Regent*, 1773-7, and Waller, "inclyti poetæ E. W. abnepos," whose appearance so far north interested the sage. Mr. Anderson has also included in an appendix some M.A.s who were not Aberdeen *alumni*, among whom was Mallet, the poet, recommended by "his good Letters and bright qualifications otherways." Aberdeen may say,

Quæ regio in terris nostri non plena laboris?
and many students will thank the University Librarian for his painstaking work.

WE ought to have noticed before the *Bibliography of Coleridge* (Hollings), which was originally published in 'N. & Q.' and in its enlarged form is due to the care and taste of Col. W. F. Prideaux. We say "taste" because it is just the literary quality, the judgment of the scholar, and the writing of the man who reads as well as collects or chronicles which are often wanting in bibliographers; but yet it needs such qualities to make their work of interest to a wider circle than that of the mere seekers after "first states" and "rarities." Col. Prideaux shows his capabilities in the notes he has added, for instance, to such a masterpiece as 'Christabel,' and the thoroughness of his research is evident everywhere. Briefly, we may say that his bibliography is what a good performance of the kind should be, something like a literary history of its subject in skeleton form.

THE Oxford University Press will issue 'An English Commentary on Dante's "Divina Commedia,"' by the Rev. H. F. Tozer. Mr. Tozer has followed the new Oxford text of the 'Divine Comedy.'

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 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. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

IGNORAMUS.—Unsuitable.

NOTICE.

Editorial communications should be addressed to "The Editor of 'Notes and Queries,'"—Advertisements and Business Letters to "The Publisher"—at the Office, Brean'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 20, 1901.

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(Concluded from p. 38.)

PUBLIC SERVICE (CIVIL).

1873, August 7th (W. E. Gladstone).

MRS. GEORGINA GORDON COOTE.

"Widow of Mr. Holmes Coote. In consideration of her husband's medical services, especially during the Crimean War, and of her own labour as Lady Superintendent of the Smyrna Hospital. 50l."

Holmes Coote, 1817-72 ('D.N.B.' vol. xii.).

1874, April 29th (Benjamin Disraeli).

MRS. CHARLOTTE LOUISA BASEVI.

"Widow of James Palladio Basevi, late Captain of the Royal Engineers. In consideration of the services of her husband in connexion with the advancement of science and the Trigonometrical Survey of India. 100l."

The great Trigonometrical Survey of India was initiated by Major Lambton in 1800 with the support of Col. Wellesley, afterwards Duke of Wellington ('Encyclopædia Britannica').

1875, June 19th (Benjamin Disraeli).

MRS. HARRIET CHRISTIANA DWELLY.

"In consideration of the long and able services, extending over a period of forty years, of her late husband, John Holmes Dwelly, Chief Clerk in the Department of the Solicitor to the Commissioners of Inland Revenue. 50l."

1878, June 19th (Earl of Beaconsfield).

MRS. MARGARET EMMELINE MENZIES.

"In recognition of the services rendered to the Crown by her late husband, Mr. William Menzies, Deputy-Surveyor of Windsor Park, especially with reference to the 'separate system of drainage' and other sanitary improvements. 50l."

1878, June 19th (Earl of Beaconsfield).

MISS HARRIET MONICA CHISHOLM (now MRS. GRUGGEN).

"In recognition of the services rendered by her mother, Mrs. Caroline Chisholm, 'the Emigrants' Friend.' 50l."

Caroline Chisholm, "the Emigrants' Friend," born at Wootton, May, 1808, daughter of William Jones, yeoman and philanthropist. Married Capt. Chisholm, of the East India Company's service. Died at Fulham, March 25th, 1877; buried at Northampton ('D.N.B.' vol. x.; 'The Emigrant's Guide to Australia,' with memoir and portrait, 1853; Michelet's 'La Femme,' 1860).

1882, June 10th (W. E. Gladstone).

MISS MARIANNE ALICE ALINE BURKE.

"In consideration of the high character and distinguished services of her brother, Mr. T. H. Burke, and in view of all the circumstances of the case. 400l."

Thomas Henry Burke (1829-82), Under-Secretary of Ireland. He acted as private secretary to the Chief Secretaries Edward Cardwell, Sir Robert Peel, and Chichester P. Fortescue. In May, 1869, appointed Under-Secretary, and filled the post until his death, May 6th, 1882. Early in the evening of that day Lord Frederick Cavendish and Mr. Burke, while walking in the Phoenix Park, near Dublin, were assassinated by the members of a secret society calling themselves the Invincibles ('D.N.B.' vol. vii.).

1883, February 2nd (W. E. Gladstone).

MRS. AUGUSTE MARGHERETA ELIZABETH PALMER (now DONKIN).

"In recognition of the services of her late husband, Prof. Palmer, and in view of all the circumstances of the case. 200l."

Edward Henry Palmer (1840-82), Orientalist. In 1860 he made the acquaintance of Seyyid

'Abdallah, teacher of Hindustani at Cambridge, and this led Palmer to the study of Oriental languages, to which the rest of his life was devoted. He as early as 1862 presented "elegant and idiomatic Arabic verses" to the Lord Almoner's professor, Thomas Preston. Elected to a Fellowship at St. John's College, Cambridge, 1867, after an examination by Prof. Cowell, who expressed his delight at his "masterly translations and exhaustless vocabulary." He was sent by Mr. Gladstone on a secret expedition to Egypt on the 30th of June, 1882, and on the night of the 10th of August he, Capt. William John Gill, R.E., and Flag-Lieutenant Harold Charrington were taken prisoners by the Arabs, and the following morning were shot. Their remains were brought home and buried in the crypt of St. Paul's, April 6th, 1883 ('D.N.B.,' vol. xliii.).

1885, August 24th (Marquis of Salisbury).

THE REV. JAMES INCHES HILLOCKS.

"In consideration of his labours to improve the condition of the poor. 75*l*."

1885, August 24th (Marquis of Salisbury).

MRS. ANN MARTHA RADCLIFFE.

"In recognition of the valuable services rendered to sanitary science by her husband, the late Mr. John Netten Radcliffe. 100*l*."

Contributor to the *Lancet*; employed by the Government to inquire into the question of Asiatic cholera during the Crimean War. In 1867 he drew up the now famous report on cholera in the East-End of London (obituary notice, *Lancet*, Sept. 20th, 1884).

1888, January 4th (Marquis of Salisbury).

MRS. ISABELLA SARAH MCCLATCHIE.

"In consideration of the long and valuable services of her late brother, Sir Henry Parkes, and of her destitute condition. 75*l*."

Sir H. Parkes (1828-85), diplomatist ('D.N.B.,' vol. xliii.).

1888, April 18th (Marquis of Salisbury).

MRS. BARBARA SELDON.

"In consideration of the services of her late husband, Mr. Samuel Seldon, Principal of the Statistical Department of Her Majesty's Customs, and of her destitute condition. 100*l*."

1889, May 10th (Marquis of Salisbury).

MRS. HELEN PATEY.

"In consideration of the services rendered by her late husband, Mr. C. H. B. Patey, in the improvement of the telegraph services of

this country, and of her inadequate means of support. 200*l*."

1889, August 30th (Marquis of Salisbury).

MRS. ELLEN S. SCOTT.

"In consideration of the services of her late husband, Major-General Henry Scott, C.B., R.E., to science and art, and of her inadequate means of support. 100*l*."

Henry Young Darracott Scott (1822-83), second lieutenant Royal Engineers, 1840. At Chatham he had charge of the chemical laboratory. There he perfected the selenitic lime which goes by his name. His system of representing ground by horizontal hachures and a scale of shade was adopted for the army as the basis of military sketching. He was employed under the commission of the Exhibition of 1851, and on Sir Henry Cole's retirement was appointed secretary. He also rendered service to many subsequent exhibitions ('D.N.B.,' vol. li.).

1891, June 10th (Marquis of Salisbury).

MISS IZA DUFFUS HARDY.

"In recognition of the long and valuable services of her late father, Sir Thomas Duffus Hardy, and in consideration of her inadequate means of support. 100*l*."

Thomas Duffus Hardy (1804-78), archivist, entered the Government service, 1819, in the branch Record Office at the Tower of London. On Petrie's retirement the compilation of the 'Monumenta Historica,' published in 1848, was entrusted to him. He succeeded Palgrave as Deputy-Keeper of the Records, July 15th, 1861 ('D.N.B.,' vol. xxiv.).

1891, June 10th (Marquis of Salisbury).

MRS. ELIZA BRISTOW.

"In recognition of the long services of her husband, the late Mr. H. W. Bristow, on the Geological Survey, and in consideration of her inadequate means of support. 45*l*."

H. W. Bristow, F.R.S.; died June 14th, 1889 (*Athenæum* obituary notice, June 22nd, 1889).

1892, January 2nd (Marquis of Salisbury).

LADY GREEN.

"In recognition of the long and valuable services of her late husband, Sir William Kirby Green, Envoy Extraordinary and Minister Plenipotentiary at Tangiers, and in consideration of her inadequate means of support. 120*l*."

Sir William Kirby Green, a distinguished *savant* of the Foreign Office. Consul-General in Tunis when the French went there, and afterwards in Albania.

1894, March 12th (W. E. Gladstone).

LADY ALICE PORTAL (now REYNTIENS).

"In recognition of the distinguished services of her late husband, Sir Gerald Herbert Portal, K.C.M.G., C.B. 150*l*."

Gerald Herbert Portal (1858-94), diplomatist. June, 1882, he was attached to the Consulate-General at Cairo, and was present at the bombardment of Alexandria. In the summers of 1886 and 1887, during Lord Cromer's absence, he took charge of the Residency. On October 17th, 1887, he was ordered to attempt a reconciliation between the King of Abyssinia and the Italian Government ('D.N.B.' vol. xliii.).

1894, June 19th (Earl of Rosebery).

MRS. ALICE MARGARET HASSALL (now PHILIP).

"In consideration of the services of her late husband, Dr. Arthur Hill Hassall. 50*l*."

Dr. Hassall, born at Teddington, 1817, died April 10th, 1894 (*Lancet*, April 14th, 1894). Most eminent chemist of his time, he became associated with the *Lancet* Analytical Sanitary Commission, 1851-4, which led to the framing of the Adulteration Act of 1860, and finally to the adoption of the Foods and Drugs Act, 1875.

1900, March 13th (Marquis of Salisbury).

Mrs. CHARLTON JAMES WOLLASTON.

"In recognition of his services in connexion with the introduction of submarine telegraphy. 100*l*."

1900, March 21st (Marquis of Salisbury).

EMMA LADY ELLIS.

"In consideration of the public services, in West Africa, of her late husband, Lieut.-Col. A. B. Ellis, C.B., and of her inadequate means of support. 30*l*."

1900, May 25th (Marquis of Salisbury).

Mrs. ELIZA ARLIDGE.

"In consideration of the labours of her late husband, Dr. John Thomas Arlidge, in the cause of industrial hygiene, and of her straitened circumstances. 50*l*."

Born at Chatham, 1822; died October 27th, 1899. Author of 'State of Lunacy in the Legal Provision for the Insane,' 1859, and of the best treatise on the diseases of occupations—'Plumbism,' 'Phosphorism,' &c. (*Lancet* obituary notice, November 4th, 1899).

1901, February 13th (Marquis of Salisbury).

Mrs. MARY JANE LITTLE.

"In recognition of the services rendered

by her late husband, Mr. William Cutlack Little, in the investigation of rural and agricultural problems. 50*l*."

PUBLIC SERVICE (POLICE).

1872, June 18th (W. E. Gladstone).

MISS SARAH FANNY MAYNE (now Mrs. MALDEN).

"In consideration of the personal services of her late father, Sir Richard Mayne, K.C.B., to the Crown, and of the faithful performance of his duties to the public. 90*l*."

Sir Richard Mayne (1796-1868), Police Commissioner. Educated at Trinity College, Dublin, graduated B.A.; then at Trinity College, Cambridge; called to the Bar at Lincoln's Inn, 1822. On the institution of the Metropolitan Police, 29th of September, 1829, Col. (afterwards Sir) Charles Rowan and Mayne were appointed joint commissioners, and on the resignation of the former in 1850 the latter became Chief Commissioner, the number of police under his command reaching about seven thousand men. For his services, including those on the day of the Chartist meeting on Kennington Common on the 10th of April, 1848, he was on the 29th created a C.B., and on the close of the 1851 Exhibition was made K.C.B. He was injured in the Hyde Park riots in July, 1866. There is a monument to him at Kensal Green ('D.N.B.' vol. xxxvii.).

MESSENGERS.

1880, January 26th (Earl of Beaconsfield).

MISS LOUISA EMILY VARGAS and MISS HENRIETTA VARGAS.

"In consideration of the long and meritorious services of their father, the late Mr. Peter Vargas, Superintendent of the Parliamentary Messengers under the Secretary to the Treasury. 25*l*. each."

This Civil List forms an extremely interesting record of many of the most important events of the nineteenth century. We get a glimpse of Napoleon and Sir Hudson Lowe at St. Helena, of the Crimean War, the Indian Mutiny, the bombardment of Alexandria, the Phoenix Park assassinations, the institution of our Metropolitan Police, and, in the more peaceful portion of the record, the 1851 Exhibition, submarine telegraphy, the formation of the Suez Canal, and the discovery of the sources of the Nile; while under Literature, Science, and the Fine Arts we find many of the illustrious names of the past sixty years.

The following gives the total amount of grants under their respective heads:—

Literature	£4,885
Science	3,575
Fine Arts	2,144
Drama	90
Music	340
Education	620
Biblical Scholars	630
Scholars	3,081
Explorers	480
Naval	300
Military	2,420
Governors	875
British Resident	225
Ambassador	500
Consuls	650
Civil	2,885
Police	90
Messengers	50
Total	23,840

I regret to find that, owing to a similarity in the initials, I have given particulars (*ante*, p. 38) in reference to Sir R. N. C. Hamilton instead of Sir R. G. C. Hamilton, who was born 1830, died 1895. He succeeded Mr. Burke in Ireland as Under-Secretary.

JOHN C. FRANCIS.

[The amount granted to Mrs. Frances E. Trollope (*ante*, p. 5, should have been stated to be 50*l*.]

CHARLES LAMB AS A JOURNALIST.

MORE light on Lamb's connexion with the *Albion*—and, indeed, upon his journalistic career in 1800–3 generally—is badly needed. The *Albion* presents peculiar difficulties, since there is no copy of the paper, in Fenwick's and Lamb's time, in the British Museum.

Lamb's own references to the *Albion* and his share therein are contained in his *Elia* essay 'Newspapers Thirty-five Years Ago,' and in his letters to Manning dated, in Canon Ainger's edition, August, 1801, and 31 August, 1801. In the former letter he tells of the *Albion*'s death: "The poor *Albion* died last Saturday of the world's neglect, and with it the fountain of my puns choked up for ever." He then quotes his epigram on Mackintosh—"one of the last I did for the *Albion*":—

Though thou'rt like Judas, an apostate black,
In the resemblance one thing thou dost lack:
When he had gotten his ill-purchased pelf,
He went away, and wisely hang'd himself:
This thou may'st do at last; yet much I doubt,
If thou hast any *howels* to gush out!

Mackintosh, as Lamb says in his essay on

'Newspapers Thirty-five Years Ago,' was "on the eve of departing to India to reap the fruits of his apostasy." If we then take the date of this letter to be accurate, the *Albion* died in 1801. But in the essay on 'Newspapers Thirty-five Years Ago,' we find a different story as to date. There Lamb says that when the *Morning Post* was sold he left it for the *Albion*. In this case it must have been 1803, for it certainly was in 1803 that Daniel Stuart sold the *Morning Post*. Another argument in favour of 1803 is that it was in that year that Mackintosh was offered and accepted the Recordship of Bombay by Addington, although the charge of apostasy, I take it, had reference to his renunciation of the views expressed in his '*Vindiciæ Gallicæ*.' In this case the letters both of August, 1801, and 31 August, 1801, in Canon Ainger's edition, are two years out of their true date.

In the absence of the file of the *Albion* a reference to the life of John Fenwick, its owner and editor, might put things right; but unfortunately Fenwick we know very little. He is not in the '*Dict. Nat. Biog.*' Daniel Lovell, from whom he bought the paper, is there, but without reference to his connexion with the *Albion* or to the libel on the Prince of Wales for which, Lamb says, he stood in the pillory. Fenwick, who is the Bigod of Lamb's essay 'The Two Races of Men,' was always in difficulties. In the letter to Manning dated in Canon Ainger's edition 24 September, 1802, he is described as a ruined man hiding from his creditors. This date there is no questioning. It must have been a very little while after that, if my surmise as to the date of Lamb's epigram is correct, that he came into possession of the *Albion*. It would be interesting to know more of this anticipatory Micawber.

The chronology of Lamb's connexion with the *Morning Post* is also complicated. On 17 March, 1800 (I give Canon Ainger's revised dates throughout), he is "on the brink of engaging to a newspaper"—the *Morning Post*—and is preparing an imitation of Burton. On 6 August, 1800, he has written something in verse to follow the prose imitation of Burton, but Stuart declines it. On 5 October, 1800, Stuart has two imitations of Burton, with an introductory letter, but gives no reply, and Lamb is asking "to-day" for a final answer. (Then come the two letters to Manning mentioned above—August, 1801, and 31 August, 1801—wherein the *Albion*'s death is recorded, and Lamb is meditating trying Mr. Perry of the *Morning Chronicle*.) On 15 February, 1802, Lamb transcribes for Manning his essay 'The Londoner, which,

although he does not say so, was printed in the *Morning Post*, 1 February, 1802, and not, as Canon Ainger says, in the *Reflector*. In a letter dated merely February, 1802, he tells Manning that he has given up two guineas a week at the *Post*. "I grew sick and Stuart unsatisfied." This is probably right, for the late Mr. Dykes Campbell, in a communication to the *Athenæum*, 4 August, 1888, stated, on the evidence of an unprinted letter of Lamb's, that Lamb gave up his two guineas at the *Post* early in February, 1802, chiefly because Stuart wanted his dramatic criticisms written on the same night, and Lamb could not manage this. On 11 October, 1802, Lamb is negotiating to supply Coleridge with light things for the *Morning Post*, which Stuart is to believe are by Coleridge. On 23 October, 1802, he refers to the matter again; and that is the end.

These *Morning Post* difficulties are to a certain extent soluble by a study of a file of the period. But in the absence of a file of the *Albion* the student is necessarily perplexed. Perhaps some reader of 'N. & Q.' knows of a file of the *Albion* in Fenwick's day.

E. V. LUCAS.

THE 'MARSEILLAISE.'—Mr. Karl Blind in the *Nineteenth Century*, among "some facts not generally known concerning the origin of the 'Marseillaise,'" tells us, as the reviewer (*ante*, p. 27) says, that it was "made in Germany, being part of a mass composed in 1776 by Holtzmann, the Kapellmeister of the Elector of the Palatinate." This is an old false story (see the *Gartenlaube*, 1861, p. 256), which more recent inquiry (August, 1879) on the spot from the curate of Meersburg, where the mass is preserved, has proved to be entirely unfounded. It is a pity that any one with a character for honesty to lose should go on repeating such ill-natured fiction as this. See Grove's 'Dictionary of Music and Musicians,' vol. ii. p. 220, for evidence, where the writer states that Rouget did receive a pension, which he did not decline, from Louis Philippe.

JULIAN MARSHALL.

"JENKINS'S EAR."—It may interest some of your readers to know that, having occasion to go somewhat minutely into the correspondence between the Duke of Newcastle, as Secretary of State, and Benjamin Keene, the British envoy at Madrid, for the year 1731, I came on the original affidavit on which the famous story of "Jenkins's ear," one of the main factors in bringing about the downfall of Sir Robert Walpole, is based. It will be found, in State Papers, Foreign, Spain

199, at the Record Office, under date 18 June, 1731, and does not contain the famous exclamation "I recommend my soul to God and my cause to my country." The name of the Spanish officer by whom the ear was slit is given as De Freeze, of the guarda costa San Antonio of Havana, and the incident is alleged to have taken place off Havana on 9 April, 1731.

The affidavit was sworn to by Jenkins shortly after his arrival in the Thames, before an official of the Admiralty, and appears to have excited but little attention at the time, as it is not even alluded to either by Keene himself or the Commissaries then at Seville, who were endeavouring to come to an agreement with Spain as to damages due to merchants under the Treaty of Seville.

On the whole, I am inclined to think that Jenkins's story was true in its main particulars, as the reports of the consuls at Alicante and Malaga at that moment are full of complaints of the insults offered to British merchantmen in the Mediterranean by Spanish war vessels, whilst, on the other hand, a formal complaint was laid by inhabitants of Malaga against a captain of one of his Britannic Majesty's vessels for kidnapping five of their slaves and conveying them to Gibraltar.

H.

"SARE"=DRY.—The other day I was talking to a porter in the station at Bury St. Edmunds about a large wooden rake of which a prong had been broken. He touched the broken wood and said, "It's very *sare*—dry." He was conscious of having used a word which he thought I might not understand, and so he immediately corrected himself, and translated *sare* into "dry." See "sare, sere," in Skeat's 'Etym. Dict.'

S. O. ADDY.

Sheffield.

GENERAL SIR JAMES VINEY, K.C.H.—It is stated in biographical sketches of Lord Beaconsfield that his wife, Lady Beaconsfield, was the niece and heiress of the above General Sir James Viney, K.C.H. He owned an estate at Tainton, near Gloucester. It would appear that Lady Beaconsfield came into possession of that estate, for it was sold by auction at the "Bell" Hotel, Gloucester, by Mr. Knowles, the auctioneer. Benjamin Disraeli was present at the sale. It was sold to Mr. Laslett, a barrister, and M.P. for Worcester or one of the divisions of the county. I am certain he was the purchaser, for he many years ago lent me the title-deeds and papers connected with the estate. Mr. Laslett caused some astonishment by coming

to the sale fully determined to be purchaser, for he paid the amount of his bid in specie. Poor Disraeli was bewildered at the idea of being encumbered with such a large sum of money at an hour when all the banks were closed. His local solicitor, Mr. Joseph Lovegrove, had to convey the money to his residence. He put it under his bed, and paid it to the Gloucestershire Banking Company, Gloucester, as soon as the bank opened on the following morning, to the credit of his client, Benjamin Disraeli. There is a prejudicial story current which I wish to refute, and I should be obliged to any one who could tell me when General Sir James Viney died. H. Y. J. TAYLOR.

13, Falkner Street, Gloucester.

LAND TAX.—May I be allowed to point out that the 'N.E.D.' ascribes to this word an antiquity to which it is not entitled? The context* of Mr. Bradley's first quotation shows that the distinction was between fishing *tacks* (or leases) and leases of land. In 1689 Bishop George Hooper printed a tract entitled 'The Parson's Case under the Present Land Tax,' referring to the sums collected under statute 22 and 23 Car. II., c. 3, as "the present Land Tax." In the absence of further evidence, it would therefore seem that this—the immediate precursor of the still existing land tax—was the first impost called by that name. Q. V.

FAMILY LIKENESS.—K. J. J. has related at 9th S. vii. 472 a very striking case of

* 24 Apr., 1533. The Defence Committee of the corporation of Aberdeen "hes concludit and ordinit that thir takis vnder writtin pay...the sowmes vnderwrittin, and ordinis the said sowmes to be allocat in thair nixt first grissumes. And gif thair be ony takkismen of the towne that dissentis to the paiement of thir settis, that thai salbe dischargit of thair takkis, and neuer hane tak of this guid towne in tyme to cum.

That is to say, euery half nettis fishing of the raik ... xxxs.
 Euery half net of the midsching[le] ... xxs.
 Euery half net of the pott ... xxs.
 Euery half nett of the furdus ... xs.
 Euery half of Done ... xxxs.
 Euery saxt part of the cruffis ... xxs.
 Euery aichtand part of the cruffis xiijs. iiijl.

LAND TAKIS.

Rubislaw ...	...	...	...	xxs.
Hessilheid ...	...	...	xiijs. iiijl.	
Henry Irvein, for the tane half of Schedeslie ...	...	...	...	xs.
Gardin ...	...	...	xxxiijs. iiijl.	
Bogferlay ...	...	...	xxvijs. viijl.	

&c., &c.

('Extracts from Aberdeen Council Registers,' Spalding Club, 1844, p. 148.)

Cf. also the ordinance of 15 Dec., 1533, on p. 149.

"throwing back" to a remote ancestor. May I be allowed to cite another remarkable instance of this? I have an oil portrait, painted in 1780, of my paternal great-great-aunt, Jane Petherick (*née* Mathews), of Truro, who was childless. So far as I am aware, no relative of mine bears any particular resemblance to this portrait, with one exception—a female second cousin on my father's side. This lady so exactly resembles the old portrait that if she were to dress in mob cap, plum-coloured bodice, and white stomacher, it would be quite as exact a likeness of herself as any artist could paint. Yet her relationship to the original lies only in the fact that Jane Petherick's father was their common ancestor. In other words, the only cause of my second cousin's close resemblance to the old portrait is that she descends from a brother of the original.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

JEROBOAM.—The name of this recalcitrant king of Israel has apparently passed into that extraordinary farrago of language, Parisian *argot*, judging from this extract from the *Figaro* (1 July):—

"Voulez-vous savoir qui boit le mieux, c'est-à-dire davantage, de tous les peuples du monde qui passent chez Maxim? Ce sont les Russes. Un jour, un Russe a bu à lui seul un double *jéroboam*, c'est-à-dire une de ces immenses bouteilles qui contiennent huit bouteilles ordinaires de champagne."

It is notorious that some Russians consume *vodka* by the pailful, a liquid far stronger than champagne. FRANCIS P. MARCHANT.

Brixton Hill.

["Jeroboam" for a large bottle of wine is familiar in English. See 'H.E.D.']

PARASOLS.—The account of the introduction of umbrellas into Sheffield, which appeared in the *Athenæum* of 15 June in a review of Mr. R. E. Leader's 'Sheffield in the Eighteenth Century,' has brought to mind an occurrence worth recording as to the umbrella's sister, the parasol.

About fifty years ago there lived in a village in the Eastern counties a doctor who had several daughters. He and his children were refined and cultivated people. One day he had occasion to visit a large town at a considerable distance from his home, and there he bought for each of his girls a parasol; with these they appeared in church on the next Sunday. The owner of a great part of the village and of much adjoining property was a baronet whose wife held very decided opinions as to the desirability of keeping in their proper position those whom she regarded

as beneath her. The great lady's feelings were so much outraged by seeing these young women going to say their prayers with these freshly introduced articles of luxury in their hands that she took the first opportunity of expressing to the family her strong disapproval. Whether this had the desired effect I do not remember, but I think the parasols were laid aside. This story is certainly true. I knew both the titled lady and her victims, and have often heard the latter speak of it.

ASTARTE.

SOLAR OR NATURE MYTHS.—It is not generally known that the practice of explaining anything as a solar or nature myth is very old. Gibbon, referring to the Emperor Julian the Apostate, and others who treated the Greek myths as allegories, writes as follows :—

“As the traditions of pagan mythology were variously related, the sacred interpreters were at liberty to select the most convenient circumstances; and, as they translated an arbitrary cypher, they could extract from *any* fable *any* sense which was adapted to their favourite system of religion and philosophy. The lascivious form of a naked Venus was tortured into the discovery of some moral precept, or some physical truth; and the castration of Atys explained the revolution of the sun between the tropics, or the separation of the human soul from vice and error.”—‘Decline and Fall of the Roman Empire,’ chap. xxiii.

E. YARDLEY.

ORIGIN OF THE WORD “JINGO” AS A POLITICAL EPITHET.—One of the many advantages of ‘N. & Q.’ is that in its pages historic truth is authenticated, which would otherwise sink into vague tradition. A minor instance is the now oft-recurring word “Jingo.” The term was first used as a political designation in a letter which I addressed to the *Daily News*, and which appeared 13 March, 1878, entitled ‘Jingoes in the Park,’ under circumstances mentioned in ‘N. & Q.’, 9th S. vii. 386. On Prof. Minto’s ‘Life’ being published a year or two ago, the public learnt that he claimed to have “popularized” the term—which was true. Since, many persons who have not stopped to notice that to “popularize” is not to *originate* have imputed the origin of the term “Jingo” as a political epithet to Mr. Minto. His biographer gives the date in 1879 when Mr. Minto first began to use the word in leading articles in the *Daily News*, nearly twelve months after the term was first used in the same journal to designate the bombastic, hilarious, and rowdy patriots of the music-halls whom we know so well to-day.

GEORGE JACOB HOLYOAKE.

Queries.

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

A LOST TOWN IN SUFFOLK.—In the list of ships and men furnished by various towns for the siege of Calais under Edward III. (MS. Harl. 3968, printed in Hakluyt, ‘Voyages,’ i., and in Sir Harris Nicolas’s ‘History of the Royal Navy’) the name of “Gofforde”—printed by Hakluyt as “Goford”—appears among the contributors to the South Fleet, between the towns of Orford and Harwich. It furnished thirteen ships. The other names in the list are approximately in geographical order; but where, in modern Suffolk, is “Gofforde”? A well-known authority has suggested to me that Robert de Ufford, Earl of Suffolk, took his surname from his manor of Offord or Ufford on the Deben; and it is therefore possible that the contribution of his district to the fleet (which would have included the contingents of Eye and Framlingham) may have been grouped under that name, as the contingents of Winchelsea and Rye are grouped with that of Hastings by Henry III.’s ordinance of 1229. The reading “Gofforde” is quite clear in the MS. On the above hypothesis it would be a scribe’s blunder. Or can “Gofforde” have been submerged since the fourteenth century, like the old part of Dunwich and Ravenspur in Yorkshire?

J. S. M.

“LAMBSUCKLE.”—What is this plant? Thomas Robinson, rector of Ousby, in his ‘Vindication of the Philosophical and Theological Exposition of the Mosaick System of the Creation,’ London, 1709, writes (p. 91) of bees which

“bring home Honey in their Bellies, which they suck out of the Honey-Flowers, as the Honey-Suckle, Lamb-Suckle, the Clover Flowers, &c.”

These he distinguishes from those which

“gather Thyme, and bring it home upon their Thighs, of which they make their Combs.”

Q. V.

THE CORONATION STONE.—You were good enough to indicate at 9th S. vii. 309 several interesting references in ‘N. & Q.’ to the Coronation Stone. The information related chiefly to the legendary origin of the stone. Can you or your readers assist towards a description of the markings, if any, on it? On the portion now exposed in Westminster Abbey is to be seen what looks like a cup-mark or shallow circular indenta-

tion. There may be other marks on the portion covered up by the chair. By the courtesy of the Dean, I hope to have an opportunity of examining the whole surface, and I should be grateful for references to such marks.

J. H. RIVETT-CARNAC.

40, Green Street, Park Lane.

CRAWFORD FAMILY. — On p. 278 of the 'Landed Gentry,' 1846, I find it stated that "the extreme ancestor of the family of Crawford in Scotland was Reginald, apparently fourth and youngest son of Alan, fourth Earl of Richmond, who died in 1146." The arguments in support of this opinion are set forth in the 'Commoners of Great Britain and Ireland,' 1834, *vide* vol. ii. pp. xiv, xv, and vol. iii. pp. xiv-xvi, 'Alterations and Additions.' The facts chiefly relied on are (1) that the arms of the old Earls of Richmond and of the Crawfords are practically identical, and (2) that the names Reginald and Galfrid recur constantly in both pedigrees; but as the notes I refer to were published sixty-seven years ago, I shall be glad to learn if any consideration is given to them nowadays, or whether, as the result of more recent inquiries, a different origin is assigned to the Crawfords.

ERMINE.

ARMS OF EUROPEAN COUNTRIES. — What inexpensive books give a description of the arms, &c., borne by different countries of Europe, showing whence they are derived? I have cards, with the arms in colours, bought in London and on the Continent for 1d. each.

R. B. B.

"TALL LEICESTERSHIRE WOMEN." — Gray, writing to West from Florence, under date 21 April, 1741, says: "First to Bologna for a few days, to hear the Viscontina sing; next to Reggio, where is a Fair. Now, you must know, a Fair here is not a place where one eats ginger-bread or rides upon hobby-horses; here are no musical clocks, nor tall Leicestershire women; one has nothing but masquing, gaming, and singing." Why "Leicestershire women"? Are they supposed to be "more than common tall"? I am almost a native of the county, but I do not remember to have heard this before.

C. C. B.

HESKETH FAMILY. — Much gratitude will be shown if any reader of 'N. & Q.' can kindly give needed information respecting the family of Robert Hesketh, a descendant of the Heskeths of Lancashire, connected also with the families of the Sykes and Swaines of Bradford. The said Robert Hesketh, gentleman, was a resident of Manningham, Bradford, in 1763,

and probably until 1773 or later. He married Jane, daughter of Richard and Isobel Fountaine (*née* Weare), at the parish church of Linton-in-Craven, 21 August, 1764. He was some time Constable of Manningham, and lived in later years in Birmingham and Warwickshire. He died 1 December, 1811, and was interred in St. Mary's Churchyard. Issue: Anne (married Thomas Cooke, of Birmingham and Oakfields, Edgbaston, St. Martin's, 24 September, 1788), Robert, Richard, Edward (married Harriett, daughter of Edward and Sarah Kenwick, of West Bromwich, Staffs), and Samuel. The certificate of the birth or baptism of Anne, only daughter of the above Robert and Jane Hesketh, is urgently sought, in order to fill up the only missing link in the family pedigree. Notes in hand state that the baptism took place at Fairweather Green, Manningham, in 1765 or 1767, by the Rev. John Dawson, of Boyd's Hall, predecessor of the Rev. John Deane, minister of the Presbyterian Church, Bradford, who, in 1772, baptized Edward Hesketh; but efforts to verify from registers in Bradford and vicinity and at Somerset House, have as yet been unsuccessful. The will of the said Robert Hesketh does not appear to have been proved at Somerset House. (Miss) ELIZABETH COOKE.

Herringswell, Mildenhall, Suffolk.

LORD DONORE. — In the list of names of the Lords spiritual and temporal of the Irish Parliament which sat in Dublin 14 July, 1634 (Lynch's 'Feudal Dignities,' p. 355), there appears (placed between Lord Caulfield and Lord Aungier, Baron of Longford) Lord Donore. As no such title appears in the omniscient G. E. C.'s 'Complete Peerage,' or elsewhere, so far as I can discover, I should be glad if some of your correspondents could throw some light on it.

SIGMA TAU.

LEIGH HUNT. — Is it the case that "Jenny," of Leigh Hunt's little rondeau beginning "Jenny kissed me when we met," is Jane Welsh Carlyle, the wife of the great author?

JONATHAN BOUCHIER.

JOHN MARTIN. — I have a large octavo portrait bearing the following: —

"John Martin [facsimile autograph] (taken from the Life). Derby pinxt. Thomson sculp. London, Published for the *European Magazine* by Lupton Relefe, 13, Cornhill, Oct 1st, 1822."

What John Martin is this?

Bolton.

CLIO.

RURAL DEANERIES. — I desire information as to the history or first formation of rural deaneries in England, or reference to any

books or papers that have been printed on this subject. Did the parish which gave its name to a rural deanery contain any special residence known as the Deanery; and if so, did the rural dean live there? Was the parish that gave its name to an ancient rural deanery the chief or most important parish when the deanery was formed? Many rural deaneries take their name from what is to-day a small and insignificant parish.

ARTHUR HUSSEY.

Tankerton-on-Sea, Kent.

REV. WILLIAM COSENS.—This cleric became rector of Monk Farleigh, Wilts. Can any Wiltshire antiquary kindly tell me his dates as such and send me a copy of his epitaph?

T. CANN HUGHES, M.A.

Town Hall, Lancaster.

ROYAL BOROUGH.—We are asked if Salford is a Royal Borough. We are unable to answer because we do not know the test. Windsor is called a Royal Borough and Kensington a Royal Parish because of Royal residences within the borough, as at Windsor, or supposed to be, though not really, within the parish, as at Kensington. But why is Leamington called a Royal Borough?

EDITOR.

MASSACRE AT SLIGO.—In John Wesley's 'Journal' (19 May, 1778) is the following:—

"I now received an intelligible account of the famous massacre at Sligo. A little before the Revolution, one Mr. Morris, a Popish gentleman, invited all the chief Protestants to an entertainment; at the close of which, on a signal given, the men he had prepared fell upon them, and left not one of them alive. As soon as King William prevailed, he quitted Sligo. But venturing thither about twenty years after, supposing no one then knew him, he was discovered, and used according to his deserts."

Where can be found any other account of these matters? FRANCIS M. JACKSON.

Bowdon.

JOHN STUART MILL'S BIRTHPLACE.—Where was John Stuart Mill born? It is stated in the 'Dict. Nat. Biog.' that his father

"in 1804 became engaged to Harriet Burrow, daughter of a widow who managed a lunatic asylum, started by her husband in Hoxton. They were married on 5 June, 1805, and settled in Rodney Terrace, Pentonville, in a house bought by his mother-in-law, for which he paid 50*l.* a year."

In the same publication it is affirmed that "John Stuart Mill, eldest son of James Mill, was born 20 May, 1806, at No. 13, Rodney Street, Pentonville." The street has been renumbered, and presumably the subsidiary names have been abolished, but I cannot find

a row of twelve or more houses which would correspond with Rodney Terrace, which was probably the original name of the place where Mill was born.

JOHN HEBB.

SIR FRANCIS JONES, LORD MAYOR OF LONDON, 1620-21.—Mr. Cokayne, in 'The Lord Mayors and Sheriffs of London, 1601-25,' states that this Mayor married (1) about 1595 Ellen, who was buried 11 Nov., 1606, and (2) Jane, who survived him. Can any of your correspondents furnish further particulars respecting these wives? I have always understood that the surviving one bore a different Christian name.

E. C.

'CORONATION ANECDOTES.'—I recently picked up a little book entitled 'Coronation Anecdotes; or, Select and Interesting Fragments of English Coronation Ceremonies.' The author is "Giles Gossip, Esq.;" the imprint and date, "London, printed for Robert Jennings, in the Poultry, 1823." Who is "Giles Gossip"? Is the account of the coronation of George IV. accurate? It fills more than one-third of the book, which contains 334 pages.

CHARLES HIATT.

TASBOROUGH, CO. SUFFOLK.—Wanted a pedigree of this family, showing the marriage (seventeenth century) of Paul Cope with one of the family. What was the coat of arms?

E. E. COPE.

Sulhamstead, Berks.

CHESELDEN, RADCLIFFE, AND PRIDMORE.—William Cheselden, born at Somerby, Leicestershire, 19 October, 1688, became a celebrated surgeon; died at Bath, April, 1752, and lies in the burial-ground at Chelsea Hospital; will proved 27 April, 1752 (P.C.C. 90 Bettsworth). He married Deborah Knight, who died June, 1754, given in error as 1764 in 'Dict. Nat. Biog.:' will with one codicil proved 12 June, 1754 (P.C.C. 162 Pinfold). Her only child, Wilhelmina Deborah, died December, 1763, as the widow of Charles Cotes, M.P. for Tamworth, who died 21 March, 1748. Ann, born 1764, who is said to have married — Radcliffe, is stated to have been of the branch of the family of Cheselden of Somerby, and I am told that the family of Pridmore was also allied. A Jane Pridmore married, 23 June, 1814, John Ellington Jones, surgeon, of Oakham, one of the coroners for the county of Rutland; he died 2 November, 1854, aged eighty-one years. Who now represents the family of Cheselden of Somerby? Can any one give the link with the family of Pridmore? I have before me the pedigrees of Cheselden in the visitations

of the counties of Rutland, Leicester, and Northampton. In Nichols's 'History of the County of Leicester,' vol. iv. (London, 1807), at p. 408, Richard Cheselden, of Melton Mowbray, is given. He married Elizabeth, daughter of George Nedham, of Gaddesby, Leicestershire. George Cheselden, of Ridlington, Rutlandshire, in his will, proved 27 September, 1766 (P.C.C. 335 Tyndall), names Cheseldens of Somerby, of Leicester, and of Melton Mowbray.

REGINALD STEWART BODDINGTON.
15, Markham Square, Chelsea.

Replies.

CIVIL LIST PENSIONS.

(9th S. viii. 38.)

LADY HAMILTON is widow of Sir Robert George Cruickshank Hamilton, K.C.B., who was selected by Mr. Gladstone for the office of Under-Secretary in Ireland after the Phoenix Park murders in 1882. He died in 1895.

W. S.

[W. S. is right. The distinguished services rendered in India by Sir R[obert] N[orth] C[ollie] Hamilton are, through a similarity of initials, ascribed, *ante*, p. 38, to Sir Robert George Cruickshank Hamilton. The son and successor of the first-named baronet, Sir Frederick Harding Anson Hamilton, is alive, and no one belonging to his family is in receipt of a civil pension, though his father the sixth baronet, among many well-merited honours, received the thanks of Parliament for his services during the Indian Mutiny.]

HERALDIC : AMERICAN HERALDRY (9th S. vi. 170 ; vii. 117, 429).—I have been much interested in the various articles on American heraldry, although not one of them has given the facts as they are.

In the first place, arms are indiscriminately used in this country. In fact, it is the exception to find any one, no matter of what origin, who does not display armorial bearings—that is, if his present standing warrants it. When I say standing I mean in a financial way. Ninety-nine hundredths of the people who display coats of arms have no claim whatever to them so far as descent is concerned. Nearly all is obtained at the stationers' or the nearest library. All they need is a general armoury of the country from which their ancestor is supposed to have come. In most cases the fact that the surname resembles that of an armigerous family is sufficient excuse to warrant the assumption of the arms. The only trouble arises when the surname in question is more or less numerous, when they, "the hunters," have to decide which is

the prettiest before adopting arms and relationship. I have frequently been in the Astor Library when such a search was in progress, and watched with amusement the selection in a few moments of the arms of some ancient family by one of the *nouveaux riches*.

In some cases I know of arms which have simply sprung from the fertile mind of the bearer. In one instance I have heard the following boast from the mother of one of my college chums: "that it was so satisfactory to feel that the family arms descended direct from Charlemagne." Another class of Americans are those who calmly assume the arms borne by one of their female ancestors (not an heiress), no matter how many generations removed, and calmly flaunt them in the faces of self-respecting fellow-countrymen.

American genealogy is similarly tainted—I mean with the desire to connect the family with a parent stem in Europe. Similarity of surname is all that is necessary, and in some of the so-called genealogies even this proof is found wanting. Of course, there are many families in this country who are entitled by descent to bear arms, but their proportion is very small—possibly less than one per cent. of the people who are proud of their "ancestral arms."

I have been a student of American genealogy and heraldry for the last fifteen years, and could give many examples of the "armorial" habit if it were necessary.

VIRGINIA.

New York.

JAPANESE NAMES (9th S. viii. 14).—The note on these by MR. JAS. PLATT, Jun., though in the main perfectly correct, is somewhat misleading. "Christian" names with the terminations *-tarō*, *-jirō*, &c., are not, as he seems to imply, by any means universal. In fact, only one person in three or four has a name of this sort, as MR. PLATT can easily see by looking through any available list of Japanese.

Tarō, by the way, means *big-male*, not *first-male*; the latter is the translation of *ichirō*, another termination for the name of an eldest son.

Mr. B. H. Chamberlain, in his 'Introduction to the Study of Japanese Writing,' p. 234, remarks that the higher numbers are not used with much exactness; thus a *-jirō* would not necessarily be a tenth son, nor a *-hachirō* an eighth.

The same author's 'Things Japanese' has a short, but admirably lucid article on Japa-

nese names, to which any one desirous of further information on this rather intricate subject should refer. R. B. McKERROW.

DUTTON AND SEAMAN FAMILIES (9th S. vii. 408, 513).—If H. C. is in possession of further information regarding the Seaman family, will he be good enough to declare if these Dutton Seamans belong to the same family as John Seaman, D.C.L., Chancellor of the Diocese of Gloucester, who died at the Court House, Painswick (which he built in 1605), in the year 1623, and is buried in the chancel of Painswick Church? His will (proved in 1623) shows that he possessed a property at Panfield, in Essex. His grandchildren lived in his house at Painswick as late as 1680. He, however, had no son named Dutton, albeit Dutton property at Standish almost adjoined certain lands and tenements of his own. It is usually said that this Court House at Painswick owes its designation to the fact of Charles I. having stayed in it on his way both to and from the siege of Gloucester in 1644; but no doubt it served Dr. Seaman before that date for his diocesan court.

ST. CLAIR BADDELEY.

Castle Hale, Painswick.

THE NATIONAL FLAG (9th S. v. 414, 440, 457, 478; Supplement, 30 June, 1900; vi. 17, 31, 351, 451, 519; vii. 193).—There appears to be a very glaring error in Mr. ST. JOHN HOPE'S proposed new blazon for the union flag, to which none of your correspondents have hitherto drawn attention. Mr. ST. JOHN HOPE in his interesting and valuable note suggested that the saltires of St. Andrew and St. Patrick should be described as "dimidiated per saltire." Surely this would be a contradiction in terms, and a feat as difficult to perform as to halve into quarters! Mr. ST. JOHN HOPE could dimidiate per pale, per bend, or per fess, but surely not per saltire nor per quarter.

I pointed out this error (which should not be allowed to pass unchallenged as an example of co-temporary heraldry) at the time, but owing to the great number of letters on the subject my note was not inserted.

ARTHUR F. ROWE.

Walton-on-Thames.

"TOUCAN" (9th S. vii. 486; viii. 22).—PROF. NEWTON does me a double injustice. First he misinterprets me, and then adversely criticizes me upon his misinterpretation. Nobody seems to have taken the trouble, I said, to find out whence Buffon derived his information that *toucan* means "feather." PROF. NEWTON, on the principle that the less

includes the greater, expands this into a statement that nobody has found out whence Buffon derived any of his information concerning this bird, and naturally has little difficulty in showing that parts of it (not the part in which I am interested) have been "traced completely." I never said they had not. What I said (and say) is that the above etymology of *toucan* is cited by Littré as "d'après Buffon" (not "d'après Léry"), and by Prof. Whitney as "according to Buffon," not "according to Léry." PROF. NEWTON cannot deny that I am the first writer to draw attention to the facts. By the way, he alludes to Thevet's 'Singularitez de la France Antarctique.' It is perhaps worth adding that in the translation of this, 1568, p. 73, "a birde named *toucan*" appears for the first time in English. A fragment of Léry was translated by E. Aston for his 'Manners and Customs,' 1611, p. 488, where the name appears for the second time in English.

JAS. PLATT, Jun.

SIR HENRY GOODYERE (9th S. vii. 447).—I have recently given this information to another inquirer, 9th S. vii. 151. The date of Sir H. Goodyere's death is 18 March, 1628.

PERCY SIMPSON.

GEORGE SAUNDERS, F.R.S., F.S.A. (9th S. vii. 307).—There is a short reference to the above in Redgrave's 'Dictionary of Artists of the English School' (1874).

H. B.

COWLEY'S POEMS SET TO MUSIC (9th S. viii. 16).—This book, I think, must be very rare. I have a copy, without title, and I have never seen another, with or without a title. E. L. may find one in the library of the Royal College of Music, and, failing that, will be most welcome to inspect my copy by appointing a time.

JULIAN MARSHALL.

13, Belsize Avenue, N.W.

THOMPSONS OF YORK (9th S. vii. 468).—A sufficient account of Edward Thompson, who during twenty years, from 1722 to 1742, sat for York in four successive Parliaments, will be found in 'Parliamentary Representation of Yorkshire,' compiled by G. R. Park (1886). On Thompson's election his vote became worth purchasing, and, according to the corrupt practice of the time, he was placed on the Irish establishment as Commissioner of the Revenue in Ireland, an appointment which he held for seventeen years till his death on 25 July, 1742; and he was honoured by a seat in the Privy Council. Sir Henry Thompson sat for York from 1674 till his death in 1683; and his son Henry Thompson, who was returned in 1689, was Lord Mayor

of York, and built the mansion at Escrick. Edward Thompson was also Lord Mayor and member in the Parliaments of 1688, 1695, and 1700.

ISAAC TAYLOR.

'Pedigrees of the County Families of Yorkshire,' compiled by John Foster, 1874, vol. iii., contains :—

"Right Hon. Edward Thompson, of Marston; baptized 26 Feb. 1696/7; M.P. for the city of York from 1722 to 1742; died 25 July, 1742; buried at Oswaldkirk. First wife, Arabella, daughter and coheir of Edmund Dunch, Esq., of Little Wittenham; married 1724, buried there 18 October, 1734. She was divorced, and supposed to have been murdered by Lord Ligonier. Issue, Arabella Thompson, only child; buried at Wittenham, 28 February, 1735."

Also see 'Familie Minorum Gentium diligentia Josephi Hunter' (Harleian Society's publications, 1895), vol. ii. p. 535; and for list of Thompsons members of Parliament for York, see the index at the end of 'Parliamentary Representation of Yorkshire,' compiled by Godfrey Richard Park, gent., 1886.

H. J. B.

The following were M.P.s for York :—

Sir Henry Thompson, 1673-78, 1678-9, 1679-81, and 1681. Lord Mayor, 1663 and 1672. Died 1683.

Edward Thompson, 1689, 1690 (till unseated), 1695-98, and 1700. Brother to Sir Henry. Lord Mayor in 1683.

Henry Thompson, 1690-95, son of Sir Henry. Lord Mayor in 1699. Died 6 July, 1700.

Edward Thompson, 1722-7, 1727-34, 1734-1741, and 1741 till death in 1742. Son of Edward, who was eldest son of Sir Henry. Was appointed Commissioner of the Revenue in Ireland in May, 1725, and a Lord of the Admiralty in April, 1741.

W. D. PINK.

NAPOLEON AND A COAT OF MAIL (9th S. vii. 467).—Your correspondent will find the story in 'N. & Q.' (2nd S. xii. 108, 275), in an article entitled 'Bullet-proof Armour.'

EVERARD HOME COLEMAN.

71, Brecknock Road.

"SAWNEY" (9th S. vii. 447).—The Rev. T. Lewis Davies, in his 'Supplementary English Glossary,' explains *sawneying* as "idling, lounging," and gives quotations of that and of *sawney* from Southey. Perhaps "dawdling" would meet the sense. In my young days a *sawney* was not uncommonly used for a "softy."

H. P. L.

Sawney was used in Derbyshire when I was a lad. A *sawney* man was one foolish, "a softy," also "easy-going." The "sawney ways" of

any one comprised suaveness, artfulness—the ability to lead any one on the downward grade. Girls used the word of young men whose "sawney ways" they could not "abide."

THOS. RATCLIFFE.

Workshop.

The meaning of this word as used by Lord Beaconsfield in 'Tancred' was discussed in 'N. & Q.' seven years ago. See 8th S. v. 229, 356, 496; vi. 334.

JOHN T. PAGE.

West Haddon, Northamptonshire.

SIR RICHARD VERNEY (9th S. vii. 468).—He died 7 Aug., 1630, aged sixty-seven, and was buried at Compton. He was M.P. for Warwickshire, 1588-9; West Looe, 1601; Warwickshire again in 1604-11 and 1614. Sheriff of Warwickshire in 1590-1 and 1604-5. Knighted 11 May, 1603.

W. D. PINK.

'Dictionary of National Biography,' vol. lviii. pp. 266-7, has :—

"Sir Richard Verney (1563-1630). There is a monument to him and his wife in Compton Murdace church. 'Dugdale's Antiquities of Warwickshire,' ed. Thomas, pp. 565-72, gives the Verney pedigrees, and plates of the family tomb at Compton."

H. J. B.

GOLDSMITH'S PUBLISHERS (9th S. viii. 15).—Ralph Griffiths died 28 September, 1803. See *European Magazine*, January, 1804, for biographical notice and portrait. I give this reference on the authority (p. 161) of 'Three Hundred and Fifty Years' Retrospection of an Old Bookseller,' by William West (Cork, 1835). Charles Knight in his 'Shadows of the Old Booksellers,' p. 187, refers to Miss Meteyard's 'Life of Wedgwood,' p. 186, for some details as to Ralph Griffiths.

WM. H. PEET.

REV. JAMES CHARTRES (9th S. vii. 447).—This gentleman graduated in Arts at King's College, Cambridge: B.A. 1778, M.A. 1781.

H. B.

"SUB": "SUBSIST MONEY" (9th S. vi. 246, 354, 435; vii. 356).—Referring to my previous communications on this subject, I would state that I am now clearly of opinion that the workman's expression "a sub" is an abbreviation of "a subsidy," which metaphorically money aid is called. "To sub" is therefore "to subsidize."

W. I. R. V.

MORTIMER (9th S. vii. 408).—Robert Mortimer, of Richard's Castle, is considered to be either the son of Ralph de Mortimer, of Wigmore, or the son of his eldest son Hugh. Margery, daughter and heir of Hugh de Say, married first Hugh, son of Walcheline de

Ferrers; secondly, Robert de Mortimer, of Richard's Castle; thirdly, William de Stutevill.
JOHN RADCLIFFE.

MOLINE FAMILY (9th S. vii. 448).—A long communication respecting the Molines of Stoke Poges, extending from A.D. 1331 to 1429, appears in 'N. & Q.,' 1st S. x. 444, and references to works bearing thereon are found at p. 532.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"JUGGINS" (9th S. vii. 247, 392).—The Cheltenham 'Annuaire' for 1901 gives three persons bearing this name. A Miss Juggins, now Mrs. W. Organ, was a short time ago schoolmistress at Shurdington, near Cheltenham.

P. J. F. GANTILLON.

JOWETT'S LITTLE GARDEN (9th S. vii. 405, 512).—My version of the epigram has two more lines :—

A little garden little Jowett made,
And fenced it with a little palisade;
But when this little garden made a little talk,
He changed it to a little gravel walk;
If you would know the mind of little Jowett,
This little garden don't a little show it.

A Latin rendering runs as follows :—

Exiguum hunc hortum fecit Jowettulus iste
Exiguus, vallo et muniit exiguo;
Exiguo hoc horto forsan Jowettulus iste
Exiguus mentem prodidit exiguum.

Francis Wrangham (1769-1842), who had migrated to Trinity Hall from Magdalene at the suggestion of Jowett, was refused a Fellowship at the former house in 1794, and the "probable explanation of this rejection lay in the suspicion that he was the author" of the above epigram.

Dr. Jowett, with some assistance, apparently, from Dr. Crotch, *circa* 1790, composed the famous chimes of the University church, Great St. Mary's.

A. R. BAYLEY.

St. Margaret's, Malvern.

FILLINGHAM FAMILY (9th S. vii. 448).—In the year 1885 I purchased, for eighteen pence, at a little general shop in the village of Alfreton, Derbyshire, a "Breeches" Bible in fairly good condition. It had belonged for generations to the Fillingham family of Lincolnshire, and contained a number of their genealogical memoranda. Knowing how highly I should have valued such a find if it had related to my own family, I wrote to the only person of the above name that I knew of, namely, a Rev. Mr. Fillingham, an Anglican clergyman. I gave him particulars of the Bible, and offered it to him for some very small sum—though more than I gave for it. I never received any reply from Mr.

Fillingham; and, some years later, I sold the book with many others when I removed to another part of the country. I think it was bought by a Nottingham bookseller. The above family doubtless derived their name from the village and parish of Fillingham, in the north-west of the county of Lincoln. MR. G. FILLINGHAM would be sure to find them in the Subsidy Rolls for the parts of Lindsey, especially in the wapentakes of Lawress, Aslaoce, Manley, and Well, at the Record Office. He should also consult there the printed calendar of Court Rolls of the Duchy of Lancaster, under the same wapentakes. Meantime, if your correspondent will communicate with me, I will tell him all I can remember about the entries. I myself have suffered much from the genealogical apathy of friends and relations.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

I should advise your correspondent to consult the previous articles which have appeared in 'N. & Q.' under this head. For a long query and equally lengthy reply by the Editor, see 2nd S. i. and 3rd S. xi.

EVERARD HOME COLEMAN.

71, Brecknock Road.

A POEM ATTRIBUTED TO MILTON (9th S. vi. 182, 238, 292; vii. 90, 235).—We know nothing of prehistoric Greece, for what is early and authentic has been well threshed out, and all antecedents point to foreign influences. Poets combine to treat Helicon as a river, and rightly so, because we have Hylica, a lake-name in Bœotia. It has been shown that Chaucer wrote "Helicon the dear wel"; Dante also has "Helicon must needs pour forth for me." How can this apply to a mountain? It is from Longfellow's version. Cary varies to "Now through my heart let Helicon his stream pour copious" ('Purg.,' xxix. 40); and this only echoes Virgil's 'Æneid,' books vii. and x., "Now, ye goddesses, open wide your Helicon and stir up the powers of song," varied to "Now open Helicon, ye goddesses, and inspire me while I sing." We are impelled to liken poetical inspiration to the action of a welling spring or powerful stream.

Ovid, 'Met.,' v. 4, is more diffuse, describing the Muses as leaving Helicon to worship at Parnassus, which is certainly the older foundation; and a study of the map in Leake's 'North Greece' shows that both form sections of one lengthy range, the south section in Bœotia obtaining local celebrity as a later rival. And while Helicon is a Greek water-name, Parnassus has no etymon in Hellenic; we trace it from Skt. *purna*,

"full"; Hebrew *parnas*, "ruler, governor"; so Pharnaces, a personal name. To trace it in Greek myth, the hill is their Ararat, named from *ἀράραξ*, an ark; so Larnassus, *ne Parnassus*! A. HALL.

FLOWER GAME (9th S. vii. 329, 397, 474, 511).—I am keenly sorry to learn that in my somewhat brusque challenge to K. I should have appeared to him to assume an "aggressive tone." I can assure him that nothing was further from my intention, and that I always desire to be ranked amongst the "mildly disposed" contributors to 'N. & Q.'

May I now proceed to enlarge upon the subject at issue? I was born in the village from which I am now writing not quite half a century ago. Harking back to my childhood's days, I well recollect my nurse instructing me in the art of linking dandelion chains. Later on I played with children of my own age, and we again and again took part in this simple amusement. I am aware that occasionally some of the more knowing ones would hint at the "undesirable consequences" to which K. alludes, but I do not think that any very great impression was created thereby. Years have passed since then, and still I observe, as I have mentioned, children engaged in the same artless pastime hereabouts. West Haddon is, strictly speaking, exactly eleven miles from Northampton, but we are in close touch with our county town, and I certainly felt no hesitation in appropriating the term "around Northampton." I regret that I am considered outside the radius. I also would plead guilty to having been for many years a collector of local customs, children's games, folklore, &c., as various contributions to 'N. & Q.' will testify. I may therefore, perhaps, be allowed to say that not only in this village, but in adjacent villages, and also in Warwickshire, I have observed children engaged in the amusement of making dandelion chains.

JOHN T. PAGE.

West Haddon, Northamptonshire.

It is a pity the first note was headed 'Flower Game.' This child's pastime was probably practised by the first children on these islands, and children still pass the time in this pleasing way. We made chains of daisies, buttercups, "dandies," daffadown-dillies, haws, cankers, oak-apples, crab-apples, "slaws," cob-nuts, and many other things. We decorated pet lambs and each other with these chains, which often were combinations of flowers, stalks, and berries. Buttercups and daisies were first favourites, dandelions being shunned somewhat, because, as K. says, the handling them was supposed to induce "un-

desirable consequences at night." In fact, we called dandelions in Derbyshire "pisabeds."

THOS. RATCLIFFE.

Workshop.

'TAKMI' (9th S. vii. 507).—I was living in Malta in the late seventies when the Indian troops were quartered there, and often heard this air played by an Indian band. I have a perfect recollection of the tune, in a minor key, with a very pretty melody. The Maltese street-boys, who made clever songs, in their vernacular, to fit the best-known military tunes, used to sing to 'Takmi' the following Maltese words, which I am pretty sure have never been printed before:—

La Regina tikbi, tikbi,
Ghash titlift is-sarbün;
It-tromba it-trombeta,
U it-tambur it-tambür.

Literally translated this means:—

The Queen is crying, is crying,
Because she has lost her shoe;
Let the trumpet trump,
And let the drum drum.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

ACERVATION (9th S. vii. 485).—In the account of the laws of Hywel Dda in Virtue's 'History of Wales,' the enactment W. C. B. apparently refers to is thus given:—

"The law of a cat.—1. Whoever shall kill a cat that guards a house and a barn of the king, or shall steal it, it is to be held with its head to the ground, and its tail up, the ground being swept, and then clean wheat is to be poured about it, until the tip of its tail is hidden; and that is its worth. If corn cannot be had, a milch sheep, with her lamb and her wool, is its value. 2. Another cat is four legal pence in value. 3. The *teithi* [qualities or properties, to be warranted] of a cat are, that it be perfect of ear, perfect of eye, perfect of teeth, perfect of tail, perfect of claw, and without marks of fire; and that it kill mice well; and that it shall not devour its kittens; and that it be not caterwauling every moon."

There are other enactments against the killing of other sorts of cats, but neither in these, nor in any of those referring to the destruction or stealing of other animals, is this curious measure of compensation enforced, but the value of each is given in money or other animals. Thus a stag is reckoned to be worth an ox, a hind worth a cow, and so forth.

C. C. B.

MICHAEL BRUCE AND BURNS (9th S. vii. 466).—MR. A. G. REID credits Michael Bruce with the authorship of the 'Ode to the Cuckoo' and the 'Elegy written in Spring,' which he says are two of the finest lyrics in the English language. Considerable controversy has

arisen regarding the 'Ode,' which is not uniformly attributed to Bruce. For instance, the 'Oxford Book of Poetry,' edited by Mr. Quiller-Couch, and the 'Anthology' of Prof. Arber, both recently issued, give Logan as the author. In Robert Louis Stevenson's 'Letters,' 1900, edited by Mr. Sidney Colvin, the following reference occurs in a note prefixed to a letter of Robert Louis Stevenson's to Mrs. Sitwell. The editor remarks:—

"On the question of the authorship of the 'Ode to the Cuckoo,' which Burke thought the most beautiful lyric in our language, the debate is between the claims of John Logan, minister of South Leith, 1745-85 [this should be 1748-88], and his friend and fellow-worker, Michael Bruce. Those of Logan have, I believe, been now vindicated past doubt."

The letter is dated (Edinburgh) Saturday, 4 October, 1873. Stevenson says:—

"I want to let you see these verses from an 'Ode to the Cuckoo,' written by one of the ministers of Leith in the middle of last century—the palmy days of Edinburgh—who was a friend of Hume and Adam Smith and the whole constellation. The authorship of these beautiful verses has been most truculently fought about, but whoever wrote them (and it seems as if this Logan had) they are lovely."

Three verses are quoted (five, six, and seven as usually printed). Considerable discussion took place in the *Glasgow Herald* and other Scottish newspapers and magazines in 1897, in which the present writer advocated the claims of Logan. I am anxious to obtain a sight of any MSS. in the handwriting of Bruce and Logan. The late Mr. Douglas J. MacLagan, in his exhaustive monograph 'The Scottish Paraphrases' (Edinburgh, Andrew Elliot, 1889), was a strong supporter of Logan. He mentions, pp. 186 *et seq.*, two MSS. of the Paraphrases, and says that "our efforts to trace them have proved fruitless." Can any of your readers supply information regarding them or any other documents bearing on this subject?

ADAM SMAIL.

13, Cornwall Street, Edinburgh.

We are told in the note referred to that Michael Bruce was the author of the 'Ode to the Cuckoo.' Is it proved that he was? Archbishop Trench, who at first attributed it to Logan, afterwards changed his mind and gave it to Bruce (see note on the poem in 'A Household Book of English Poetry,' 1870); but I understand that a good defence of Logan's claim has since been made, and Mr. Quiller-Couch attributes the poem to him in his 'Oxford Book of English Verse.'

C. C. B.

"THE BIBLE, CROWN, AND CONSTITUTION" (9th S. vii. 469).—Nothing remains of either the house or sign of James Asperne, publisher,

at the "Bible, Crown, and Constitution," which was No. 32, Cornhill, and had a shop front, judging from a small engraving in my possession, like that still standing of Messrs. Ring & Brymer, No. 15, Cornhill, with the number 32 on the doorpost, while the sign over the centre of the shop-window consisted of an open Bible supporting another book, presumably containing the laws of the realm and signifying the constitution, while upon this rested a royal crown. The sign was also adopted by Cobbett when publishing in Pall Mall, presumably when he started his *Weekly Register* as an aid originally to the Tory party, and before it began to change its views in 1803. The "Constitution" alone, without the "Bible and Crown," was not an uncommon sign, of which four instances, according to the 'London Directory' for 1901, survive. Until 1879, perhaps later, a popular tavern called the "Constitution" was still standing at No. 32, Bedford Street, and was renowned for its "peerless punch." Its sign was painted symbolically, and represented Westminster Abbey and Westminster Hall, signifying Church and State (see 'Epicure's Almanack,' 1815). Neither the "Constitution" nor the particular sign in question is mentioned in Larwood and Hotten's 'History of Signboards.'

J. HOLDEN MACMICHAEL.

William Cobbett, M.P. for Oldham, the celebrated political writer, and for forty years connected with the periodical press of England, chose, at the beginning of the last century, for the sign of his publishing office "The Bible, Crown, and Constitution." J. Asperne issued his broadsheets (of which I possess many) from No. 32, Cornhill, but the sign no longer exists.

EVERARD HOME COLEMAN.

71, Brecknock Road.

DENDRITIC MARKINGS IN PAPER (9th S. vii. 389, 477).—I possess a copy of the 'Mathematical and Philosophical Works of Bishop John Wilkins' (2 vols. 8vo, 1802). The booksellers' catalogue (Messrs. J. W. Jarvis & Son) states that "this copy is one of a few printed on paper made from wood"; and the appearance of the book leaves little doubt that the experiment of manufacturing paper from wood pulp was tried at the very beginning of the nineteenth century.

C. E. D.

Oxford.

ECCLESIASTICAL "PECULIARS" (9th S. vii. 421, 463).—The custom by which the Archbishop of Canterbury reserved to himself all episcopal jurisdiction in places where he had property did not originate with Lanfranc.

See St. Anselm's 'Letters,' iii. 19 and iv. 3 (Migne, 'Patr. Lat.,' clix. 44 *seq.* and 202 *seq.*), where, the right, which he believed to go back to St. Dunstan, being questioned by the Bishop of London, Anselm consults Wulstan, Bishop of Worcester, who had been appointed to his see four years before the Conquest. Wulstan in his answer attests the exercise of the privilege in the diocese of Worcester by Archbishop Stigand. C. C. J. W.

NATHANIEL HAWTHORNE (9th S. vii. 510).—"The founder of the family in America, William Hathorne (so spelt, but pronounced nearly as afterwards written), emigrated from Wiltshire in 1630. (Arms: Azure, a lion's head erased between three fleurs-de-lis.)" *Vide* Dr. Moncure D. Conway's 'Life of Nathaniel Hawthorne' in "Great Writers Series."

"Hawthorne was by race of the clearest Puritan strain. His earliest American ancestor (who wrote the name 'Hathorne'—the shape in which it was transmitted to Nathaniel, who inserted the *w*) was the younger son of a Wiltshire family, whose residence, according to a note of our author's, was 'Wigcastle, Wigton.' Hawthorne in the note in question mentions the gentleman who was at that time the head of the family; but it does not appear that he at any period renewed the acquaintance of his English kinsfolk. Major William Hathorne came out to Massachusetts in the early years of the Puritan settlement; in 1635 or 1636, according to the note to which I have just alluded; in 1630, according to information presumably more accurate."

Vide 'Hawthorne,' by Henry James, "English Men of Letters Series."

JOHN T. PAGE.

West Haddon, Northamptonshire.

The ancestors of this author must be assigned to Berkshire. The Rev. Canon Savory, rector of Binfield, Berks, has kindly sent me, in connexion with my family pedigree, copies of old wills and observations thereon, whereby it appears that Philip Lee, of Binfield (will dated August, 1654), married Joan Hathorne, daughter of Wm. Hathorne, of Binfield, yeoman. This Wm. Hathorne had sons Major William Hathorne, of Massachusetts (the first American ancestor of Nathaniel Hawthorne), also Nathaniel, Robert, and Edmund Hathorne. More about the Hathornes or Hawthornes can be seen in the 'History of Bray.' H. P. L.

PAINTED AND ENGRAVED PORTRAITS (9th S. vii. 341, 438, 470, 512).—First I will say to MR. MASON, in modern fashion, "Sorry," then "Glad," for he gives me the opportunity, being at Oxford, of saying that the 'Catalogue of the Hope Collection' is about half done—in classes (nobility, statesmen, lawyers, &c.). It will, however, at present rate, take several

years to complete the manuscript; but if some multi-millionaire will give a small sum (say 5,000*l.*), the catalogue could soon be finished. The place, like most of the great foundations at Oxford, is starved—no money to renew bindings or for upkeep, though fortunately the service is most efficient.

RALPH THOMAS.

MALT AND HOP SUBSTITUTES (9th S. vii. 150, 215, 296, 554; viii. 26).—My recollection of the distich which GNOMON essays to quote is that it ran—

Turkeys, hops, carp, pickerel, and beer
All came to England in one year.

Dancing and heresy were probably indigenous. However, Mr. Northall quotes

Hops, reformation, baize, and beer
Came into England all in a year.

And if we take *hops* to designate dancing, and *reformation* as being equivalent to *heresy*, GNOMON's memory is justified. Mr. Northall has also ('English Folk-Rhymes,' p. 95)

Turkeys, carps, hops, pikarel, and beer, &c.
and

Hops and turkeys, carps and beer, &c.

He gives as sources 'N. & Q.,' 1st S. vii. 550; Hazlitt's 'English Proverbs,' p. 460; and 'N. & Q.,' 5th S. ii. 105. There the version last cited is attributed to Baker's 'Chronicle.'

ST. SWITHIN.

'THE BURIAL OF SIR JOHN MOORE' (General Indexes to Series First, Second, Fourth, and Sixth to Eighth; 9th S. iv.; vii. 461).—Will not some one settle at any rate the question of date by referring to Curriek's *Morning Post* for 1815, and giving your readers the exact number, day of month, page, and column in which DR. FITZPATRICK found the poem? An hour should be ample for the purpose. When this is done the discussion will have a definite foundation.

O. O. H.

PHILLIPPO (9th S. vii. 468).—This was a Walloon family, members of which migrated to Kent, and thence to Norfolk, early in the reign of Elizabeth. The proper spelling of the name is Phéliepeau, from an earlier Phelipel, a diminutive of Philipe. I suppose the original Greek meant "friend of a horse."

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

During the student days of James Mursell and James Phillippo at Chipping Norton the young men interchanged names. The one, James Phillippo Mursell, eventually succeeded Robert Hall at Leicester, and became widely known as an eloquent preacher; and the other, James Mursell

Philippo, entered the mission field, and was one of the pioneers in the emancipation of the West Indian slaves. JOHN T. PAGE.
West Haddon, Northamptonshire.

DOWAGER PEERESS (9th S. vii. 468, 510). — In the case of *Cowley v. Cowley* ('Law Reports,' 1900, Probate Division, pp. 118, 305) counsel stated in argument (p. 308) that ever since the Duchess of Suffolk's case, 1564 (Leon., part iv. p. 196; Dyer, fol. 79), "the widow of a peer, on marrying a commoner, continues, by the etiquette of society, though not by legal right, to retain her title and precedence"; and he referred to Burke's 'Peerage,' 1899, p. 1762; 1900, p. 1642. No customary exceptions are mentioned. This case is under appeal to the House of Lords.

G.

Anne, sister of King Edward IV., is called Duchess of Exeter, though her second husband was a knight (Sir Thomas St. Leger). She died 1495 (tomb at Windsor). Katherine, Duchess of Suffolk (died 1580), retained her title to the end of her life, her second husband being Richard Bertie (see Foxe). Alice, widow of Ferdinando, Earl of Derby (died 1594), married Lord Keeper Egerton, but retained her title of Countess of Derby, and in 1631 signed as "Al. Derby" (Redford's 'Uxbridge,' p. 21). The widow of Sir John Cheke was called Dame Cheke down to her death, though in Elizabeth's reign she married Henry Mackwilliams (epitaph in Strype's 'Stow').

J. B.

ICKNIELD STREET (9th S. viii. 17). — MR. DUIGNAN should consult the late Dr. Edwin Guest's tract 'The Four Roman Ways,' which was first printed in the *Archæological Journal*, No. 54, and secondly, with Dr. Guest's other historical and topographical papers, in the second volume of 'Origines Celticae' (1883), pp. 218-41:—

"*Hilde-weg*, a way fitted for military expeditions, a highway; *Icen hilde-weg*, the highway of the Icen or Icenii, the people into whose country this track-way directly led."

As to the course of the way Dr. Guest is very explicit.

Brighton.

C. DEEDES.

ANTHONY FORTESCUE (9th S. vii. 327, 435). — I am much indebted to MR. EVERITT for his reply to my query. May I add the following notes?

1. Lord Clermont ('Hist. Fam. Fortescue,' p. 177) found reasons for his doubting whether Sir Adrian Fortescue's second wife had been married previously to Sir Giles Greville. Is there good evidence of this marriage? Sir

Thomas Parry, the ambassador, her son by her last marriage, was evidently a Wykehamist, though not recognized as such in Mr. Kirby's 'Winchester Scholars.' An old marginal note to his name in the college register (1558) is "legatus in Gallia."

2. Lord Clermont (pp. 318-20) set out the will, dated 1608 and proved 1611, of Thomas Fortescue, of "Donington" (i.e., Donnington, near Newbury, and not Dinnington), Berks. The passage to which MR. EVERITT refers runs thus:—

"Item, my will and mynde is that all such plate, household stuffe and books as are belonging unto Anthony Fortescue my brother be safely kept and delyvered to the use of my said brother."

This passage was thought by Lord Clermont (p. 310) to favour the supposition that the brother was an exile from England for life. *Sed quære de hoc.*

3. Lord Clermont (p. 310) assigned to this brother (Sir Adrian's youngest son) the following children:—

"Anthony, married to a daughter of — Overton, brother to the then Bishop of Coventry; John, married to Ellen, daughter of Ralf Henslow of Barrald, in Hampshire; and George, of whose marriage no mention is made."

It seems from MR. EVERITT's statements that these were really the sons of Anthony Fortescue, the conspirator. Does he intend us to infer that the above John Fortescue married his mother's stepdaughter?

4. Anthony Fortescue, the conspirator, was almost certainly not the Winchester scholar. How was his wife Katherine Pole related to the following scholars there: "Jeffery Poole" (adm. 1558), of Lordington, Sussex; Stephen Henslow (adm. 1552) and Henry Henslow (adm. 1563), both of Boarhunt, Hants?

H. C.

'The Genealogist's Guide,' edited by G. W. Marshall, LL.D. (London, 1885), gives on pp. 249, 250, a long list of pedigrees and papers relating to the family of Fortescue. This exhaustive list may possibly be of some service to those of your correspondents who are specially interested in that ancient and distinguished race. They should likewise refer to another compilation of some importance, entitled 'Notitiæ and Pedigrees concerning the Family of the Fortescues' (Brit. Mus., Add. MS. 15,629, f. 63). The *Lambeth Review* for March, 1872, contains on pp. 65-77 a most interesting article on 'Sir John Fortescue and his Descendants.'

H. B.

FUNERAL CARDS (9th S. vii. 88, 171, 291, 332, 414; viii. 21). — The funeral card, resembling in many particulars the one described by

MR. S. O. ADDY, still survives on the Continent. One recently sent me from France not only announces the death of the person, but states the exact hour of the decease and gives a general invitation to the burial. Surmounting it is a little scene of a churchyard and an open grave surrounded by mourners.

Similar funeral cards may often be seen in the entrances of Roman Catholic churches amongst the ordinary mortuary cards. They are usually printed on a quarto sheet of black-edged paper, with a cross or some other Christian symbol at the heading, and differ from the mortuary card in that they give particulars of the death and state the time and place of the interment.

I am told that at the funerals of celebrated personages on the Continent these funeral cards serve also as tickets of admission to the church where the funeral requiem is to be celebrated. Some of the religious orders in England follow the continental custom of sending to other religious houses funeral cards announcing the death and interment of one of their members; and this is also done at the deaths of bishops and other high ecclesiastical dignitaries.

FREDERICK T. HIBGAME.

COL. THOMAS COOPER (9th S. vii. 168, 353, 438).—May I suggest that it is not possible to identify Thomas Cooper, alderman of Oxford, with the Cromwellian colonel of the same name? Thomas Cooper, draper, was Mayor of Oxford in 1630, and M.P. for Oxford in the Short Parliament of 1640. The registers of St. Martin's Church, Oxford, have the entry:—

"Aug. 13, 1640. Mr. Thomas Cooper, sometimes the major of this citie, the alderman, and late Burgess for the Parliament for the citie, was buried."

—Andrew Clark's edition of Wood's 'City of Oxford,' iii. 36.

C. E. D.

(GREEK PRONUNCIATION (9th S. vii. 146, 351, 449).—LORD SHERBORNE asks how we can be sure what was the "Roman fashion" of pronouncing Latin. Of course, we cannot be sure. We can only suppose that the modern Roman fashion is at least as near to the ancient as that of any other place. Again, we can be quite sure that the English Protestant pronunciation is as far from the original as we could possibly go. The general insularity imposed upon us at the Reformation is doubtless the main cause of our anomalous national pronunciation of Latin. At the same time, it must be remembered that our English change of the first vowel-sound, from *a* to *e*, has been gradual, to wit, *a*, *ā*, *e*. The first vowel in "father," as pro-

nounced in the west of England, has the sound of *ā*, while in other parts of the country the sound is purely *e* ("feyther"). Here at Cardiff one may hear Catholic serving-boys at Mass respond thus: "Sed liberā nos ā mālō." In Welsh, too, this uncertainty of the first vowel prevails in the dialects of Monmouthshire and East Glamorgan, *tād* being pronounced *tād*, or *teād*, and so in other instances. The transition from *i* to *ai*, by way of *ei*, might be similarly illustrated. The Irish *tinm* is *teín* (*tane*) in West Cork. The Anglican pronunciation of Latin is after all an evolution on natural lines, though insular religious prejudices may have fostered it and given it official sanction. It is certainly time we dropped it, and put ourselves more into line with the rest of Christendom. Frenchmen might well "dress up" in this respect too.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

LORD SHERBORNE'S communication on Rieti, the modern Italian equivalent of Reate, an ancient town forty-eight miles north-east of Rome, is interesting. It seems to show that the tendency of vowel slide *ā* to *ē*, *ē* to *ī*, is not wholly confined to English. But LORD SHERBORNE would not assert that the Italians say Mileyno for Milano, though he may see the same tendency to change *e* to *i* in the first syllable of that word, which is from the Latin Mediolanum.

T. WILSON.

Harpenden.

In the extract quoted at 9th S. vii. 351 from Burton's life it is stated that "we have an *o* and an *a* which belong peculiarly to English." I fail, however, to see in what the normal English pronunciation of *o* (as in "note" and "not") differs from that of other languages; indeed, *o* seems to be the only vowel which we do sound in accordance with the pronunciation of other nations. The real mischief lies in the other vowels: the long *a* in "make," the *i* in "like," the *e* in "see," and the *u* in "tune" are all peculiar to our language. It is these four, with the soft sound of *e* and *g*, and the mispronunciation of *æ* and *œ*, that make the English pronunciation of Latin so far from that both of the ancients and of other modern countries. The *o*, however, keeps its sound practically unaltered in all the principal European tongues; as in French (*chose, donner*), Icelandic (*ðóm, koma*), and German (*Hof, Gott*). I believe it is pronounced in the same way also in Spanish, Italian, &c.; and it certainly is in the accepted "Roman" pronunciation of Latin.

E. R. E.

"QUI VIVE?" (9th S. vii. 245, 336, 438).—Prof. Deschanel's book is anything but useful, and every person not well versed in French philology must be earnestly warned against it. Prof. Adolf Tobler, the famous representative of the Romance languages in the University of Berlin, has dealt with it severely in *Herrig's Archiv für das Studium der neueren Sprachen und Literaturen*, vol. ci. pp. 222-4, telling him that "he lacks the most elementary knowledge of the history of his own language."

How can *Qui vive?* be a transcription of a Latin *Qui vivus*? Did French sentries originally challenge in Latin? Had the French any need to go back to Latin in order to have a phrase for challenging? And where is this pretended Latin to be found? How childish is the question, "Quel est le vivant?" The Italians challenge, as do now the French, *Chi va là?* And *vif* would have never become *vive*. All this is mere twaddle; and for it we are expected to give up an explanation equally satisfactory from the standpoint of reason and language. Let me repeat that the sense of *Qui vive?* was "Pour qui êtes-vous?" and that the person challenged was to reply, "Vive la France, la République, l'Empereur," &c.

G. KRUEGER.

Berlin.

VALIA AS A FEMALE NAME (9th S. vii. 447).—I have a Russian friend whose name is Valérie. She is called by members of her family Vally (pronounced Valya).

E. MEIN.

There are nineteen "Val" forms in the 'History of Christian Names,' all meaning "healthy." The nearest in spelling to that required is Valerij as a name for a male. It is given as a Russian name of Latin origin.

ARTHUR MAYALL.

Miss Yonge, in her work on Christian names, gives Vallia of Spanish usage and Valheri of the Franks, both of Teutonic origin and masculine, meaning slaughter. From *val*, of choice or slaughter.

JOHN RADCLIFFE.

Miscellaneous.

NOTES ON BOOKS, &c.

Index to the First Ten Volumes of Book-Prices Current, 1887-1896. (Stock.)

THE long-promised 'Index to Book-Prices Current' has now been issued, and proves to be an invaluable and indeed indispensable supplement to a work the claims of which upon book lovers and dealers we were among the first to recognize. It is the pro-

duction of Mr. William Jaggard, and is a work involving a large amount of labour. No fewer than thirty thousand distinct titles and "considerably over half a million numerals" have, as we are told in the introduction, been marshalled into order in the course of what must necessarily have been a labour of love, seeing that no conceivable remuneration could be adequate to the labour involved. That the task set before Mr. Jaggard has been diligently accomplished may safely be said. How far the work discharges the functions for which it is required, and how great is the benefit to be reaped by the bibliophile, it is too early as yet to declare. Constant reference, which we have already begun to make, and in which we hope to persist, can alone enable us to pronounce definitely upon its merits. Not easy is it, indeed, to demonstrate the system on which the whole is worked. A point or two in this may, however, be indicated. Take, as is but natural, 'Shakespeare,' which occupies some ten columns. First comes the 1623 folio, of which twenty-five copies appear to have been sold. These are given, with the numbers they bear in the volumes of 'Book-Prices Current,' under the successive dates of those volumes, 1887, 1888, &c. Then follows a list of the sales of the reprints in the order of their reproduction. Next come the other folios of 1632, 1664, and 1685. The quartos appear in the order of date, the poems being included with them. The question suggests itself whether the poems might not occupy by themselves a separate section. Under the respective editors, Ashbee, Bell, Boydell, &c., appear the recognized editions, what are called miscellaneous editions being given under the year of their production. These are succeeded by Shakespeariana. Under 'Notes and Queries' we find between fifty and sixty entries, no fewer than eighteen sales having taken place in the year 1887. To those who seek to turn 'Book-Prices Current' to practical use—and such, we conceive, constitute the vast majority of subscribers—the work needs no commendation, its utility being immediately apparent. Suppose a student desires to know about a Caxton Chaucer's 'Canterbury Tales,' no date, but presumably 1478, he finds from the 'Index' that none has been sold except in the year 1896, opposite which stand the numbers 2084, 4541. Turning to these numbers in the volume for that year, he traces the sale to Mr. Quaritch of two copies, both more or less imperfect, for 1,020*l.* and 1,880*l.* respectively, with collation and other important accounts of the books. Before the next 'Index' appears (and such will inevitably be called for) we shall probably possess a knowledge of the 'Index' which will enable us to pronounce definitely upon it. As it is, we welcome it as a part of the most important contribution to bibliographical knowledge that England has known in recent years or seems likely to know in the immediate future.

The Works of Lord Byron. Edited by Ernest Hartley Coleridge, M.A.—*Poetry*. Vol. IV. (Murray.) To the merits of Mr. Coleridge's definitive and exhaustive edition of the works of Byron, now being issued in most tasteful form by Mr. Murray, we drew attention in a notice of the three opening volumes (see 9th S. v. 506). A fourth volume—of six, presumably—now appears, and is in all respects up to the high level previously established. It consists of poems written between 1816 and 1823, and includes, in addition to, less important or less

sustained works, 'The Prisoner of Chillon,' 'Manfred,' 'The Lament of Tasso,' 'Beppo,' 'Ode on Venice,' 'Mazeppa,' 'The Prophecy of Dante,' 'The Morgante Maggiore,' 'Francesca of Rimini,' 'Marino Faliero,' 'The Vision of Judgment,' and 'The Blues.' Its illustrations comprise a frontispiece (which is a portrait of Byron after Harlowe), a view of the prison of Bonivard, a portrait after Reynolds of Sheridan, and others of John Hookham Frere and Robert Southey. The introductions still supply much useful information, and constitute one of the most agreeable features. In that to 'The Vision of Judgment' Mr. Coleridge holds the scales with complete impartiality, supplying at the same time a full account of the conditions that led to Byron's outburst. The introduction to 'Mazeppa' furnishes many curious and interesting particulars not easily obtainable elsewhere. In the case of 'Manfred,' a sublime work, the publication of which is deeply to be regretted, much judgment is displayed, both in what is said and what is left unsaid. It is little likely that the true Byron will be set before the present generation. Some of the poems in the volume are given for the first time. They do not constitute a perceptible addition to the value of the volume. Of the edition we can only repeat that it may well be final.

Calendar of Treasury Books and Papers, 1735-1738.
Prepared by William A. Shaw. (Stationery Office.)

THIS volume has been compiled with great care. The introduction is so good that we cannot help wishing that Mr. Shaw had been somewhat more diffuse, for there are several matters in the body of the work which for most of us require interpretation. It will certainly be very useful to every one who takes an interest in the revenue and expenditure of the country in the earlier half of the eighteenth century. We need hardly, however, say that there is little or nothing which illustrates the manners of our forefathers, or is in any degree picturesque. Sir Walter Scott himself could not have found in its pages suggestions for a romance. There is among the Treasury papers a series of books named "Lowther's Accounts," which have been regarded as a record of payments for secret service. This seems to be a tradition of long standing. We ourselves at one time gave credit to it; but Mr. Shaw, by printing a portion thereof, has disproved what was from the first a mere conjecture. It is, in fact, merely "a petty bounty list," not a record of payments for services which there was urgent necessity for keeping secret. Lowther's Christian name was Thomas, and that is about all we know concerning him. It is not improbable that he was a member of the great Northern family of which Henry, Viscount Lonsdale, was then the head; but we are not aware that evidence exists to place this beyond the region of unsupported conjecture. Newspapers were of little account during the Stuart time—our rulers could well afford to despise them—but during the reigns of the early Georges they had become influential as guiding opinion, and the Ministers of the day thought it expedient to have them well in hand. The press laws in this country could not be applied on the rigorous continental systems, so when necessity arose bribery, feigning, or purchase had to supply the place of the cheaper methods of fine and imprisonment. In 1735 we find one man, John Walthoe, receiving for several papers which

are named over 3,760*l.* The whole of the newspaper payments which are recorded under this head during the year amounted to the large sum of 6,797*l.* 18*s.* 4*d.* We had hoped to find a good deal of incidental information concerning the Jacobites, but have been disappointed. The reason probably is that the rewards given for the services of those who acted as spies have not been recorded, or the accounts were kept in private hands. The reports of the emissaries, if preserved, which is doubtful, must occur elsewhere. A petition has, however, come to light of Margaret, the wife of Matthew Buchanan, a prebendary of the diocese of Clogher, who prays for the relief of her seven children, on the ground that her husband had been an army chaplain, had "written a book against Popery which had made many converts," had discovered the invasion of Scotland in 1715, and also had apprehended one of the Earl of Mar's agents who had been sent over to Ireland. We have failed to trace this lady's husband either in his literary capacity or in the more dangerous service of apprehending Jacobite plotters.

'NOTES AND QUERIES' FOR SALE (9th S. vii. 387, 520).—I am told that Messrs. Taylor & Son, of Northampton, have for sale the Index to the First Series of 'N. & Q.', in the original cloth, price 1*l.* 5*s.*

JOHN T. PAGE.

West Haddon, Northamptonshire.

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 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. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

WM. SMITH ("Spectator," *Guardian*, Sharpe's Editions").—In large paper, and with plates, these editions have some mercantile value. You must ask a respectable bookseller.

MR. J. BOUCHIER begs to thank MRS. F. W. CHESSON, MR. PERCY BETTS, and MR. H. MURRAY for copies of, and information concerning, "The days when we went gipsying."

NOTICE.

Editorial communications should be addressed to "The Editor of 'Notes and Queries'."—Advertisements and Business Letters to "The Publisher"—at the Office, Brean'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 27, 1901.

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Notices to Correspondents.

Notes.

A BIBLIOGRAPHICAL ACCOUNT OF THE WORKS OF CHARLES DIBDIN.

(Continued from p. 40.)

1769. Shakespeare's Garland, or the Warwickshire Jubilee. Being a Collection of Ballads, &c., as performed in the Great Booth at Stratford upon Avon, composed by Mr. Dibdin. London: John Johnston, n.d. Upright folio, two parts, each of 5 leaves; 7 and 8 pp. of music.

There are several states of this. The earliest I have seen has no title (perhaps lost), but there is "London: Printed by John Johnston, at No. 11, York Street, Covent Garden," at foot of p. 1. The next has "Prise 1 sh" (*sic*) on title, and the note on p. 1 is erased, J. J. being substituted. A third has on the title "as perform'd at the Theatre-Royal, Drury Lane.....Publish'd according to act of Parliament, August 30th, 1769."

Separate sheet song:—

Sweet Willy O! Dublin: Rhames, n.d.

The advertisement on title of the 'Garland' mentions 'Queen Mab' and 'Jubilee Minuets, Cotillions, and Country Dances; also the airs in the Jubilee and Pageant for the German Flute.'

1769. Queen Mab, or the Fairies' Jubilee, a cantata, composed for "the Jubilee," the words and

music by the author and composer of 'The Padlock.' London: J. Johnston, upright folio, n.d.

1769. XII. Minuets; compos'd for Shakespear's Jubilee, by Charles Dibdin. London: John Johnston, price 6d., n.d.

This was in the Birmingham Library (since burnt). I omitted to note the size and shape.

The following is a later collected edition:

The Overture, Songs, Airs, and Chorusses in the Jubilee, or Shakespear's Garland, as performed at Stratford upon Avon, and the Theatre-Royal, Drury Lane. To which is added a Cantata called Queen Mab, or the Fairies' Jubilee, composed by Charles Dibdin. Price 6s. n.d. London: John Johnston and Longman, Lukey & Broderip. Ornamental title, oblong folio, pp. 39.

Adaptations for guitar and German flute are advertised on the title. A later edition published by Longman & Broderip.

1769. The Songs, Airs, and Dances in the Jubilee and Pageant as perform'd at the Theatre Royal, Drury Lane, for the Guittar. Price 2s. London: John Johnston. Oblong 8vo, 28 pp. and title.

1770. *The Ballads sung by Mr. Dibdin this evening at Ranelagh, and a conclusion Piece. Composed by Mr. Dibdin. 4to.

1770. Six favourite Songs and a Cantata, sung at Ranelagh House, the words by Shenstone and other celebrated authors. The music composed by Charles Dibdin. Published, according to Act of Parliament, July the 17th, 1770. Price 3sh. Upright folio. Title and pp. 2 to 21. London: John Johnston.

1771. He wou'd if he cou'd; or, an Old Fool worse than Any. A burletta, as it is performed at the Theatre-Royal in Drury Lane. The music by Mr. Dibdin. London: Printed for W. Griffin, in Catherine-Street, Strand, 1771. 8vo. Price 1s. [By Isaac Bickerstaff.] In two acts.

I know nothing about the music.

1771. *The Overture, Songs, Duets, Trios, Choruses, Marches, &c., with the additional Songs in 'The Institution of the Garter, or Arthur's Round Table Restored.' London. Oblong folio. Price 4s. 6d.

1771. The Overture, Songs, Duets, Trios, Choruses, Marches, &c., with the additional Songs in 'The Institution of the Garter, or Arthur's Round Table Restored,' as performed at the Theatre Royal in Drury Lane, adapted with the words for the Guitar; composed by C. Dibdin. Price 1s. 6d. London, printed for Longman, Lukey & Co., No. 26, Cheapside, where may be had, the whole Institution of the Garter, with the Overture adapted for the Harpsichord, &c. Price 4s. 6d. Overture to ditto in all its parts, 2s. 6d., &c. Oblong 8vo, pp. ii, 24.

1772. The Palace of Mirth, a musical Introduction to the Entertainment at Sadler's Wells, 1772; composed by C. Dibdin. Adapted for the Harpsichord, Voice, Violin, German Flute and Guittar. 2s. London: Printed and sold by John Johnston, York Street, Covent Garden. Upright folio, 10 leaves; 16 pp. of music.

1772. The Comic Tunes, Songs and Dances in the Pantomime of 'The Pigmy Revels,' as perform'd at the Theatre-Royal, Drury Lane, composed by C. Dibdin [*sic*]. Price 2s. 6d. London: Printed and sold by Longman, Lukey & Co., No. 26, Cheapside;

and by J. Johnston, near Exeter Change in the Strand. Upright folio, 20 pp.

Piece produced 26 December, 1772, but music probably published 1773.

1772. *A Collection of Catches and Glee's for two, three, or four voices, with accompaniments for guitars and flutes. London. Oblong folio.

1772 (?) [British Museum date]. Six Lessons for the Harpsichord, or Pianoforte. Composed by Charles Dibdin. London: Longman, Lukey & Co., No. 26, Cheapside. Oblong folio, 21 leaves; 37 pp. of music. Price 7s. 6d. Dedicated to Miss Louisa Chauvet. N.d.

1773. The Wedding Ring, a comic opera, in two acts, as it is performed at the Theatre Royal in Drury-Lane. London: Printed for T. Becket, in the Strand. Price one shilling. 8vo, preface and 51 pp. (Written and composed by Dibdin.)

1773. The Songs, &c., in 'The Wedding Ring,' a new comic opera, perform'd at the Theatre Royal in Drury Lane: compos'd by Charles Dibdin. London: Printed for J. Johnston in the Strand, and Messrs. Longman, Lukey & Co., No. 26 in Cheapside. Ornamental border to title, dedicated to the Rt. Honble. the Countess of Berkeley. Oblong folio, 58 pp.

1773. The Mischance, a musical dialogue perform'd at Sadler's Wells, composed by Charles Dibdin. Price 2s. London: Printed and sold by John Johnston, near Exeter Change, Strand; and Longman, Lukey & Co., No. 26, Cheapside, of whom may be had the following Interludes performed at Sadler's Wells, viz.—The Brickdustman, The Country Courtship, The Palace of Mirth, The Grenadier, The Ladle, and the Pantomime of The Vineyard Revels. Also the operas of The Christmas Tale, Golden Pippin, Elfrida, and Deserter. Upright folio, 18 pp.

1773. *The Brickdustman. Sadler's Wells.

1773. *Vineyard Revels; or, Harlequin Bacchanal. Music by Dibdin. Sadler's Wells.

1773. *The Whim-wham; or, Harlequin Captive, an entertainment of music and dancing, the music by Mr. Dibdin.

Produced 26 July, 1773. I do not know who wrote it or if it was published.

1773. *The Pilgrim, musical piece by Dibdin and others, produced at Sadler's Wells, 23 August, 1773. I know nothing more about it.

1773. The Grenadier, set to music by Mr. Dibdin. The second edition. London: Price twopence. 8vo, 8 pp. Sadler's Wells, 1773.

I have not seen the first edition.

1773. *The Grenadier, a musical dialogue. London. Folio.

I know nothing of 'The Country Courtship,' mentioned under 'The Mischance'; it may or may not have been by Dibdin.

1773 (?). *The Widow of Abingdon. Sadler's Wells.

1773. The Ladle, a musical dialogue, perform'd at Sadler's Wells, compos'd by Charles Dibdin. Price 2s. London: Printed for Longman, Lukey & Co., No. 26, Cheapside, and John Johnston, near Exeter Change, Strand. Upright folio, 14 pp. and title.

1773. *England against Italy. Sadler's Wells.

Hogarth places this in 1773. See 1787.

1773. *None so blind as those who won't see. Sadler's Wells.

Hogarth dates this 1773.

1773. Vauxhall Songs for 1773, sung by Mr. Vernon and Miss Wewitzer. Composed by Charles Dibdin. Price 3s. London: Printed and sold by John Johnston, near Exeter Change, and Longman, Lukey & Co., No. 26, Cheapside. Upright folio, 11 leaves; 18 pp. of music.

1773. The Trip to Portsmouth, a comic sketch of one act, with songs. London: Printed for T. Waller, in Fleet Street; T. Becket, in the Strand; and G. Robinson, in Pater-noster-Row. Price one shilling. 8vo, n.d.

Probably written by G. A. Stevens. C. Dibdin wrote the music, of which I have seen no complete publication. Hogarth and Kitchener give the music of several of the songs. The former attributes the words to Dibdin.

1773. *The Trip to Portsmouth. Songs by C. Dibdin. Oblong folio.

1773. The Deserter, a new musical drama, as it is performed at the Theatre Royal in Drury Lane. A new edition. London: Printed for T. Becket, the corner of the Adelphi, in the Strand. 1774. Price one shilling. 8vo, pp. viii-36.

Adapted by Dibdin from the French. I have not seen the first edition. Another edition, 1776.

1773. The Songs, &c., in 'The Deserter,' a musical drama, as perform'd with universal applause, at the Theatre Royal in Drury Lane, composed by Messrs. Mousigny, Philidor, and C. Dibdin. Price 6s. London: Printed for John Johnston, near Exeter Change, Strand; and Longman, Lukey & Co., No. 26, Cheapside. Oblong folio, title, 1 p. blank, and pp. 1 to 42, but p. 6 is blank.

A second edition has this addition on the title: "With the Additional Songs of 'The Miller's Daughter,'" price 7s.; and the address is altered to "London: Printed by Longman & Broderip, No. 26, Cheapside, and No. 13, Haymarket." The plates of the overture are new. The additional songs (two) are paged 2 to 7. Another issue from the same plates has "London: Printed by Broderip & Wilkinson, No. 13, Haymarket." The additional songs are mentioned on title, but not included in the copy I have seen.

E. RIMBAULT DIBDIN.
Morningside, Sudworth Road, New Brighton.
(To be continued.)

SHAKESPEARE'S BOOKS.

(Continued from 9th S. vii. 424.)

Helena. Is all the counsel that we two have shared,
The sisters' vows, the hours that we have spent,
When we have chid the hasty-footed time
For parting us,—O, is it all forgot?
All schooldays' friendship, childhood innocence?
We, Hermia, like two artificial gods,

Have with our needls created both one flower,
Both on one sampler, sitting on one cushion,
Both warbling of one song, both in one key;
As if our hands, our sides, voices, and minds,
Had been incorporate. So we grew together,
Like to a double cherry, seeming parted,
But yet an union in partition;
Two lovely berries moulded on one stem;
So, with two seeming bodies, but one heart
Two of the first, like coats in heraldry,
Due but to one, and crowned with one crest.

'Midsummer Night's Dream,' III. ii.

"I mistrusted least my tongue, impatient of a case so important, should discover it to the very walls of my private chamber, witnesse thereof is Amese my nephewe, my chiefest friende and counsellor at that time, and the faithful companion of my travels, and some few besides him, whose faithful and froward assistance and diligence did us good service in the execution of this action. For albeit we lived together and familiarly (as it were) in one and the same course of life: though we ate at one and the same table, and though wee did in a manner (as it were) breathe jointly with one and the same soule: nevertheless neither they nor any man alive did ever heare me mindefull of my countrie, but only in the warre of Hungarie: neither was there ever anie man that heard me use any speech, or to utter any one word at any time, which might argue me to bee a Christian or free man, till such time as I sawe, and perceived that I might freely do it, and without all feare of danger."—The Life of Scanderbeg.

Scanderbeg's account of the familiar manner in which he lived with his nephew Amese resembles Helena's description of her schoolday friendship with Hermia. They were all closely intimate. Helena and Hermia both created one flower, both on one sampler, sitting on one cushion, both warbling of one song in one key, as if their hands, sides, voices, and minds had been incorporate; and Scanderbeg and Amese lived together familiarly in one and the same course of life, did eat at one and the same table, and did breathe jointly with one and the same soul; and it is worthy of notice that the word *one* is used by Scanderbeg and Helena to describe the unity of close and familiar friendship. Moreover, Helena speaks of the counsel she had shared with Hermia, and Scanderbeg calls Amese his counsellor.

Chorus. O England! model to thy inward greatness,
Like little body with a mighty heart.

'Henry V.,' II.

This comparison may have been suggested by the following passage in the 'Life of Scanderbeg,' which is descriptive of Ballaban Badera:—

"Touching the stature of his bodie, he was not very tall, but of a middle size: but he was of a notable quicke and ready wit, his minde was extremely great and haughtie, besides that he was very resolute and courageous, fearing nothing. So it may be said of him as Homer wrote of Tydeus,

A little man of body, and but small of stature,
Yet great in deedes of armes, and a mightie warrior."

According to this quotation from Homer, Ballaban Badera was a *little man of body*, yet a *mighty warrior*, and Shakespeare compares England to a *little body* with a *mighty heart*.

Pistol. He hears with ears.

Evans. The tevil and his tam! What phrase is this, "He hears with ear"? Why, it is affectations.

'Merry Wives,' I. i.

Biron. Taffeta phrases, silken terms precise,
Three-piled hyperboles, spruce affectation,
Figures pedantical. 'Love's Labour Lost,' V. ii.

Hamlet. I remember, one said there were no sallets in the lines to make the matter savoury, nor no matter in the phrase that might indict the author of affectation.

'Hamlet,' II. ii.

I think that Shakespeare in these passages refers to *cacozelia* or "fonde" affectation, thus described by Puttenham:—

"Ye have another intollerable ill maner of speech, which by the Greekes originally we may call fonde affectation, and is when we affect new words and phrases other than the good speakers and writers in any language hath allowed, and is the common fault of young schollers not halfe so well studied before they come from the Universitie or Schooles, and when they come to their friends, or happen to get some benefice or other promotion in their countreys, will seeme to coigne fine wordes out of the Latin, and to use new fangled speeches, thereby to shew themselves among the ignorant the better learned."—The Arte of Poesie.

Evans seems to think that Pistol affects a new phrase other than custom or the good speakers and writers in any language have allowed, and that he makes use of the intolerable manner of speech which Puttenham calls fond affectation. In the speech which Hamlet heard the First Player speak once, there was in the phrase no matter that might indict the author of affectation.

W. L. RUSHTON.

(To be continued.)

THE CHURCH OF ST. SOPHIA, CONSTANTINOPLE.—M. Antoniadi, who has been for some years past chiefly engaged on astronomical work at the Flammarion Observatory, Juvisy, made whilst at Constantinople some interesting studies of Justinian's great church (now, as we all know, a mosque) there, the results of which he hopes to publish in an English archaeological journal. But in the meantime he has called my attention to an error in the great work of Lethaby and Swainson (1894), entitled 'The Church of Sancta Sophia, Constantinople: a Study of Byzantine Building.' The church was described shortly after its completion in a

poem by Paul the Silentiary, in which a line (76) appears to have been misunderstood. It is this:—

Σταυρὸν ὑπὲρ κορυφῆς ἐρυσίπολιν ἔγραφε
τέχνη.

Lethaby and Swainson say in a note (p. 42), "ἔγραφε leaves no doubt that a mosaic cross on the interior is intended, and not, as Salzenberg suggests, a cross on the outside." But M. Antoniadi remarks that the expression ὑπὲρ κορυφῆς means "above the top or summit," and could never apply to a cross drawn on the interior. The drawing, he thinks, applies, like the French word *esquisse*, to the preliminary sketch before the actual erection of the cross.

M. Antoniadi also points out how some broken verses of the Silentiary, referring to the mosaic decoration of the dome, have been overlooked.

W. T. LYNN.

Blackheath.

BURNT SACRIFICE: MOUND BURIAL.—Two examples of folk-lore are given in Mr. W. Boyd Dawkins's 'Early Man in Britain' (1880) on which it would be interesting to have further information.

1. We are told that in the Isle of Man barrows are protected from destruction by the fear of the spirits of those whose ashes they contain, and

"that the dread of their occupants is still so strong, that about the year 1859 a farmer offered a heifer as a burnt sacrifice that he might avert their anger, excited by the exploration of a chambered tomb near the Tynwald Mount by Messrs. Oliver and Oswald."

Mr. Dawkins further adds that "this is probably the last example of a burnt sacrifice in civilized Europe" (p. 338). If this really occurred it is important to have a full account of it. There is in 'The Denham Tracts' (Folk-lore Society), vol. ii. p. 327, an account of a calf being burnt alive in 1824 at Sowerby, near Halifax. Reference is made to the *Newcastle Magazine* of that year, p. 4. I have read somewhere, but neglected to make a note of it, that a deed of this kind was perpetrated in Devonshire in what we may call recent days.

2. In 1832 there was found in a large burial-hill near Mould, in North Wales, a skeleton wearing a corselet of gold, 3ft. 7in. long. "The place was supposed to be haunted, and before the discovery was made a spectre was said to have been seen to enter the cairn clad in golden armour" (p. 433). I am anxious to know what evidence we have that this gold-clad spectre was reported to have been seen before the barrow was destroyed. It is very

difficult to believe that an accurate tradition of the vesture in which this prehistoric corpse was buried can have been handed down through the many generations which must have intervened between the day on which the funeral rites were performed and that of its discovery; yet no other explanation seems possible except that such a spectre was seen in very truth, which latter interpretation would, of course, seem to almost every reader of 'N. & Q.' as crudely unscientific as the things one reads in the 'Magnum Speculum Exemplorum.'

A FOLK-LODIST.

THE DERIVATION OF "ANACONDA." (See 8th S. xii. 123; 9th S. i. 184).—I am sorry to see that Prof. Skeat, in the new edition of his 'Concise Etymological Dictionary,' has retained Sir Henry Yule's ingenious, but utterly untenable suggestion as to the origin of *anaconda*, viz., "Tamil *ānai-kondra* [sic]—which killed an elephant." As I showed in 'N. & Q.' at the first of the pages cited above, *anaconda* = Sinhalese *kenakandayā*, the name of the graceful whip-snake, *Passerita (Dryophis) mycterizans*, and by an extraordinary blunder (probably a change of labels on specimens in the Leyden Museum) was transferred to the *Python molurus*.

DONALD FERGUSON.

Croydon.

"HUMPH."—The following extract from the *Pall Mall Gazette* of 26 April seems of interest:—

"The meaning of the word 'humph' was recently the subject of judicial decision in the Irish Court of Appeal. Mr. Justice Madden and Mr. Justice Boyd held that 'humph,' as used by Sir Walter Scott and Miss Austen in their novels, was an expression of dissent, while the Lord Chief Justice and Mr. Justice Burton inclined to the conclusion that 'humph' only meant a 'dissatisfied condition of the mind.' The Court of Appeal has now decided that the word is 'an expression of doubt or dissatisfaction,' or, as Lord Justice Walker put it, in the words of the 'Century Dictionary,' 'a grunt of dissatisfaction.'"

A. F. R.

MAHOMET'S COFFIN.—There is a well-known story about the coffin of Mahomet hanging equidistant between heaven and earth. This was often attributed to the power of magnetism, the last couch of the prophet being placed between two loadstones. The possibility of such a method of suspension is an article of belief in Kashmir. Of Lalitāditya I., king of the country about A.D. 697, we are told that he "set up an image of Nri singha, unsupported by anything, but placed in the air between two loadstones, one above and one below" ('Kings of Káshmir,' a translation of

the Sanskrit work 'Rājatarangini' of Kahlana Pandita, by Joghesh Chunder Dutt, Calcutta, 1879, p. 71).

WILLIAM E. A. AXON.

Manchester.

CHARLES DARTIQUENAVE, 1664 - 1737.—With regard to the parentage of this "epicure and humourist," which is discussed in the 'Dict. Nat. Biog.,' vol. xiv. p. 69, it seems worth noticing that in Nichols's 'Hist. and Antiq. of Leicestershire,' vol. iii. part ii. p. 1041, Charles Dartiquenave appears in a pedigree of Gery of Bedfordshire as son of John James Dartiquenave by his marriage with Ann, third daughter of William Gery, of Bushmead Priory.

H. C.

'PSEUDODOXIA EPIDEMICA.'—A few days ago I came across the fifth edition of Sir Thomas Brown's entertaining work, hidden away on the dark shelves of an old country-house library. I copied the title-page thus:

Pseudodoxia Epidemica

or

Enquiries

Into very many Received Tenents

And commonly presumed

Truths

By Thomas Brown Dr of Physick

5th Edition

London—Printed for the Assigns of Edward Dod.
1669.

I mention this for two reasons only: first, that the ingenious author of the 'Religio Medici' spelt his name in 1669 "Brown," not "Browne"; and, secondly, because its title varies somewhat from that given in the 'Encyclopædia Britannica' and other works of reference.

RICHARD EDGCUMBE.

"HALSH."—This word is in every-day use in various ways. So far as the cotton trade goes it refers to the band of coloured "tie yarn" that encircles the "knot," in addition to the ordinary tie yarn that holds each lea in the knot separately. This is called the "halsh-band," and when the band is tied the knot is said to be "halshed." The expression "halshed figure 8" is used with regard to another method of knotting. The "halsh" is also—in the case of a necktie in the form of a bow, for example—that part in the centre that runs in a vertical or slightly oblique direction, embracing the whole bow. A milliner in giving directions, for looping this portion will say, "Put a halsh over it." Saddlers also use the word, and possibly it is known in the woollen and worsted industries. The derivation is from *halsen*, meaning "to embrace." The form used in the heading is that adopted by Halliwell. It is also that in

common use. It is not correct to speak of "halsh" as a provincial word. It is technical and general. One wonders why the 'H.E.D.,' which gives "halse," did not also record "halsh," s. and v., as a main word. In German one finds "Hals=the neck," and at the meeting of Jacob and Esau one reads that Esau "ran to meet him and embraced him *und fiel ihm um den Hals*." ARTHUR MAYALL.

TRANSFER OF LAND BY "CHURCH GIFT."—The following paragraph from the *Standard* of 12 July explains this custom:—

"In the Probate Court yesterday Sir Richard Nicholas Howard, solicitor, of Weymouth, was called on behalf of the defendants, in an action in which revocation was sought of the will of a farmer and contractor of Portland. Witness was asked about the extent of his dealings with the testator, and whether they had been all of a business character. 'Oh, no,' he said, 'they do so much by "church gift" in Portland.' Sir Richard Howard was requested to explain, and he said that people who wished to buy or sell land got a schoolmaster and went into the church, where a sheet of foolscap was drawn up, and that was quite legal. In former days, he said, they used to go to the church and declare they had given the land, and that held good, but afterwards, when the Act of Parliament required a deed, they went to the church and put it in writing, as he had stated, and called it a 'church gift.' Mr. Priestley observed that that might be a limit to the conveyances."

DAVID MURRAY.

Glasgow.

WEARING HATS IN CHURCH. (See 6th S. ii. 57, 314, 455; iii. 26, 236, 437, 498; iv. 316; 7th S. i. 189, 251, 373, 458; ii. 272, 355, 375; iii. 31, 134, 258, 375; iv. 258.)—I do not think it has been pointed out that, at any rate in Ireland, this question was regulated by law. In an Order of Council of 28 November, 1633 (calendared in the appendix to the Twentieth Report of the Deputy-Keeper of Public Records in Ireland, 1888, at p. 121), is a provision as regards Christ Church, Dublin:—

"No person to put on his hat until the preacher have read his text; none but the Lord Deputy and his lady to use curtains before their seats," &c.

O. O. H.

"STINGER."—The following extract will interest Anglo-Indians. It is from Bonsal's 'Plague Ship,' in *Scribner*, January, p. 106:—

"Two 'stingers' were brought. Now a 'stinger,' it should be known (it certainly is known to all who have lived in that land of great thirst which stretches from Shantung to Sumatra), is a noggin of Scotch whiskey, enlivened by much or little, according to individual taste, of the local buzz-water."

The word, I may add, is probably quite unconnected with the English verb "to sting." I prefer to look upon it as the Malayan

sa-tenga, colloquially pronounced *s'tenga*, "a half," "half-and-half." JAS. PLATT, Jun.

VAILS.—The following protest against "tipping" waiters may be of interest. It is extracted from the *Stamford Mercury* (a provincial weekly) of 14 June, 1764:—

"We hear that the Nobility and Gentry, who have left off giving vails to servants in private families, are come to a resolution not to give to the waiters of taverns or coffee-houses they frequent, as their masters can amply afford to give sufficient wages for the genteel attendance."

J. H. S.

MUMMY WHEAT.—The following appears in the *Times* of Monday, 22 July:—

"'J. S.' writes:—'Your sympathetic obituary notice of Miss Ormerod has told the world of the loss it has suffered by her death. All her life was spent in the improvement of agriculture and the suppression of all insect life injurious to vegetable growth. But she was equally interested in other questions of a kindred kind. I remember when I first had the honour to make her acquaintance I brought her from Egypt some mummy corn—that is, corn found with a mummy—of an absolutely authentic kind, and I asked her if she believed in the popular tradition that the vital principle of the corn—some 4,000 years old—was only suspended and not dead. She shook her head, but said, "I will give this corn the very best chance of the right soil, the right amount of moisture and sunshine, and then I will tell you what I think." I saw her some time afterwards, and said, "Well, Miss Ormerod, how about the mummy corn?" Her reply was, "It is all nonsense—the corn was dead thousands of years ago."'"

W. H. P.

[See the Sixth and Eighth Series, *passim*.]

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.

LAMB QUESTIONS.—COL. PRIDEAUX, in his article in 9th S. vi. 442 on 'Lamb and the *Champion*,' quoted the following epigram:—

On a Late Empiric of "Balm" Memory.

His namesake, born of Jewish breeder,
Knew "from the Hyssop to the Cedar";
But he, unlike the Jewish leader,
Scarce knew the Hyssop from the Cedar.

The date is about 1820. Can any one explain the reference?

In the Popular Fallacy that a bully is a coward Lamb speaks of one Hickman: "Hickman wanted modesty—we do not mean *him* of 'Clarissa'—but who ever doubted his courage?" Who was Hickman?

In the Fallacy that handsome is as handsome does Lamb describes the ugliness of Mrs. Conrady. Was she a real person?

In the essay on the 'Melancholy of Tailors' there is a reference to "Eliot's famous troop" charging upon the Spaniards as a proof that tailors do not lack spirit. What was Eliot's famous troop? If the Eliot was George Augustus Eliott, Lord Heathfield, the Governor of Gibraltar, the troop was probably the body of horse commanded by him in Cuba in 1762-3, and afterwards called the 15th, or King's Own Royal Light Dragoons (now the 15th Hussars); but if so, what connexion is there between them and tailors?

R. M.

[The epigram on Solomon, the quack doctor, was explained 9th S. vii. 12. See also 1 Kings iv. 33. "Eliott's famous troop" was raised by the defender of Gibraltar. See 8th S. v. 328, 413, 478; vi. 18, 74.]

ROYAL BOROUGH OF KENSINGTON.—The King states that the late Queen was born in Kensington. Is this so? Surely Kensington Palace is in Westminster.

R. B. T.

'THE MOSS ROSE.'—I herewith enclose what I remember of a piece of poetry on 'The Moss Rose' which my father taught me when I was a child. Can any of your correspondents give me the name of the author, or tell me where I can find it?

The Angel of the Flowers one day
Beneath a rose-tree sleeping lay,
That Spirit to whom charge is given
To bathe young buds in dew from heaven.
Awakening from his light repose,
The Angel whispered to the Rose,

"Ask what thou wilt, 'tis granted thee."

Then said the Rose with deepen'd glow,
"On me another grace bestow."
The Spirit paused, in silent thought.
What grace was there that flower had not?
'Twas but a moment—o'er the Rose
A veil of moss the Angel throws;
And robed in Nature's simplest weed,
Could there a flower that Rose exceed?

ALEX. THOMS.

COVENTRY CORPUS CHRISTI GUILD.—The accounts of the guild's receipts and expenditure from 1488 to 1553 are referred to (and one or two extracts given) at p. 101 of the First Report of the Historical Manuscripts Commission, and again (without any further information, save of rebinding) at pp. 103-4

[* O fondest object of my care,
Still fairest found where all are fair,
For the sweet shade thou giv'st to me.

These lines originally appeared in *Blackwood's Magazine*, whence they were transferred to 'The Naturalist's Poetical Companion,' selected by the Rev. Edward Wilson, M.A., F.L.S., second edition, Leeds, 1846—a compilation of much merit. The authorship of the poem has not been ascertained.]

of the tenth appendix to the Commission's Fifteenth Report. Have any further extracts been published? O. O. H.

MANX WORDS.—Without the aid of a glossary—an obvious want—the reader of Mr. Hall Caine's Manx stories is occasionally at a loss to understand the full force of what are apparently interesting dialect forms. In 'The Deemster,' for example, there are such expressions as "five maze of fish" and "the mar-fire is rising." What is the meaning of *maze* and of *mar-fire*, and what is their etymology? W. B.

BARBICAN WATCH TOWER.—I am anxious to know if there is existing a picture of the old Barbican watch tower, and shall be grateful for any help your readers may be able to render. The Gardner and Crace collections of prints have been examined. There is a good description of the watch house in Stow, but no illustration. In Knight's 'London' there is a small drawing of the Barbican, showing a portion of the watch house, but I can find no authority for it.

H. A. WRIGHT.

19, Northfield Road, Stoke Newington, N.

"RUMPING."—"Taking that kind of notice of the king's principal servants which at Court is called rumping" ('Memoirs,' by James, Earl Waldegrave, K.G., 1821, p. 62). Is this word still in use at Court? J. J. F.

Hallford-on-Thames.

"ALEHOUSE LETTICE": "ADMIRE."—Certain lines addressed by Lord Herbert (Earl of Pembroke) "to his mistress on his friends' opinion of her," said to have been preserved in MS. and published by the Countess of Devonshire in 1660, begin as follows:—

One with admiration told me
He did wonder much and marvel
(As by chance he did behold ye)
How I could become so servile
To thy Beauty, which he swears
Every ale-house lettice wears, &c.

Was a maid of an alehouse generically called "Lettice," as a kitchen-maid, spoken of as one of a class, used sometimes to be called Bridget; or is it implied merely that just as fair a beauty as the one addressed could be found behind the red lattice of every ale-house?

"Admiration" in the first line is evidently used in the old sense of "astonishment." This leads me to note that I recently observed a quotation wrongly placed in the 'H.E.D.' Under definition 1, subdivision d, of "admire," where that word, in the sense of "to wonder," "to marvel," &c., is used with the

infinitive in obsolete or dialect phrases, there is quoted from Miss Alcott's 'Little Women,' "I admire to do it." But the New England dialect use of "admire" in similar phrases is not at all expressive of wonder or astonishment, but of pleasure. Miss Alcott's character meant to say, "I delight to do it."

There lingers, however, in New England, or did linger until recently, a colloquial use of the word expressive of astonishment. In former days I have often heard in country districts, following some surprising statement, the expression "I admire to know," equivalent to "I am amazed to hear it."

M. C. L.

New York.

CHAPLAIN TO WILLIAM III.—I shall be greatly obliged to any one who can give me the Christian name and surname of the chaplain who accompanied William III. to Ireland in 1689, vouched for by reference to some absolutely authentic document.

ENQUIRER.

PORTRAITS IN DULWICH GALLERY.—I shall be obliged for particulars concerning the portraits of two Mrs. Cartwrights in the Dulwich Gallery—who they were, and whence the portraits came. L. J. C.

CALCRAFT FAMILY.—Can any one give me the maiden name of the wife of John Calcrafft (the elder)? She is utterly ignored in Calcrafft's memoir in the 'D.N.B.' Her death is recorded in the *Gentleman's Magazine* for 1794.

THOS. U. SADLEIR.

Trin. Coll., Dublin.

CAPT. KIRKUS SANDERSON.—Family tradition has it that he was taken captive by the Dutch, and died as one of their prisoners of war, *circa* 1660. I believe he belonged to the Lincolnshire Sandersons. Any particulars as to his parentage, marriage, death, descendants, or the regiment to which he belonged, would be most acceptable to me.

CHAS. H. CROUCH.

Nightingale Lane, Wanstead.

WILLIAM ALEXANDER, FIRST EARL OF STIRLING.—Can any of your readers put me in the way of obtaining authentic information about this poet and statesman? The points on which I specially wish to be enlightened are his connexion with the Argyll family and his travels in France, Spain, and Italy. It is of no use to refer me to Rogers's 'Memorials of the Earl of Stirling' or to the 'D.N.B.' for both are incorrect. In the 'Argyll Papers' it is said that he travelled with the Earl of Argyll, Gillespie

Grumach, *i.e.*, the eighth Earl and afterwards first Marquess of Argyll. Rogers quotes this passage, but by some extraordinary blunder understands it as referring to the seventh earl, the father of the eighth earl. His error is carefully reproduced in the 'D.N.B.' and in the ordinary works of reference that are in popular use. If one could discover the year or years occupied in foreign travel, some light might be cast upon the matter. It is surely possible to discover this much about such a prominent man as the Earl of Stirling was, and to ascertain definitely which Earl of Argyll travelled under his tutelage. Of course, the original statement in the 'Argyll Papers,' which is based on Wodrow's compilations, may be incorrect. If, however, it be correct, there can be no doubt that a very gross blunder has been made in the above-mentioned attempts at a biography of the Earl of Stirling. I hope that some of your readers will be able to assist me in this matter.

JOHN WILLCOCK.

Lerwick, N.B.

PASS-TICKETS OR CHECKS AT THEATRES IN SHAKESPEARE'S TIME.—Can you inform me whether at the London theatres—that is, "the Theatre," the Curtain at Shoreditch, the Globe on Bankside, and at the other house at Newington Butts—or at any of the theatres in the time of Shakespeare and his partner Burbadge, pass-tickets or checks were issued?

G. BOWEES.

PRINTING IN CHINA.—Where is the earliest mention of the printing of books in China before the art was invented in or introduced into Europe to be found? On p. 111 of "The Interchangeable Covrse, or variety of things in the whole world; and the Concvrrence of Armes and Learning, &c.: written in French by Loys le Roy called Regius: and Translated into English by R. A. [*i.e.*, Robert Ashley]. At London, 1594," it is stated:—

"The inuention thereof [the art of printing] is attributed to the Germaines, and began at Mentz.Notwithstanding the Portugues trafficking about the farthest of the East and of the North, into China, & Catay, haue brought therence bookes written in the language, and writing of that countrie: saying, that they have vsed it there a long time. Which hath made some to thinke that the inuention therof was brought therence thorough Tartaria, and Moscouia into Germany."

E. S. DODGSON.

RINGDOVES.—There is at the present time within a few miles of me a ringdove which once belonged to myself. He is dove-coloured ("isabelle"), with a black ring. To the best of my remembrance he was hatched in May,

1883, which makes him eighteen in May last. Is this a very unusual age for a dove? Have any of your readers known other instances of doves, ring or other, attaining this age? I often hear of him, and occasionally see him. He is quite well and "spry," notwithstanding his weight of years; at least, I presume eighteen is a great age for a dove.

JONATHAN BOUCHIER.

A QUOTATION IN JONSON.—"Ripeness of judgment, which, as one truly saith, is gotten by four means: God, nature, diligence, and conversation" ('Discoveries'). Who said this?

PERCY SIMPSON.

AGNES MUSGRAVE.—Can any one say to what part of the country Agnes Musgrave belonged? She wrote at least five books: 'Cicely; or, the Rose of Raby,' 'The Solemn Injunction,' 'The Confession,' 'William de Montfort,' and 'Edmund Forrest.' Not one is dated from any particular place, nor is there any clue as to where she belonged in any of the authorities usually giving such details.

W. GRAHAM.

LORDSHIP OF CRAWFORD.—In his genealogical account of the Lindsay family (see the 'Peerage and Baronetage for 1900,' 'Earl of Crawford') Burke states that Sir William de Lindsay, who sat in Parliament in 1164 as Baron of Luffness, was the first "proprietor of Crawford"; and again, further on, that William de Lindsay, third Lord of Erchildun, "acquired the lordship of Crawford in Clydesdale before 1200." I shall be glad to learn what is intended to be conveyed by these statements. Did the latter of these personages acquire the lordship of Crawford in the ordinary course of succession, by a fresh grant of the sovereign, or how? And what is the significance of the term "lordship" as used by Burke? I find it stated in Sir Robert Douglas's 'Peerage of Scotland' (revised by Wood) that a William de Lindsay made a donation to the monastery of Newbattle of part of his lands of Crawford before 1195, but it is carefully explained that those lands were held by the Lindsays merely as vassals of Swane, son of Thor, reputed ancestor of the Ruthvens (*vide* pp. 372 and 658 of vol. i.); and as it is elsewhere mentioned that Sir John de Crawford, last Baron of Crawford, did not die till the year 1248, according to the Melrose 'Chronicle,' I conclude that Burke uses the term "lordship" strictly with reference to proprietorship, though it appears in an old edition of the 'Peerage and Baronetage' (of 1866) as practically equivalent to "barony," and by at least one other author (George Robertson) is so employed. Sir John Craw-

furd (son of Sir Reginald de Crawford of Loudoun, and ancestor of the Craufurds of Kilbirnie) is said by Burke to have "acquired part of the *lordship* and *barony* of Crawford." The explanation, I suppose, is that a major barony, such as the barony of Crawford apparently was, contained several lesser baronies, to any one of which the term "lordship" could with equal propriety be applied, though the holder of the entire barony alone was actually a peer. A. B.

AUTHORS OF QUOTATIONS WANTED.—

The hearts of men, which fondly here admire
Fair-seeming shows, may lift themselves up higher,
And learn to love with zealous, humble duty
The eternal fountain of that heavenly beauty.

These lines are inscribed round the central hall of the rooms of the Royal Academy of Arts.

R. B. B.

[From the third stanza of Spenser's 'Hymne of Heavenly Beautie.']

Have communion with few,
Be familiar with one,
Deal justly with all,
And speak evil of none.

H. J. B.

So nigh to glory is our dust,
So near to God is man,
When Duty whispers low, "Thou must,"
The man replies, "I can."

He is oft the wisest man
Who is not wise at all.

PERTINAX.

Replies.

"TOUCAN."

(9th S. vii. 486; viii. 22, 67.)

I SHOULD have been content to let pass MR. PLATT's search into the native languages of Brazil for the root of the word, making due note of it, but H. G. K. has started another derivation which requires reply. His claim of a Malay origin for the word may be best met by the following passage from Yule and Burnell's 'Anglo-Indian Glossary,' which lay ready levelled at it:—

"We have here, in fact, a remarkable instance of the coincidences which often justly perplex etymologists, or would perplex them if it were not so much their habit to seize on one solution and despise the others. Not only is *tukang* in Malay 'an artificer,' but, as Willoughby tells us, the Spaniards called the real S. American toucan 'carpintero,' from the noise he makes. And yet there seems no room for doubt that *Toucan* is a Brazilian name for a Brazilian bird. See the quotations, and especially Thevet's, with its date."

Here follows the quotation from Thevet, 1558:

"Sur la coste de la marine, la plus frequente marchandise est le plumage d'un oiseau, qu'ils appellent en leur langue Toucan, lequel descrivons

sommairement puis qu'il vient à propos..... Au reste cest oyseau est merueilleusement difforme et monstrueux, ayant le bec plus gros et plus long quasi que le reste du corps."

And it is also noted that Aldrovandi (1599) gives the word as "Toucham." I have not access to this naturalist's work, but it may be noteworthy that while Ambroise Paré in Littre's quotation calls the bird "Toucan," in the Latin edition by Jacques Guillemeau (1582) it becomes "avem Toucan dictam," and in Thos. Johnson's translation (1634) it "is called Touca." Probably "Toucan" came to be considered as the accusative case of "Touca." It may be worth while reproducing Johnson's translation of the passage from Paré:—

"Wee have read in Thevet's Cosmographie that hee saw a bird in America which in that countrie speech is called Touca, in this verie monstrous and deformed, for that the beak in length and thickness exceed's the bigness of the rest of the bodie."

I may mention that the figure given in the Latin edition of Paré is very fair: the bird's foot is given correctly only two toes in front. It need scarcely be said that the hornbill has not the scansorial foot. I believe that the name toucan was given to this bird by the English in India from its enormous beak recalling pictures of the wonderful South American bird, and that the error was maintained by certain British characteristics, of which the 'Anglo-Indian Glossary' contains many examples. It was when I first saw a hornbill, shot on the barrack hill at Calicut, and heard it called a toucan, that I became inspired with a few sparks of the zeal which impelled my lamented friend Arthur C. Burnell, then Assistant to the Collector of Malabar, to devote much of his literary work to the correction of errors in Anglo-Indian natural history.

EDWARD NICHOLSON.

1, Huskisson Street, Liverpool.

Whether I misinterpreted MR. PLATT or made the less include the greater your readers will decide. I intended him no injustice, though he, in my opinion, was unjust to others. With the shortcomings, if any, of Littre and Prof. Whitney I am not concerned; and what the facts may be to which MR. PLATT states that he is "the first writer to draw attention" are to me not clear. I only wished to draw attention to a fact which he had overlooked, and had no desire to provoke any controversy.

ALFRED NEWTON.

CHARLES LAMB AS A JOURNALIST (9th S. viii. 60).—MR. LUCAS says, quite correctly, that in my edition of 'Lamb's Letters' I

printed Lamb's letter to Manning of 15 February, 1802, in which he transcribes 'The Londoner,' with Talfourd's parenthesis to the effect that it was published some years afterwards in Leigh Hunt's *Reflector*; but in my note to this letter I was careful to add that in point of fact 'The Londoner' was never published in the *Reflector*. It would seem to have been sent to Leigh Hunt for republication there after so many years, but to have been "crowded out." In his own collected edition of his works in 1818 Lamb includes 'The Londoner,' and heads it "To the editor of the *Reflector*," which seems to have mislabeled Talfourd as to its actual appearance there.

ALFRED AINGER.

SHAKESPEARE QUERIES (9th S. vii. 388).—In reply to the second of Mr. REGINALD HAINES's queries, the authority wanted is Camden, in the translation of whose 'History of Queen Elizabeth' occurs the following (p. 365): "His hearse [was] attended by poets, and mournful elegies and poems with the pens that wrote them thrown into his tomb." In 1894 I addressed successively letters of inquiry to the respective editors of 'N. & Q.,' the *New York Critic*, and the *Book Buyer*, asking if attempts had ever been made to recover any of these poems, I considering it possible that an autographic composition of Shakespeare might thus be brought to light. My query never appeared.

CHAS. A. HERPICH.

New York.

ST. CLEMENT DANES (9th S. vii. 64, 173, 274, 375; viii. 17).—There are one or two points in H.'s interesting communication that are not quite clear. No one doubts that the terms "Dani" and "Daci" were often confused by mediaeval writers, but the exact bearing of the quotation given from 'Chambers's Encyclopedia' is not apparent. There seems to have been a settlement of some Germanic people in the Crimea, but whether they came from the shores of the Baltic has not been satisfactorily established. So far as can be judged from the list of words given by Busbecq, the language spoken by the Crimean envoys was of a High-German type. Some of the words, such as *bruder*, brother, *schwester*, sister, *alt*, old, *stern*, star, *tag*, day, &c., are identical with the German of the present day. Busbecq himself said he could not decide whether the men were Goths or Saxons ('The Life and Letters of Busbecq,' 1881, ed. Forster and Daniell, i. 355-9). Whoever the "Goths" of the Crimea may have been, it seems pretty certain that they were not Scandinavians. At the same time, it is

quite possible that by Western historians they may have been classed as "Daci," and thence confounded with "Dani."

In the next place, we know of no church dedicated to St. Clement, except that in the Strand, which received the appellation of "Dacorum." While admitting that H. is probably correct in attributing a Scandinavian foundation to churches with this dedication, I think that the Strand church must have received its special designation from being the centre of a Danish colony. Foreigners usually congregated together in London: the Frenchmen in Petty France, the Welshmen in Petty Wales, the Scots in "Scotland," and the Hanseatic merchants at the Steelyard in Dowgate. Englishmen as a race are intolerant of aliens, and this practice probably originated with the foreign element for the sake of mutual protection. But, as I have before remarked, I do not think this settlement took place until the Danes were in a position to visit England as peaceful traders. Finally, with regard to H.'s argument which he draws from the absence of the specifically Danish termination of *-wich* in any place-name in the Thames valley above London Bridge, I would point out that the village which lay between St. Clement's Church and St. Giles's was known as early as the time of Henry III. as "Alde-wich." This name was presumably given by the Danes to the ancient village in which they took up their quarters. It survived to the time of Charles II. under the name of Oldwich, and the second syllable is supposed by many topographers to be responsible for Wych Street.

W. F. PRIDEAUX.

"CHEVAUX ORYNGES": "FEUILLES DE LATTIER" (9th S. vii. 488).—Liddell and Scott's 'Greek Lexicon' gives "ὄρυγες, a sort of pied horse." This meaning appears to meet the case. Hatzfeld and Darmesteter's new 'French Dictionary' gives neither *orynges* nor *lattier*.

G. V. R.

Sidcup, Kent.

Probably M. Flaubert was thinking of the oryx, some kind of wild goat spoken of by Pliny, 'N. H., xi. § 255, as (animal) "unicornet et bisulcum." It is referred to by Juvenal as a delicacy.

H. A. STRONG.

University College, Liverpool.

JOHN STOW'S PORTRAIT, 1603 (9th S. vii. 401, 513).—I apprehend it is impossible, after the lapse of sixty years since Dr. Dalton sent the book with Stow's portrait to J. S. Nichols, to go behind the record on the lines suggested by COL. PRIDEAUX. As a matter of

probability I do not think it likely, even if Dr. Dalton had confused the 'Chronicle' with the 'Survey,' that J. S. Nichols would not have discovered it and noted it in the papers which he put together on the subject, and which were all given in my former communication. We must always bear in mind that in the seventeenth century (and doubtless later on) publishers often resorted to the expedient, for getting rid of a stock of remainders on their shelves, of printing a title-page with a fresh and later date, so as to give the fancied appearance of a new edition to the balance of copies, sometimes small, remaining as dead weight on their profits. This would make the issue of a particular year easily unknown to bibliographers like Lowndes, who after all is full of omissions and mistakes. Of course many of them are such as we are all prone to, even when we describe what we see. Thus, as regards Stow's monumental effigy, I may add that before I wrote my note as to his engraved portrait I went to see his effigy in St. Andrew's Undershaft Church, which I had found Nichols, Cunningham (in his 'Handbook of London'), and Mr. Sidney Lee (in the 'D.N.B.') all describing as of "terracotta." But the monumental effigy really seems to be partly of marble, white and veined with red, and the bust and doublet of an alabaster-like marble.

FREDK. HENDRIKS.

SUFFOLK NAME FOR LADYBIRD (9th S. v. 48, 154, 274; vi. 255, 417; vii. 95, 396).—The local childish name for the ladybird given on the authority of John Clare by Miss Baker is "clock-a-clay," not "clock-a-day." I do not think this designation is very common now.

JOHN T. PAGE.

West Haddon, Northamptonshire.

In Norfolk the May-bird is called burnie-bee, by contraction from burnie-beetle or fiery-beetle. The following address to that insect is in the mouths of children there:—

Bless you, bless you, burnie-bee,
Tell me where my true-love be;
Be she east, or be she west,
Seek the path she loveth best;
Go and whisper in her ear
That I ever think of her;
Tell her all I have to say
Is about our wedding-day.
Burnie-bee, no longer stay;
Take your wings and fly away.
The Monthly Magazine or British Register,
Part II. for 1814, p. 148.

K.

ANGLO-HEBREW SLANG: "KYBOSH" (9th S. vii. 188, 276, 416).—I am almost certain I

remember seeing this word *kybosh*, as it occurred in a case reported from the police courts some few years ago, in which the *kybosh* was understood to have been a sort of knuckle-duster used by footpads to impart a knock-down blow from behind, and I think the word is widely known among the Hooligan criminal class to mean silencing a person by this means. As to its origin, the following, from the *Jewish World* of 10 May, appears to have escaped the notice of correspondents:—

"What is *kybosh*? At a glance the word seems to suggest an Irish or Celtic origin. But no son of Erin, we make bold to say, would recognize it. That it is slang is indisputable. Surprising though it seem, the word is a compound, and is of pure Hebrew origin. *Ky* stands for *chai*, which means 'the life of.' The second component is a corruption of *bas*, which means 'a daughter.' The complete expression is used to denote the sum of eighteen-pence, the life of a girl in her father's house being supposed to terminate at eighteen. *Kybosh* is evidently a cockney corruption, and preserves the original meaning. The Hebrew term is used in announcing offerings when one is called to the Law."

From silencing a person by wheedling talk or "blarney," it is easy to understand its application to the quieting properties of a weapon like a knuckle-duster; but the transition from the meaning imputed to it by the above Hebrew etymology to the "blarney" sense is not so apparent. Then there is another unexplained form, as "The correct kibosh," meaning the proper form, manner, style, or fashion of something; "the thing," e.g., "Full dress is the correct kibosh."

J. H. MACMICHAEL.

The "ticket-of-leave man" is singing of his gaol comforts, and explains:—

Oh, dear, I can't help a-thinking
They'll knock our profession all to smash
If they bring in the *kybosh* like winking—
That is, would introduce the lash.

HAROLD MALET, Col.

DEFENDER OF THE FAITH (1st S. ii. 442, 481; iii. 9, 28, 94, 157; 9th S. vii. 416).—See also for this subject 5th S. ii. 206, 254, 318, 435.

POLITICIAN.

WEST-COUNTRYMEN'S TAILS (9th S. vii. 286, 410).—In *Once a Week*, 2 January, 1869, Third Series, No. 53, vol. ii. p. 553, 'Notes on Tails' is an article inspired by the then recent course of lectures of M. de Quatrefages, delivered at the Museum of Natural History at Paris, on 'The Tail in Man and Animals.' I do not know if it would be this same *savant* who some time in the forties convulsed my mother by absent-mindedly handling the tail of his

coat in illustration of his reference to "la partie caudale." My father was fond of telling me of the jocular characterization by the soldiers of Napoleon's Egyptian expedition of the scientific experts attached thereto, and the donkeys they rode, as "savants" and "demi-savants."

THOMAS J. JEAKES.

Hone, in 'The Every-Day Book,' refers to this subject, and quotes from 'The Golden Legend' and Porter's 'Flowers' the following:—

"St. Augustine coming [*sic*] to a certain town, inhabited by wicked people, who 'refused hys doctryne and prechyng utterly, and drof hym out of the towne, castyng on hym the tayles of Thorn-back, or lyke fysshes; wherefore he besought Almyghty God to shewe hys judgement on them; and God sent to them a shameful token; for the chyldren that were born after in the place, had tayles, as it is sayd, tyll they had repented them. It is said comynly that this fylt at Strode in Kente; but blyssed be Gode, at this daye is no such deformyte.*" It is said, however, that they were the natives of a village in Dorsetshire who were thus tail-pieced."†

B. B.

ARBUTHNOTT (9th S. vii. 368, 458).—The spelling of this name is as uncertain as its pronunciation. The village where Dr. Arbuthnot was born in 1667 was then, as it is now, spelt "Arbuthnott," and that was the spelling used by all his ancestors (see 'Life and Works of Arbuthnot,' 1892, pp. 1-7, 171). Dr. Arbuthnot himself always used the spelling "Arbuthnott" in his letters, but, curiously enough, his name is always given as "Arbuthnot" on the title-pages of the books which he published. In the records of Marischal College, Aberdeen, the name is spelt "Arbuthnot," "Arbuthnott," and "Arbuthnet" indifferently.

GEORGE A. AITKEN.

MUSIC PUBLISHERS' SIGNS (9th S. vii. 507).—MR. MACMICHAEL should refer to Mr. Frank Kidson's recent work, published by subscription for the author by W. E. Hill & Sons in 1900. It is called

"British Musical Publishers, Printers, and Engravers: London, Provincial, Scottish, and Irish. From Queen Elizabeth's Reign to George the Fourth's, with select Bibliographical Lists of Musical Works printed and published within that Period."

EDWARD HERON-ALLEN.

ORIENTATION IN INTERMENTS (9th S. vi. 167, 276, 335; vii. 195, 338, 431).—There can be no doubt that having a good frontage has had much to do with the situation of modern

churches, and that there are many built so as to face the road, disregarding orientation. This is the case with the modern edifice of Trinity Church at Bedford, which is built north and south, but the graves lie east and west.

The choir of the beautiful Abbey of Rievaulx, near Helmsley in Yorkshire, founded by Walter d'Espece in 1131, is built nearly from north to south, a position rendered necessary by the site, hemmed in by a steep bank on one side and by the little river Rye on the other.

It, however, does not follow that interments are made in the usual manner in other correctly built churches, for Dean Stanley, on opening the vaults in Henry VII.'s Chapel at Westminster Abbey, found coffins placed in all sorts of positions, as the room was confined. IBAGUE at the last reference speaks of "the vault of the Earls of Beverley" at Marylebone Church, but certainly a Countess of Beverley was buried in the Percy vault in St. Nicholas's Chapel in Westminster Abbey, for a plain monumental tablet commemorates "Isabella Susannah, wife of Algernon Percy, Earl of Beverley, who died in 1812." The removal of monuments from their original position often renders the inscriptions upon them misleading.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"THE OLD CURIOSITY SHOP" (9th S. vii. 509).—In December, 1883, the *Daily Telegraph* informed its readers that the house in Portsmouth Street, Lincoln's Inn Fields, "long popularly identified with 'The Old Curiosity Shop,'" was in danger of demolition. For some days afterwards the place was besieged by a crowd of eager sightseers, and many references to the subject appeared in the press. I have before me a notable article thereon from the *Echo* of 31 December, 1883, which conclusively disposes of the legend that Dickens had this shop in his mind when he created "Little Nell." Introduced into the text of the article is the following letter, written to the editor by Mr. Charles Tesseymann:—

"My brother, who occupied No. 14, Portsmouth Street, between 1868 and 1877, the year of his decease, had the words 'The Old Curiosity Shop' placed over the front for purely business purposes, as likely to attract custom to his shop, he being a dealer in books, paintings, old china, &c. Before 1868—that is before my brother had the words put up—no suggestion had ever been made that the place was the veritable 'Old Curiosity Shop' immortalized by Dickens. After my brother's death in 1877 the present tenant had my brother's name painted out, but left standing the words 'The Old Curiosity

* "Golden Legend."

† "Porter's 'Flowers.'"

Shop,' doubtless with a shrewd idea to business. An American writer visiting the old house, I think in 1881, and seeing the inscription, had his imagination fired with thoughts of Little Nell and Kit and Dick Swiveller and Quilp, and straightway wrote an article for *Scribner's Monthly*, in which he assured his readers that this was the old original 'Old Curiosity Shop' of Dickens. These are the only foundations for the statement the *Daily Telegraph* circulates."

This letter will afford the best answer to MR. ANDREW OLIVER's question. The exact site of "The Old Curiosity Shop" was left by Dickens in "the great world of uncertainty." Even Kit himself forgot the position of his old master's house when he grew up to manhood, for we read that he sometimes took his children to the street where Nell had lived,

"but new improvements had altered it so much it was not like the same. The old house had long ago been pulled down, and a fine broad road was in its place. At first he would draw with his stick a square upon the ground where it used to stand. But he soon became uncertain of the spot, and could only say it was thereabouts, he thought, and that these alterations were confusing."

JOHN T. PAGE.

West Haddon, Northamptonshire.

MOTTO ON SUNDIAL (9th S. vii. 467).—It is hazardous to make a suggestion here without seeing the dial, so the following is offered with diffidence; but it seems not improbable that the writer of the epigraph had in mind the Vulgate version of St. Matt. xxiv. 36 and 41: "De die autem illa, et hora nemo scit..... Nescitis qua hora Dominus vester venturus sit." The pith of these two sayings might be expressed in the brief sentence—applicable to the purpose—*NESCIENT AVTEM HORAM ILLAM* ("But they shall not know that hour.") The penultimate "et," however, is a difficulty. MR. BUBB is doubtful about the last word. May it be *diem*? CECIL DEEDES.

Brighton.

AUTHORS WANTED (9th S. vii. 388).—Quotation No. 4 is from Wordsworth, 'To my Sister,' v. 2:—

There is a blessing in the air,
Which seems a sense of joy to yield
To the bare trees and mountains bare,
And grass in the green field.

The first line of the poem is

It is the first mild day of March.

C. LAWRENCE FORD, B.A.

Bath.

PEWS ANNEXED TO HOUSES (9th S. vii. 388, 517).—I live in the house named by your correspondent MR. T. J. JEAKES, but it has not a pew annexed to it, it has not a river-

side lawn nor a Napoleon willow, nor has it ever been occupied by one of the Rutter family. My friend and neighbour Mr. Edward Rutter has a riverside garden, but he has not a pew annexed to his house, and I never heard that he had a Napoleon willow. On the other hand, Shepperton has a faculty pew forming a gallery to itself, and approached by a separate staircase, but it has not a Napoleon willow. I shall be greatly obliged if Mr. JEAKES will let me know in which of the three houses his grandfather lived.

J. J. FREEMAN.

Halliford House, Shepperton.

ANIMALS IN PEOPLE'S INSIDES (9th S. vii. 222, 332, 390).—About forty years ago I lived at Alfreton, Derbyshire, and knew very well a youth, the son of a baker from whom my mother bought bread. Like my own family, he came from Nottinghamshire, so I had a special interest in him. For a long time the youth was ill; the local doctors were not able to do him any good, and it was felt his life was doomed. One Friday he was seen by a quack doctor—such men were not uncommon in my boyhood—in the marketplace of Alfreton. After looking at the youth the quack pronounced that he was troubled with worms, and gave him a mixture which made him sick; and, to the surprise of the quack and the members of the youth's family, he vomited a live frog! I cannot enter into any discussion as to the truth of this statement, but the circumstance was generally believed in the district at the time. I merely record the particulars as then related. One fact I can truthfully state, that the youth was restored to health and strength. WILLIAM ANDREWS.

Royal Institution, Hull.

On 10 February, 1854, Mr. Kinahan read before the Dublin Natural History Society a paper 'On the Reproduction and Distribution of the Smooth Newt, and a Notice of the Popular Superstitions relating to It.' It was printed in the *Zoologist* at the time (Series I. vol. xii. p. 4355), and the portion which deals with superstition was reprinted by me in *Folk-Lore* (June, 1899, p. 251). From this it appears that persons who go to sleep with their mouths open in the fields, or drink of the streams in which these creatures live, frequently suffer from their going down their throats and making a permanent residence of the interior. Cattle, too, are subject to a similar infliction. When they have made a lodgment there is, however, an infallible means of getting rid of them. The sufferer must abstain from every sort of drink for

four-and-twenty hours, and eat only salt meat. Then, being very thirsty, he must lie with his mouth open over a running stream. If it be a noisy brook so much the better; the newts, too, will have become very thirsty, "and hearing the music of the water, cannot resist the temptation, but come forth to drink," and then the human sufferer will be careful not to let them get back again.

EDWARD PEACOCK.

The following is from the *Stockport Advertiser* for 1846, though I have no means of ascertaining the exact date:—

"On the 7th inst. Joseph Bailey, a youth about sixteen years of age, son of Henry Bailey, of Shadow Moss, in Northern Etchells, vomited a living reptile of the lizard tribe, the body of which was seven inches long. It was the consequence of drinking at a brook in a field in which he was at work as a plough-driver about eighteen months ago. He was aware at the time that whilst hastily drinking he swallowed some object which made him sick, but had no idea that it was anything like what it has ultimately proved to be. From that time his health has gradually retrograded, and he has been subject to fits of vomiting almost constantly, and growing worse and worse. About two months ago he became unable to follow his employment, and was compelled to quit service and return home. He rapidly got worse, upon which his parents called in two surgeons from Wilmslow. While taking the prescribed medicines he appeared daily to get weaker, his sickness increasing, and at this time he was scarcely able to walk across the room. Upon being seized with a fit of vomiting, he threw up three times successively a thick, glutinous matter, and at the fourth time of his straining the reptile made its appearance in his mouth, making a desperate attempt to return down the throat, but applying his finger he laid hold of it and threw it on the floor, and it then ran into the grid-hole. In the hurry of the moment his sister so much crushed and mangled it that further inspection was almost impossible. Since this he has gradually recovered, and there appears no doubt of his ultimate restoration to health."

CHAS. F. FORSHAW, LL.D.

Bradford.

Calderwood, in his 'Historie of the Kirk of Scotland,' under date 1612, has the following:

"In the moneth of Marche and Aprile fell furth prodigious works and rare accidents.....One of the Erle of Argyll's servants being sicke, vomited two toades and a serpent, and so convalesced; but vomited after a number of litle toades."

J. G. WALLACE-JAMES, M.B.

Haddington.

A most extraordinary work, which does not appear to have met the observation of your correspondents upon this subject, is

"A Natural and Medicinal History of Worms Bred in the Bodies of Men and other Animals; Taken from the Authorities, and Observations of all Authors who have Treated thereof, from Hippocrates to this Time; Together with an Enquiry

into the Original of Worms and the Remedies which destroy them, with a particular Formula of Medecines adapted to the Use of Families, and Illustrated with several Copper Cuts. Done from the Latin of Dⁿ le Clerc, M.D. By Joseph Browne, L.L. M.D. Compiler of," &c. London, 1721.

This book is most exhaustive and frankly horrible.

EDWARD HERON-ALLEN.

A fascinating biography published this year in Paris, 'Fouché, 1759-1820,' by Louis Madelin, has the following allusion at p. 105:

"Après une diatribe furieuse contre les riches, 'reste de limon déjà vomit par la République,' il arrête que tous les riches propriétaires ou fermiers ayant des blés demeurent personnellement responsables du défaut d'approvisionnement du marché."

The phrase above quoted by M. Madelin seems to imply the existence of a phrase in French "to vomit a slug"—meaning to unwillingly divest oneself of a cherished but pernicious possession.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

[*Limon* surely means "slime."]

CROSIER AND PASTORAL STAFF (9th S. vii. 387, 495; viii. 50).—H. B., in his letter under this head, quotes several authorities since the days of Pugin who use "crosier" in the sense of cross, these authorities most of them following one another, and none of them giving any authority before Pugin. I think you may consider it worth while to reproduce a letter which I wrote to the *Guardian* eleven years ago, and in which I gathered together all the authorities that I could discover. They do not at all uphold H. B.'s opinion, and do greatly strengthen the contrary opinion. There may be other authorities; and if H. B. will find them, and answer Mr. J. T. Fowler's letter which follows mine in the *Guardian*, it will be very interesting. Also if he will explain how Du Cange comes to distinguish *crocifer* from *crucifer*.

[We reproduce the letter, omitting only a few introductory words.]

Crook is no doubt a different word from crosier, though they are probably referable to the same root. All crooks are not crosiers, but the thing called a crosier is a crook for all that. Nor is this confuted by a mere statement that 'a crosier is a cross mounted on a staff' any more than it would be proved by my unsupported denial of that statement. The question is purely historical, and I propose to show that till the days of Pugin, crosier, either in the ancient or modern form of the word, was the accepted term for a pastoral staff. I am old enough to remember the pre-Pugin days, and I am sure that then the words mitre and crosier would have conveyed to most men's minds the idea of the bishop's distinctive head-gear and pastoral staff.

Then Pugin, writing in 1844, alleged in print

what he, misled by the identity of the first four letters, had no doubt often stated before, that a crosier was an archiepiscopal cross, and many good men accepted his authority without question. Hook, in his 'Church Dictionary,' Webb writing in 1848,* Parker (1850) and Shipley (1872),† Mrs. Jamieson (1850), Boutell (1864), Smith and Cheet-ham (1880), and Lee (1889), all use crosier for an archbishop's cross, giving no authority for such use. Rock, writing in 1849, never, I think, uses the word, certainly not in his chapter on crosses.

F. G. L., indeed, writing in your paper, says that *croyser* was anciently used for a cross, but he produces no evidence at all of this, giving only an instance of Caxton's use of the word to signify quite another thing—viz., a cross-bearer, Lat. *crocer*. See Du Cange, s.v. *Cambucarius*, and 'Piers Plowman,' vi. 13.

A bishop's staff of office is no doubt fully and properly described by the phrase pastoral staff (*baculus pastoralis* and *episcopal*, also *virga pastoralis*), but it had also other names—*ferula*, *pedum*, *capitula*, *cambuca*, or *cambuta*, and their variants; and yet another name, which Pugin himself quotes, and which might have led him to doubt the correctness of his views. That name is *crocia*, which Du Cange renders by *pedum*, *baculus pastoralis*, *baculus episcopalis*, and which may very well have helped the corruption of *croce* or *croos*, the older English name for the pastoral staff, into crosier. *Crossa* is a variant of it, and marks the immediate derivation from the French *crosse*. This, as we can see in Cotgrave, as well as in every modern French dictionary, means a staff crooked at the head. Thus Cotgrave (1611) has "Crosse: a crosier, or Bishop's staffe.....also the crooked staffe where-with boyes play at cricket. Evesque d'or crosse de bois, crosse d'or Evesque de bois"; and Spiers (1850), "Crosse (of Bishops): crosier." Your readers do not need to be told that *croiz*, and not *crosse*, is the French for cross.

Du Cange interprets *crossa*, above mentioned, as "Lituns Pontificalis, Pedum, Baculus pastoralis," and *crossare* as "baculo recurvo pileum propellere"—i.e., to play cricket or hockey or golf with the curved stick then used.

Crucia, a variant of *crocia*, points to *cruz*, and to an original kinship between *croiz* and *crosse*, between *cross* and *crosier*; and *croca* ("baculus incurvus," D.) with its variant *croga* ("Gallice crosse," D.) brings crook into the same family; but they are only distant relations.

Croceus also and *crossulus* are both rendered by Du Cange, "Fulcrum subulare in modum crucis superne effictum"; but the former is glossed "vulgo potius," the latter "vulgo crosse."

Thus the cross, crook, and crosier are all crooked in the head, all akin, but not to be identified one with the other. Croos (pronounced *erös*: it is spelt *croce* in 1380) came unquestionably not from the French *croiz*, but from the French *crosse*, and was perhaps varied into crosier by assimilation to the Latin *crocia*.

The distinction between cross and crosier (or croos) is clearly shown in Du Cange's rendering of

* This was in his early years. Mr. Webb was probably better informed afterwards, as I have letters from him about archiepiscopal crosses, and in them he certainly does not use the word crosier.

† Parker and Shipley use the word for a pastoral staff as well as for a cross,

crucifer and *crocifer*. *Crucifer* is "Qui crucem ante Papam," but *crocifer* is "Qui pedum seu crociam ante episcopum vel abbatem deferat."

Also in the 'Pilgrimage of the Lyf of the Manhode' (c. 1430), Book I. ch. xcv., "He was tormented for sinners, and on the crosse doon," answering to the French version of about the same date, *en la croiz mis*; and Book III. ch. vi., "Of bishopes croos he made his howwe [hoe] and his pikoyse. Pikoise was the sharpe ende, and howwe the krookede ende," corresponding to "Ola *croce* dun evesque dont il faisoit beche et houeste; beche en estoit le bout aigu, et houeste le bout *crossi*" [*houel* (= mattock) and *crochu*, in the original poem, c. 1330].

I add a few instances of the use of the word and its like in the last five centuries:—

1380. 'Piers Plowman.'—"Dobest bere sholde the Bisshops *croce*, and halye with the croked ende ille men to goode."

1440. 'Promptorium Parvulorum.'—"Crocce of a bysshope: Pedum."

1460. Capgrave, 'Chronicle.'—"Came prelatys with here *crosses* and *crosses*."

1525. Tyndale.—"That shepherds hook the bishops *croce*."

1563. Bp. Pilkington.—"Because they have not the *cruche* and mitre as the old Bisshops had."

1576. Lambarde, 'Perambulation,' 223.—"Not for the crosse (for that is the Archbishop's warre), but for the *crosier* of the Bishop of Rochester."

1593. 'Rites of Durham.'—"A *crosier* or pastoral staffe in his left hande."

1660. Roger Coke, 'Elements.'—"Bishopricks were originally.....donative per traditionem baculi (viz., the *crosier*) et annuli."

1704. Cocker calls both the archbishop's and the bishop's pastoral staff *crosier*, and so also in 1819 does Rees ('Cyclopædia').

1789. Minute Book Soc. Antiq.—"Holding his Pontifical cross in his left hand, the *crosier* only being appropriate to Bishops and Abbots."

1854. 'Ecclesiologist.'—"A *crosier* for the Bishop of Grahamstown."

So that I find but one instance in all that time (from 1380 to 1819), and that one not from the pen of an expert, of the use of the word *crosier* to denote a cross; and therefore, until some proof is adduced to the contrary, I must maintain that the only proper meaning of the word is a pastoral staff, and that when it has been otherwise employed it has been through lack of examination and consideration.

HENRY H. GIBBS.

Aldenham, October 21, 1890.

P.S.—F. G. L. has been misinformed as to the Archbishop of Canterbury's cross. I saw it at Truro, and remember well that it was a well-proportioned cross, having no crook nor any indication of one. Fearing that my memory might be in fault, I wrote to his Grace's chaplain to inquire, and he fully confirms what I say.

SIR,—Will Dr. F. G. Lee either (1) produce any one quotation earlier than 1840 in which an archbishop's cross is called a "crosier," or (2) admit that he is advocating a modern nomenclature solely on its own merits?

J. T. FOWLER.

Bishop Hatfield's Hall, Durham.

May I add a postscript to my long letter on this subject? It is called for by Mr. PAGE's acceptance of Dr. F. G. Lee's mistake

about the archbishop's cross. I have before me two excellent photographs of the cross, made just before it was presented to the archbishop. There is no semblance of a crook in any part of it.

Mr. Lee must have seen some design (happily rejected and forgotten) for some other cross. If it was ever carried out in metal it should be easy to say where it is. It is certainly not at Lambeth.

ALDENHAM.

St. Dunstan's.

UGO FOSCOLO IN LONDON (9th S. vi. 326; vii. 150, 318, 476).—There are no doubt many false accounts of human bodies after long periods of burial being found in a state well-nigh perfect. There have, however, been instances which do not seem to admit of doubt. One such is chronicled in your pages ('N. & Q.' 5th S. ii. 219), where it is stated that when the body of Dr. John Milner, the Roman Catholic bishop, was discovered at Wolverhampton after forty-eight years' interment, it was so little altered that many of the old inhabitants who had known him in life recognized the features. K. P. D. E.

THE HALBERTS (9th S. vi. 181; vii. 473; viii. 46).—What I described I certainly saw with my own eyes, and I made inquiries at the time as to rods and thorns. I noted the result down then, and it was from these notes, and not from mere recollection, that I sent my communication to 'N. & Q.' To have been absolutely correct I should have said, "Saw once and heard often"; for one does not care to watch such a performance twice. But it should be remembered that this was in time of war—that the men were caught and forced to serve as soldiers, very often against their own religious and political convictions (there is always a clerical and anti-clerical side to politics in these countries), and severity is necessary to keep troops in the field on the side which first captures them. Doubtless in the small standing army, and in time of peace, such punishments are not customary—perhaps unknown. As to this I cannot speak, but only of what I saw and heard.

But I have no reason to suppose things are different in war time now, for during the present bloody revolution in Colombo (now, I hope, drawing to a close, if not actually ended, but which has been raging since last October year, more than 25,000 men having been killed, the country devastated, and all industry and business at a standstill) a good deal of barbarity has undoubtedly gone on, as all those connected with the country know

very well. Only three weeks ago, discussing news brought by that mail of what was actually taking place, a Colombian of known integrity told me of occurrences which he justly described as "tortures purely medieval." But the Colombians are a brave nation—born fighters; and if I have mentioned circumstances not to their credit, let me record what I also saw at the battle of Garapalta (1876).

This fight lasted all day. Twelve thousand men were engaged; 2,000 of them were killed and wounded before night. I saw it from the Alto de San Juan, in company with three other British subjects. One side was strongly entrenched behind bamboo stockades, the front of these being swept from either end by a mitrailleuse and a Gatling gun. Both parties were armed with breech-loading and repeating rifles. The battalion "Papa" attempted to take these trenches. When they attacked they were 500 strong; they retired at last—not in confusion, but in perfect order—stopping and firing as they went, having finally only thirty men left. One officer actually reached the trenches, sprang on them, and planted within the colour he carried. General Camargo himself had two horses shot under him that day. These men are the bravest of the brave; but there were no ambulances nor arrangements of that kind for the wounded.

It is useless to judge other nations by our standards, or war, as we hear of it through press censorship, by what it is in reality—in a more or less primitive country at all events. This particular revolution (1876) was ostensibly about the question of religion in the schools. We settle these matters differently. But in Colombia they have no football, cricket, nor golf; war is their game, and they play it pretty roughly and thoroughly.

IBAGUÉ.

JAMES II. (9th S. viii. 45).—James II. died in the palace at St. Germain-en-Laye, which was lent to him by Louis XIV., and where he spent his twelve years of exile. On his deathbed he desired to be simply interred in the parish church of St. Germain, opposite the palace, but in his will were found directions for burying him with his ancestors in Westminster Abbey. Consequently, Marie Beatrice, his queen, decided that his body should remain unburied until the restoration of their son—which she firmly believed would come to pass—and she had it placed in one of the chapels of the church of the Benedictines in the Faubourg St. Jacques, Paris, where it remained for a hundred and twelve years.

During the Revolution the church was desecrated and the coffin opened, when the corpse was found in an extraordinary state of preservation; and, by order, it is said, of Robespierre, it was carefully preserved.

When the allies came to Paris in 1813 the body still remained above ground, and the Regent ordered it to be carried in funeral procession to St. Germain and interred in the church, where most of the English in Paris attended in the deepest mourning; and afterwards he had a white marble monument placed there to the memory of King James.

CONSTANCE RUSSELL.

Swallowfield.

For a detailed account of the disposal of the king's remains, see 1st S. ii. 243, 281, 427; iv. 498. See also *Times* of 8 and 26 January, 1887, and 'Dict. Nat. Biog.'

GEO. WILL. CAMPBELL.

Leamington.

Your correspondent should consult Pettigrew's 'Collection of Epitaphs,' 1857 (Bohn), in which appear quotations from 'N. & Q.' and 'Collect. Top. et Gen.'

GEORGE C. PEACHEY.

TOWNS WHICH HAVE CHANGED THEIR SITES (9th S. vii. 206, 273, 359, 417, 492).—MR. T. P. ARMSTRONG, in reply to the above query, quotes from Hunter's 'Guide to Perthshire' that

"there are charters extant more than a century older than 1210 [that is, earlier than 1110] which describe streets and tenements which make it almost certain that Perth stood then where it stands to-day."

I am afraid that Hunter magnifies the antiquity of his charters, as there are but few Scottish charters extant older than the reign of David I. (1124-53).

J. G. WALLACE-JAMES, M.B.

Haddington.

Will Mr. T. P. ARMSTRONG tell me where I can see

"charters extant more than a century older than 1210 which describe streets and tenements which make it almost certain that Perth stood then where it stands to-day"?

Before 1110 is very early for Scottish writings.

G. S. C. S.

CORNISH PLACE-NAMES (9th S. vii. 488).—Bolitho (pronounced with stress upon the *i*) is the name of a hamlet in Crowan parish, also used as a surname. According to Pol-
 whele ('Cornish-English Vocabulary,' 1808) it means "the great belly," from the words *bol*, belly, and *itho*, great. Perhaps some one better acquainted than I am with Cornish will explain the second elements in the names

Bosanko and Bosistow. The prefix I take to be the familiar *bos*, dwelling, which is almost as common in Cornwall as *tre*, *pol*, or *pen*. It is sometimes contracted to *bo*, as in the name Bonython, "the furzy dwelling," from *bo*, dwelling; *an*, the; *ithen*, furze.

JAS. PLATT, Jun.

Though unable to translate the names cited by YGREG, I can say that the prefix *bo-* or *bos-* signifies an abode (Welsh *bod*). The affix *-o*, *-oe*, *-a* is the common plural termination (Welsh *-au*). *Bo-* and *bos-* are followed by common nouns, while *tre-* nearly always precedes a personal name.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

The Rev. John Bannister, in his 'Glossary of Cornish Names,' gives the following derivations and meanings:—

"Bolitho, ? great (itho), or most distant (eithaw, W.) hill (bol), or pit or pool (pol), or i.q. Boleit or Beloitha, the dairy or milk (lait) cottage (bod); the place of slaughter (ladh); ? house of the clan (leid)."

"Vingoe (family name), wine taster; wine (gwin) man (gwr)."

"Bosanko, house (bos) of death (ancow)."

"Bosistow, Bosustow, ? the advocate's (sistwr, W.) house; or i.q. Bosustick, the house of Usteg (a Welsh saint)."

E. MEIN.

Blundellsands.

CIVIL WAR: STORMING OF LINCOLN (9th S. viii. 43).—There is a long and, I believe, fairly complete list of the prisoners taken at the storming of Lincoln on 2 May, 1644, in a rare relation by William Goode, an old Puritan who was in Cromwell's camp before Lincoln, entitled

"A Particular Relation of the severall Removes, Services, and Successes of the Right Honorable the Earle of Manchester's Army (drawn forth of the Associated Counties of Norfolk, Suffolke, Essex, Cambridge, &c.) since he went from Bedford, April 20, to the completing of the great Victory at Lincolne, May the 6th, 1644. Sent by William Goode from the Earles Quarters at Lincolne to Mr. Simeon Ash (of the Assembly of Divines), both Chapleines to the said Noble Earle. Published to draw forth thankfulnessse to the Lord of Hoasts from all, chiefly those who have prayed for that Armies good successe. Allowed of by Authority, and entered according to Order. London, Printed for Thomas Underhill, at the Bible in Woodstreet, 1644."

Four leaves. There is not, I believe, a copy of this important tract in the British Museum, nor is there one in the extensive collection of Lincolnshire literature in the Lincoln Public Library, but I understand that Mr. Ernest L. Grange, M.A., LL.M., a former editor of *Lincolnshire Notes and Queries* and

the compiler of a useful 'List of Civil War Tracts relating to the County of Lincoln,' is the fortunate possessor of a copy.

The under-mentioned tract may also be of assistance to MR. CARTER :—

"A True Relation of the Taking of the City, Minster, and Castle of Lincoln, with all their Ordnance, Ammunition, and Horse, by the Earl of Manchester and Col. Cromwell, with a List of the Commanders, and the number of Common Souldiers, that was there taken. 1644."

Four leaves.

A. R. CORNS.

City Library, Lincoln.

A LADLE (9th S. vii. 467).—Wooden boxes attached to long fishing-rod sticks, used for the purpose of collecting the alms of the faithful, are by no means so obsolete as W. S. may assume. They are common enough in Italy, as well as upon this island. During the past month, for instance, I have attended services for several successive Sundays at Carrara Cathedral. There these wooden boxes are attached to sticks, each fully eight feet long, and during the service lay collectors, arrayed in somewhat dilapidated scarlet cassocks, pass them over the heads of worshippers, shaking the boxes the while in the faces of likely givers, just as decrepit blind men in the streets are apt to rattle halfpence in tin boxes in the ears of chance passers-by. Fifty years ago some of us were wont to sing

Old John Wesley had a coat
All buttoned down before.

These servers, however, do not button their cassocks in front, but wear them quite loose—dressing-gown fashion—with just a fastened band around the waist. This has an untidy look about it.

Bastia, Corsica.

H. HEMS.

I saw the method of collecting the offertory in a wooden ladle employed in the church at Gairnshiel, near Ballater, Deeside, in 1898.

C. C. ELEY.

Last time I was at a service in St. John's (Episcopal Church), Edinburgh, about a year ago, the collection was taken up in a ladle, said ladle being in this case a bag with a circular mouth at the end of a long stick—rather the kind of thing with which one might clean out an aquarium. But I have seen the wooden box W. S. describes quite lately in the Church of Scotland. Perhaps it is worth noting that in this Church the congregation—when not paying as they go in—sit in solemn silence during that time, instead of trying to sing hymns. This pause after the sermon is effective and striking to a stranger.

IBAGUÉ.

"CUSTICE" (9th S. viii. 16).—I have never seen one of these instruments of torture, but I well remember a person describing it as having been in use at a school in this county some forty years ago. I understood it to be much more elaborate than "a flat black ruler." My informant (who had felt its infliction) said it was about a foot long and of the consistency of an ordinary ruler. At one end it finished off with a flat disc about the size of a child's hand. This disc had a round hole in the centre, covered on the upper side with a hard leather flap. To administer punishment the open palm was struck smartly with the instrument, which caused an unpleasant pinch in the centre of the hand. A Cornishman has since told me that the custice was quite a familiar object to him in the school in which he received his elementary education. JOHN T. PAGE.

West Haddon, Northamptonshire.

From the glossary annexed to the 'Dialectogue in the Devonshire Dialect' (see 8th S. viii. 369, 431) I extract the following :—

"Custick or Custis, s. The schoolmaster's ferule. Perhaps from Kussen, Dutch, a pad: that is, metonymically, the cushion of the hand; or corruption of 'Cut, stick!' i.e., 'Stick, do your duty.'"

Self-respect impels me to add that I regard the foregoing derivations merely as curiosities of etymology.

GUALTERULUS.

TAVERNS IN SEVEN DIALS AND SOHO (9th S. vii. 487).—If little is known of the taverns named, it is that probably from the point of view of the local historian they are not worth knowing, except in so far as some of them, like the neighbouring "Noah's Ark," the "Hare and Hounds," the "Witch's Head," the "Black Horse" in Dyott Street, &c., testified to the degraded social life of the quarter and the time in which they first flourished. But a further reason for the absence of noteworthy associations, either historical or literary, would be that the neighbourhood was studded with the rival attractions of the coffee-houses at the time when this quarter of London was inhabited by people of fashion and distinction. But by 1740 to 1760 fashion, if not distinction, had begun to migrate Berkeley Square way and Hyde Park-wards. The "Carlisle Arms" is no doubt a relic of this period, since the neighbouring Carlisle House, belonging to the Earls of Carlisle, one of whom was living there as late as 1756, was on the east side of Soho Square at the corner of Sutton Street, and afterwards D'Almaine's music shop. The *raison d'être* of such a sign is further suggested by the fact that Carlisle House was where the notorious Mrs. Cornelys,

from 1763 to 1772, gave a series of balls, concerts, and masquerades, "unparalleled in the annals of public fashion." The "Angel," still standing next to St. Giles's Church, can, perhaps, claim some greater respectability in point of antiquity. Of this inn there is a chalk drawing in the Crace Collection, portfolio xxviii. 99 (B.Mus. Print Department).

J. HOLDEN MACMICHAEL.

Miscellaneous.

NOTES ON BOOKS, &c.

Magic and Religion. By Andrew Lang. (Longmans & Co.)

IN producing a book which is in part a continuation of such earlier works as 'Myth, Ritual, and Religion,' and 'Custom and Myth,' and in part a continuation of the views of recent exponents of primitive culture such as Mr. Tylor and Mr. Frazer, Mr. Lang displays equal courage, energy, and erudition. His investigations extend over almost the entire field covered by Mr. Frazer, and at every point he confronts his adversary armed and prepared to do battle. The strife is between heroes, and those less admirably equipped than the antagonists will do well to keep out of the fray. We are ourselves unable to decide when "doctors disagree," and can but indicate some aspects of the matters in dispute. In common with all scholars, Mr. Lang was struck with the remarkable amount of erudition Mr. Frazer displayed in the first edition of 'The Golden Bough,' in which, treading in the footsteps of Mannhardt, Robertson Smith, Mr. Tylor, and others, he set himself the task of explaining some of the most interesting problems of primitive worship. In the second edition of that remarkable book Mr. Frazer went further than Mr. Lang can follow him. That dissent from many of the conclusions of 'The Golden Bough' had been previously felt is certain. The appearance of the second edition has provoked a reply or replies, in which, while expressing his admiration for Mr. Frazer's industry, zeal, and knowledge, Mr. Lang challenges his conclusions at all points. What is most strongly opposed is the connexion between the Sæcean festival (in which, after a period of saturnalia, a mock-king was deposed, flogged, and executed), the Jewish feast of Purim with the death of Haman, and the tragedy of Calvary. Of the various hypotheses shaped and put learnedly forward by Mr. Frazer none is warranted by the evidence—as Mr. Lang boldly enunciates, "No, not one." *In limine* Mr. Lang disputes that there is conclusive evidence that "magic is older than religion; that general belief [as distinguished from local legend] in any age regards gods as mortal"; that a man "has ever been sacrificed for the benefit of a god whom he incarnates"; that a real king, at Babylon or elsewhere, was sacrificed annually to benefit a god. "The idea is incredible" that the date of the death of the Sæcean mock-king can be made to fit in with Purim or Easter. These and other points are strongly combated by Mr. Lang. In the instance of the last no more remains to be said. In the few words which Athenæus, Book XIV. c. xlv., cites from the 'History of Babylon' of

Berosus, there is no mention of the death of the mock-king. We quote the words themselves in Mr. Yonge's translation of the 'Deipnosophists,' p. 1021. Berosus says that "on the sixteenth day of the month Lous there is a great festival celebrated in Babylon, which is called Sakeas; and it lasts five days; and during those days it is the custom for the masters to be under the orders of their slaves; and one of the slaves puts on a robe like the king's, which is called a zoganes, and is master of the house. And Ctesias also mentions this festival in the second book of his 'History of Persia.'" This is all that is said. For the death of the mock-king we have to depend on Dio Chrysostom, to whom we are unable to refer. The date of the sacrifice—which we may assume to have taken place, since evidence from without supports it—is fixed, and there is, as Mr. Lang shows, no possibility of making the festival fit with the Hebrew Purim, the date of which was some months earlier. The mock-king, moreover, as is once more shown, was a criminal, who was not sacrificed, but degraded first and then executed. Apart from the context what we are saying has little significance and perhaps little intelligibility. It is, however, impossible to follow the argument at any length.

Mr. Lang disputes also what is said as to the origin of the "ghastly priest" beneath Arician trees, the *rex nemorum*, and other matters involved in the very inception of Mr. Frazer's theory. Servius, some four hundred years after the date of Virgil, placed the habitat of Virgil's golden bough in the grove near Aricia haunted by the ghastly priest. Reasons for doubting this are advanced. That Virgil's branch of gold was mistletoe, that the haunted tree at Aricia was an oak, and other assumptions, are disposed of; and Mr. Lang discourages strongly the modern theory that all gods are gods of vegetation, and draws attention to the fact that "mythology has been of late emancipated from the universal dominion of the sun, but only to fall under that of gods of vegetation, whether of vegetable life at large, or of the corn-spirit and the oak-spirit in particular." As regards the significance of the "ghastly priest," Mr. Lang has a theory of his own, with which we will leave Mr. Frazer to deal. Supplementary chapters on 'Cup and King' and on 'Walking through Fire' have great interest. From Mr. Tylor's ascription to missionary influence of the savage conception of a great spirit Mr. Lang dissents. His latest work will receive and repay the closest study of all interested in the great problems with which he deals.

Annuaire de la Noblesse de Russie, 1900. Troisième Année. (St. Petersburg, Imprimerie de l'Académie Impériale des Sciences.)

THAT the word *Annuaire* is not to be taken in the full sense ordinarily assigned it is shown by the fact that the *Annuaire* first appeared in 1889, and has but now reached the third issue. It is edited by our correspondent Dr. Ermerin, of the Bibliothèque Impériale of St. Petersburg; is written partly in French, partly in Russian; is enriched with coats of arms (some of them coloured) and pedigrees; and constitutes, as we suppose, a full guide to the Russian nobility. Portraits of members of the imperial family are given, and there is much interesting information, in the value and accuracy of which we are glad to believe, though we have to take both on trust. The only Russian family of princely rank with any member of which we can

claim acquaintance we fail to trace. In the introduction, however, we are told that many families of princely rank are not even inscribed in the *Livre de Noblesse*, and we also read of the rigorous censorship exercised à l'étranger over genealogical works.

Secret Chambers and Hiding Places. By Allan Fea. (Bousfield & Co.)

THE subject of Mr. Fea's latest volume has, it may be supposed, commended itself to him in the course of the investigations he had to make in preparing his 'Flight of the King' (see 8th S. xi. 398). Much of the ground he then traversed has at least had to be revisited. The subject he takes up is pleasantly antiquarian, and much of the information he supplies is new. It is true that legend and tradition are more frequently invoked than history, and that little personal interest clings to most of these places of refuge. What is the date of the earliest cannot be ascertained, and we are not absolutely sure, though the matter is of little importance, that a place of detention may not have been mistaken for an asylum. What we do know is that priests' holes and similar recesses or cavities sprang into use during the Elizabethan persecutions; that they are naturally most frequent in the houses of the Roman Catholic gentry, with whom the protection of a seminary priest was a matter of religious loyalty and duty; and that as the Roman Catholics were as a rule adherents of the Stuarts, the apartment, or preferably hole, that held a priest under Elizabeth might shelter a Royalist under Cromwell or a fugitive from Culloden under Hanoverian rule. Mr. Fea is at some pains to bring again before us the famous Jesuit Nicholas Owen, presumably a builder, known from his small stature as Little John, whose remarkable talents were exercised in stocking Roman Catholic mansions with secret chambers, in some of which he unavailingly sought shelter, and who was said by the authorities, in order to save them from the opprobrium of a death the result of their tortures, to have committed suicide. This hero, a servant to Garnet and Campion, and others of his order, had a genius for constructing these places and hiding them so skilfully as almost to defy detection. He was thus the means of saving the lives of very many priests and "recusants." Hindlip Hall, a building which has now long disappeared, erected in 1572 by John Abington, or Habington, was the greatest triumph of Little John's ingenuity, and was a place of general shelter for priests. In the intricacies of its masonry and in its long corridors was a secret labyrinth, communicating with the open country by numerous ports of issue. To use words of which Mr. Fea is fond, its walls "were literally riddled with secret chambers and passages." These did not serve to protect the inventor, since, after a species of investment and siege, poor Owen and others were starved into surrender and carried off to London to meet their fate. Attempts here and elsewhere to feed the refugees through quills or tubes proved unavailing. Some two or three hundred places are dealt with by Mr. Fea, and of eighty of these excellent illustrations are supplied by the author. Priests' holes and secret chambers are naturally most abundant in the great centres of Roman Catholicism, but a few are found in Scotland—Aberdeenshire alone has six—Wales, the Isle of Wight, and Guernsey. In one part of his book Mr. Fea traces the flight of the Young Pretender as he previously treated that of Charles II., though

at less length. He deals also with caverns and chambers occupied for the purpose of smuggling, with which at one time the Southern coast abounded. It has been maintained that there was scarcely a house of any importance in Deal that could not hide some portion of a cargo that had been "run." A special chapter is devoted to 'Mysterious Rooms, Deadly Pits, &c.' With some of these personal legends are concerned, but they are generally vague. It is, in fact, evident enough that secret chambers lose their *raison d'être* when they are no longer secret, and the "great families" are no more inclined to disclose the mysteries of their houses, even when they know them, than they are to reveal the misdeeds or infamies of their ancestors. Mr. Fea has produced an interesting and readable book. The information he supplies is generally satisfactory, though he is sometimes vague, as when he says of a butt which, while apparently full of water, served as a shelter, "We understand such a butt is still in existence somewhere in Yorkshire."

The Evangelists, Apostles, and Prophets connected with the Signs of the Zodiac, by J. M. Lawrence, is a booklet which shows considerable ingenuity, though we cannot be responsible for the author's conclusions.

THE REV. W. C. BOULTER, Norton Vicarage, Evesham, has spare copies of the following papers, and will give them to the earliest applicants who send name, address, and stamp:—

History of Scoreby and the Blake Family. By Canon James Raine. Nine copies.

Extracts from the Parish Registers of Holy Trinity, Hull. By John Sykes, M.D. Nineteen copies.

Extracts from the Parish Registers of Arksey, near Doncaster. By John Sykes, M.D. Twelve 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 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. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

A. S.—Notice of Scottish tract duly received.

NOTICE.

Editorial communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

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

LONDON, SATURDAY, AUGUST 3, 1901.

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Notices to Correspondents.

Notes.

THE AUTHORSHIP OF 'THE BRITISH APOLLO.'

THE authorship of this early forerunner of 'N. & Q.' does not appear to be known, nor to have yet received critical examination. It was conducted on the lines of the *Athenian Mercury* (afterwards reprinted in volume form as 'The Athenian Oracle'), and was commenced on 15 February, 1708, and issued on Wednesdays and Fridays, with occasional supplements, till 22 March, 1711. It was published for the authors by J. Mayo, and was entitled "The British Apollo; or, Curious Amusement for the Ingenious: to which is added the Most Material Occurrences, Foreign and Domestick. Performed by a Society of Gentlemen." The second edition appeared in 1711, the third edition in 1726, and the fourth edition in three volumes in 1740. The last is entitled

"The British Apollo: In Three Volumes, Containing Two Thousand Answers to Curious Questions In Most Arts and Sciences, Serious, Comical, and Humorous: Approved of by many of the most Learned and Ingenious of both Universities, and of the Royal Society. Perform'd by a Society of Gentlemen. London, Printed by James Bettenham for Charles Hitch, at the Red Lion in Pater-Noster-Row, 1740."

It is difficult to find many contemporary references to this interesting periodical.

John Gay, writing 3 May, 1711, on 'The Present State of Wit, in a Letter to a Friend in the Country,' in which he refers to the periodicals of the day, almost omitted to mention the *British Apollo*. He adds:—

"P.S. Upon a review of my letter I find that I have quite forgotten the *British Apollo*, which might possibly have happened from its having of late retreated out of this end of the town into the country; where I am informed, however, that it still recommends itself by deciding wagers at cards, and giving good advice to shopkeepers and their apprentices."

This information does not appear to be altogether correct. It is true that some correspondents in propounding their queries stated that the reply would decide a wager, but the *British Apollo* in replying as to matters of fact or opinion cannot be said to decide "wagers at cards" in the sense implied by Gay.

The statement that the *British Apollo* was conducted or "Performed by a Society of Gentlemen" may require to be taken *cum grano salis*. The *Athenian Mercury* was persistently advertised by John Dunton as the product of the Athenian Society. In one of his publications, 'The Young Student's Library,' published in 1692, there is a frontispiece representing a dozen bewigged and gowned gentlemen seated at a long table, with writing materials before them, gravely cogitating upon the queries submitted for elucidation, while the astronomer of the society in the foreground is seen making an observation by means of a cross-staff. This engraving, we are expected to believe, contains the portraits of the members of the Athenian Society, but the facts are very different. Although associated at first with Samuel Wesley, Dr. Sault, and Dr. Norris, Dunton was soon forced to rely on ordinary booksellers' hacks such as Bradshaw and Gildon.

There is, however, more appearance that the statement of the *British Apollo* can be substantiated than in the case of its prototype. It made some pretence to a knowledge of medicine, and many extracts might be given in proof of the assertion, although some allowance must be made for the state of scientific and medical knowledge at the period.

The motto chosen, which appears on the title-page of the first volume, is from Ovid:

Per me quod eritque, fuitque,
Estque, patet: per me concordant carmina nervis.
Inventum medicina neum est; opiferque per orbem

Dicor; et herbarum subjecta potentia nobis.

Ovid, 'Metam.' lib. i. 517.

Such a motto was well chosen for a periodical undertaking to reply to a variety of questions—that it would cultivate the Muses, and that its author was qualified to practise the healing art. There is, indeed, unmistakable evidence that the society whose members answered the queries addressed to the *British Apollo* must have included one or more members of the medical faculty.

There were several leading physicians at this period: Radcliffe, Sloane, Mead, Arbuthnot, and Garth. The last is quoted in one of the medical replies. He is best known as the author of 'The Dispensary,' a poem in six cantos; and he also published a translation, by himself and others, including Addison, of Ovid's 'Metamorphoses.' Observing the quadruple nature of his accomplishments as a physician, a poet, a classical scholar, and a wit, it is difficult to resist the suspicion that he may have been one of the authors of the *British Apollo*.

Of the physicians named, Dr. John Arbuthnot is one to attract attention. He was one of the greatest wits of the period, and the most learned man of the galaxy of Queen Anne's reign. He was a Fellow of the Royal Society, physician to Queen Anne and Prince George of Denmark, and one of the members of the Scriblerus Club, which included Pope, Gay, Swift, and others. An early work was a translation, with additions, of Huygens's 'Treatise on the Laws of Chance,' which describes a method of calculating the chances in games of hazard. He was also author of 'An Essay on the Usefulness of Mathematical Learning.' In 1704 he read a paper before the Royal Society on the equality in the numbers of the sexes, from which he deduced that the practice of polygamy was contrary to nature. Those details only of his career are quoted that appear to have a bearing on the present subject.

The *British Apollo* discussed the evils of gaming with a correspondent, and also answered many arithmetical and mathematical questions. As already stated, numerous medical questions are answered according to the scientific knowledge of the times. Perhaps, of those marking a physician's technical knowledge, may be mentioned one recommending "the works of Dr. Sydenham, Monsieur Blegny, the last edition, and Monsieur Blankard" (vol. iii. p. 862, 1740), for the special reference of a practitioner inquiring for information on a certain disease. No ordinary bookseller's hack could have given the reply to the query on superfoetation to be found in vol. iii. p. 565.

The replies concerning the Hungarian

Twins* are also marked by professional knowledge. These twins, named Helen and Judith, are referred to by Steele in the *Tatler* of 10 January, 1709. They were born in 1701, and were exhibited at Charing Cross and elsewhere in London when seven years of age, and during the publication of the *British Apollo*. They resembled the Siamese Twins and the Two-Headed Nightingale of modern times. In the course of their description the *British Apollo* quotes an extract by Schenkius from Munster's 'Cosmography' of a similar birth at Worms, and also notes that Pareus in his medical works describes many stranger monstrosities than that referred to. *Apollo* is also called upon to give his opinion whether each has a soul of her own, or there is one common to both. Must they die together? Should one commit a crime worthy of death, how should it be punished? Is it lawful for them to marry? Could a man marry the twins and not be guilty of bigamy? Should they live to be women, is it possible for them to bear children? and other questions.

Whether suggested by these queries and their answers in the *British Apollo*, or otherwise, some of the complications likely to arise from the marriage of the twins were worked out in an amusing manner by Dr. Arbuthnot in the 'Memoirs of the Extraordinary Life, Works, and Discoveries of Martinus Scriblerus' (Pope's Works, Dodsley's edition, 1742). This formed part of a scheme for a

* The Hungarian Twins attained the age of twenty-two years, and died in a convent at St. Petersburg. The Scots Twins (both males), who lived in the beginning of the sixteenth century, and are mentioned by Buchanan, Lindsay of Pit-scottie, and James Howell ('Epistolæ Ho-Eliañæ,' 1647), attained twenty-eight years. The Siamese Twins died at the ripe age of sixty-three years. Chang and Eng were married to an American clergyman's two daughters, but family jars being of too frequent occurrence, the wives were accommodated with separate houses, in which the husbands spent a week alternately. This curious combination of something suspiciously like polygamy and polyandry would no doubt have provoked the satirical wit of Dr. Arbuthnot. The Sardinian Twins, Rita-Christina, born in 1829, lived only about eight months. William Lithgow, the famous Scots traveller, when visiting the Isle of Lesina in the Adriatic in 1609, was shown a child with one pair of legs, but two bodies above the thighs, the one being behind the other. They lived for only a little more than a month. The *Turkish Spy* (1684-1693) describes twins of similar anatomy born at Weerteed, near Ardenburg, in the Low Countries. Chrissy-Milly, the negress twins, or Two-Headed Nightingale, were bridesmaids at the marriage of the gigantic couple Capt. Bates and Miss Swan in London in 1871, and are still alive. The latest specimens of such curiosities are the Chinese Twins lately appearing among Barnum & Bailey's freaks.

series of memoirs like that of Don Quixote, in which the abuse of learning in every department was to be ridiculed. "Polite letters," says Warburton, "never lost more than in the defeat of this scheme." Dr. Johnson held an opposite view. "The follies," he says, "which the writer ridicules are so little practised that they are not known; nor can the satire be understood but by the learned." This latter verdict may be true to a certain extent, but the account of the 'Process at Law upon the Marriage of Scriblerus and the Pleadings of the Advocates' is as good a satire upon legal debates and decisions as it is possible to imagine. G. W. NIVEN.

23, Newton Street, Greenock.

(To be continued.)

'ANSON'S VOYAGE ROUND THE WORLD.'

A FEW days ago, being wishful to obtain a copy of Walter's famous account of Lord Anson's voyage round the world, I inquired for the work in a well-known bookseller's shop where old books are dealt in as well as new ones. Two copies, both in good condition, were produced. One of these was a copy of the eighth edition, printed at Dublin for G. & A. Ewing, and dated 1754. This copy I bought. The second copy, which was half the price of the first one, is called "a new edition," dated 1845, and was printed in London for the Society for Promoting Christian Knowledge. I had only a few minutes to spare, so could not attempt any elaborate comparison of these two volumes; still, being anxious to make sure as far as possible that both books were complete, I did place the title-pages alongside each other, and thereupon found that in the 1845 edition there have been added, following on "George Anson, Esq.," the words "afterwards Lord Anson"; following on "South Seas," before "compiled," the words "with a map, showing the Track of the Centurion round the world." Also after "compiled," instead of the words "From Papers and other Materials of the Right Honorable George Lord Anson, and published under his Direction," we read "from his Papers and Materials." In the older volume, after "expedition," the concluding words are, "The Eighth Edition. Illustrated with charts, views, &c. Dublin: Printed for G. and A. Ewing, at the Angel and Bible in Dame-Street, MDCCCLIV.," whereas in the later issue, following on "expedition," we read instead, "A New Edition. London: printed for the Society for Promoting Christian Knowledge; sold at the Depository, Great Queen Street, Lincoln's

Inn Fields, and by all Booksellers, 1845." The dedication to John, Duke of Bedford, signed by Richard Walter, is omitted altogether from the 1845 edition. I next compared the opening sentence of the introduction in the older volume with the same sentence as reproduced in the more modern edition. That opening sentence has been garbled, and for no reason that is apparent to me. Thus the words which originally ran "an enterprize of a very singular nature; and the Public have never failed to be extremely inquisitive about the various accidents and turns of fortune, with which this uncommon attempt is generally attended: And," &c., appear in the new edition of 1845 as "an enterprize of so very singular a nature, that the public have never failed to be extremely inquisitive about the various accidents, with which this uncommon attempt is generally attended. And," &c. So also, on the last page of the narrative, "the blows of adverse fortune" has been altered into "accidents and adverse circumstances"; "to its power" after "superior" has been omitted; and after "successful," the last word in Mr. Walter's narrative, the words "through the blessing of Divine Providence" have been added.

I did not carry my examination into any other parts of the book, though it would perhaps be interesting to ascertain, if some one had the time to spare for the undertaking, the full sum of the alterations which were introduced into the book before it was reprinted by the Society answerable for the edition of 1845. I confess that I should much like to know the authority under which these changes were made; and also whether tampering with the language in which the heroes of the past thought fit to clothe the accounts of their exploits, when transmitting them to posterity for an inheritance, is a practice morally justifiable. H. G. K.

'THE TRIBAL HIDAGE.'

(Continued from 9th S. vii. 444.)

It is impossible to study a document like 'The Tribal Hidage' without forming some opinion as to its purpose and date, and the following suggestions are offered for criticism:

1. *Its purpose.*—Probably military. The King of the Mercians wished to know how many men he could summon from his own dominions and from the subordinate kingdoms in case of need. The hidages of the smaller tribes are multiples of 300, as if 300 hides corresponded to the smallest military unit. There is an obvious connexion between

the "30 legions" of Penda's great army at Winwæd and the 30,000 hides attributed to Mercia. A combined expedition is mentioned in the 'Chronicle' under the year 743, when "Ethelbald, King of the Mercians, and Cuthred, King of the West Saxons, fought against the Welsh."

2 *Its date*.—While the notion that there were 100,000 hides in England south of the Humber, of which the Mercians and East Anglians had 30,000 each, and the Saxons and men of Kent the rest, may be older, it seems impossible to date the table previously given earlier than 661, when Wulfhere overran the Isle of Wight and took possession of it. This then gives the earlier limit; the later is more difficult to fix, but the date 673-86, already suggested by the delimitations of the dioceses and the removal of St. Birin's remains to Winchester, is supported by a statement in Florence of Worcester. This is that Ethelred of Mercia (675-704) consulted with Archbishop Theodore (669-90) about a division of the great Mercian diocese, and that the archbishop in 679 made five dioceses out of it—Lichfield, Leicester, Lindsey, Worcester, and Dorchester (for South Anglia). In the last-named see he placed "Eata, a man of singular worth and sanctity, from the monastery of the Abbess Hilda." Bede also (iv. 23) mentions Eda as appointed to the bishopric of Dorchester. If the statement of Florence can be relied upon, Dorchester must have been within the Mercian boundaries before 679, and therefore probably within Wulfhere's lifetime, for Ethelred, though quite able to resist invasion, does not appear to have been aggressive, and finally became a monk. There is a controversy as to whether this Eda (otherwise Ætla) or Eata should be identified with Heddi or Headdi, Bishop of Winchester (676-703), who translated St. Birin to Winchester and is said to have obtained the sanction of Pope Agatho (678-82) for the transference of the see from Dorchester to Winchester. But he may well be the same as Hedda or Headdi, Bishop of Lichfield (691-721), mentioned in the 'Life of St. Guthlac.' The whole story seems to indicate that the West Saxon bishop (henceforward the Bishop of Winchester) had ceased to have any authority beyond the Thames, so that Oxfordshire had become Mercian both civilly and ecclesiastically. Hence 'The Tribal Hidage,' which places Widerigga, &c., among the West Saxon lands, must have been compiled before 679. The "synod of his own nation" at which St. Aldhelm was commissioned to write against the British Easter is said to have been held in 685 at Burford in

Oxfordshire, with the Mercian kings Ethelred and Berthwald present. This is somewhat ambiguous, for Aldhelm was a West Saxon.

3. *Editions*.—But if the first edition, as given in the table in the former article, belongs to the period 661-79, it would appear from the manuscript copies extant that a second edition must have been made soon afterwards, the source of the table as it has come down to us. The changes are two: (1) Instead of the three tribes East Wixna, West Wixna, and Herstina, the English text gives only the first two, while two Latin texts give the first and the first and third; (2) Færpinga is found in the second column. The former of these changes may be due to the growth of great monasteries in the Fen district—Peterborough, Crowland, Ely—"free from all secular service," so that 600 hides had to be erased, and the tribal name was erased with them. The second is no doubt owing to the transference of the Aro sætna and following tribes from Wessex to Mercia; a new administrative district was formed, with the Færpinga added to give it an Anglian tone and perhaps an Anglian caldorman. It would have been more exact to transfer the four tribes to the first (or Mercian) column, but practically it would be more convenient to transfer Færpinga to the second column. By these changes the arithmetical perfection of the table was destroyed.

4. *A difficulty*.—In the identifications of the various tribes given in the former paper a meaning for the names was several times found by changing a *c* in the middle of a word into *t*. One of the Latin copies (written about 1250) sanctions the *t*, but in one place it makes the error of giving *c* for *t* (Cylcarn for Ciltern) where the English copy is right. Now although the confusion of *c* and *t* is common enough in later manuscripts, yet the ordinary "specimens" of Anglo-Saxon writing show a clear distinction between them. Hence the difficulty. Can any one skilled in paleography point to any kind of writing used in the eighth century (say) which would give such forms to these letters in the middle of words that a scribe of the eleventh century would be liable to transpose them, and write *c* for *t*? J. B.

SITE OF BRUNANBURH.—Sir James Ramsay, in the preface to his 'The Foundations of England,' claims to have discovered the long-lost site of the battle of Brunanburh, which he gives reasons (vol. i. p. 285) for considering to have been Bourne in Lincolnshire. Although many writers (including the author of the life of King Athelstan in the 'Dic-

tionary of National Biography") place it in Northumbria, and Skene and others in Yorkshire (Hume as far north as Northumberland), Sir James contends that it must have been south of the Humber; and he tells us an American writer (Mr. C. T. Wyckoff, in his 'Feudal Relations of England and Scotland,' 1897) pronounces in favour of the same locality. I should like to call attention to the fact that in the 'Pictorial History of England' (commonly called Knight's, 1846) Lincolnshire is also suggested in the following note: "Supposed by some to be Burn in the south of Lincolnshire, and others Brugh in the north of the same county" (vol. i. p. 168). By "Burn" no doubt Bourne is intended, which is in the south-west of the county, not far from Stamford; and by "Brugh" the writer probably means to indicate the place commonly called "Burgh-in-the-Marsh," which is in the eastern part of the county, only a few miles west of Skegness on the coast, now become a watering-place. Sir James Ramsay's identification of the exact spot near Bourne seems very probable.

W. T. LYNN.

Blackheath.

[For the site of Brunanburh see 1st S. iv. 249, 327; 2nd S. ii. 229, 277, 295; 3rd S. vi. 342; 4th S. viii. 179; 8th S. ix. 162, 226.]

GENERAL SIR JOHN COPE.—The following entry, corresponding with the presumed date of his birth, has kindly been sent me by Mr. F. A. Crisp from the register of St. Peter's, Ipswich: "1687. John ye son of John Cope & Marey his wife, baptized Nov. 20."

E. E. COPE.

Sulhamstead.

'HYMNS ANCIENT AND MODERN.'—I do not know whether the licence allowed to poets extends to grammar, but it is certainly desirable that writers of hymns for popular use should as much as possible avoid all faulty, and indeed all unusual, constructions. We must not expect every hymn to be good poetry, but good English we have a right to demand. There are, I venture to think, some hymns in the collection indicated above in which we do not get even this, and the result in one or two cases is an ambiguity that has puzzled many simple folk. One of the worst of these is the last verse of the very beautiful hymn, "Oh, what the joy and the glory must be" (235), which runs thus:—

Low before Him with our praises we fall,
Of Whom, and in Whom, and through Whom are
all:

Of Whom, the Father; and in Whom, the Son;
Through Whom, the Spirit, with Them ever One.

Of course the meaning is plain enough to

the instructed mind, but it is not correctly expressed, and the question "Of whom is the Father?" (which I have reason to know has been asked) is not altogether unnatural.

Another case, not so bad, may be cited from hymn No. 179, "To the Name of our Salvation." It is in the fifth verse:—

Jesus is the Name exalted

Over every other name;

In this Name, whene'er assaulted,

We can put our foes to shame;

Strength to them who else had halted,

Eyes to blind, and feet to lame.

The separation of the last two lines from their verb makes it difficult to follow the sense, and "Eyes to blind, and feet to lame," is not English.

The translator of the hymn which appears as No. 97 cannot be congratulated upon his achievement.

Marked e'en then this Tree the ruin

Of the first tree to dispel

does not say what is meant, which is, I suppose, that the Cross was designed to repair the ruin wrought by the tree of knowledge. I do not quite see, either, how "ruin" can be "dispelled."

There is an ugly error in that very beautiful hymn "Nearer, my God, to Thee" (277), and a similar one in "O day of rest and gladness" (36).

Though, like the wanderer,

The sun gone down,

Darkness comes over me,

leaves us in doubt who the wanderer is that, like the darkness, comes over us; and

From thee, like Pisgah's mountain,

We view our promised land,

seems to ascribe prophetic vision to the mountain as well as to ourselves.

I trust these remarks will not be thought hypercritical.

C. C. B.

CHICHA, A SOUTH AMERICAN DRINK.—I have often heard that this drink was best when stirred up occasionally with the thigh-bone of a man, but I find an even worse receipt in Acosta ('Nat. Hist. of Indies,' translated by E. G., Hakluyt Soc., p. 231):—

"Indians holde opinion that to make good leven [for chicha] it must bee chewed by old withered women, which makes a man sicke to hear, and yet they do drink it."

IBAGUÉ.

JOHN THORPE, ARCHITECT.—The late Mr. Wyatt Papworth, a most painstaking antiquary, had grave doubts as to Thorpe having been the architect of the buildings generally attributed to him, and is said to have demonstrated that, beyond the fact that

there was such a person, and that he was the owner of a book of architectural drawings formerly belonging to Horace Walpole, and now preserved in the Soane Museum, nothing further is known about him.

I do not know whether attention has been drawn to the following warrant, belonging to Mr. E. Beresford Chancellor, which seems to show that Thorpe was employed as a surveyor for the Duchy of Cornwall:—

"Whereas there is present occasion to employ the bearer hereof, John Thorpe, Esq^r, about the surveying of the manor of Olave and the manors of Wymondham, Aylesham, and East Deereham, in the county of Norfolk, and the manor of Walton [en] Trymley and Hecham, in the county of Suffolk, for his Highness's [], We pray you to pay and deliver unto him, by way of [interest?], the sum of fifty pounds, taking his acquiescence for receipt thereof. And in so doing this shall be your warrant, from his Highness's Council Chamber in Fleet Street, the last day of April, 1621.

Your ever loving friends,
HENRY ADAM RIC. SMYTHE
JN. FULLERTON JO. TREVOR
O. CROMWELL.

To our ever loving friend Sr Adam Newton, Gent. and Baronet, his Highness's Treasurer or Receiver General.—'Life of Charles I.,' by E. Beresford Chancellor, p. 54.

JOHN HEBB.

Canonbury Mansions, N.

HELICON.—I pointed out a short while ago in 'N. & Q.' (9th S. vii. 235) a passage in which Chaucer confounds Helicon with the Hippocrene, and places it on Parnassus. But I did not observe then that Spenser has transferred Chaucer's lines, with their double mistake, to his own poetry. Perhaps the two great poets have done much towards spreading the common error that Helicon is the same as the Hippocrene:—

That in Parnassus dwel
Besyde Helicon the clere wel.
Chaucer, 'The House of Fame.'
And eke you virgins that on Parnasse dwell
Whence floweth Helicon, the learned well.
Spenser, 'Shepheard's Calender, April.'

E. YARDLEY.

"THE QUEEN'S HEAD AND ARTICHOKE." (See 9th S. vii. 331.)—The "Artichoke" probably owes its origin as a sign, like the "Pine Apple," the "Orange Tree," the "Lemon Tree," and the "Olive Tree," all London trade signs, to the fact of that vegetable not being indigenous, and to its adoption as a trade cognizance when first introduced as a food into this country. Judging from the fact of Vertue's engraving exhibiting Mary of England holding an artichoke in her hand, it may have been so introduced from France by that royal lady, who, after being widowed by

Louis XII. of France, became Duchess of Suffolk in 1515, for it is significant that the "archicokk," as it was called, i.e., the globe artichoke, was an item of frequent occurrence in the Privy Purse expenses of Henry VIII. from November, 1529, to December, 1532. And considering that it was deemed a dish fit for a king, it is not surprising to find that it was paid dearly for in proportion to the value of the then current coin. One item runs: "Paied to a servant of maister Tresorer in rewarde for bringing Archicokks to the King's grace to York Place iiij*s*. iiij*d*." (see Rhind's 'Hist. of the Vegetable Kingdom'). The sign of the "Artichoke" was not confined to one kind of trade. It was a bookseller's sign near Ludgate in 1693, and in Old Bedlam in 1686 (see 'Booksellers' and Printers' Signs,' the *Bibliographer*, part x.); and a milliner's—one Susannah Fordham "att the Hartichoke in y^e Royal Exchange sold all sorts of fine poynts, laces, and linnens, and all sorts of gloves and ribbons, and all other sorts of millinery wares" (Bagford Bills, Harl. Misc.). The "globe" species of the vegetable is represented on a card as the sign of a shop evidently identical with the foregoing in the Royal Exchange, in 1791, where laces and linens were sold (Banks Coll. Shop-bills). It was also the sign of a "Looking-glass shop" near the New Exchange, Strand (Bagford, Harl. Coll. 5996, No. 156), and of a tavern "past the eastern entrance to the West India Docks, famous for its whitebait." According to the *Postboy* of 5 August, 1710, this sign distinguished Nos. 24 and 25, Lombard Street, now occupied by Messrs. Alexander & Co. (see further F. G. H. Price's 'Signs of Lombard Street').

J. HOLDEN MACMICHAEL.

Wimbledon Park Road.

[MR. HALLIWELL-PHILLIPS gave at 6th S. ix. 85 a quotation from Oldys's 'Life of Dr. Moffet' (1746) containing the extract relating to the artichokes brought to Henry VIII. in the twenty-second year of his reign. This is the earliest instance quoted under 'Artichoke' in the 'H.E.D.']

DEFINITION OF DUEL.—As need hardly be said, the 'H.E.D.' contains some excellent definitions of "duel," but in the present decadent condition of the duello in France one may surely be added from the Paris correspondent of the *Times*, who recorded recently that "a performance with swords took place this afternoon between M. Max Régis and M. Gérault-Richard."

POLITICIAN.

A SCOTTISH SONG.—In the 'Songs of Scotland Chronologically Arranged,' third edition (Alexander Gardner), a song entitled "Here

awa', there awa'," is given on p. 58 as "from Herd's Collection." What is substantially the same song, also described as "from Herd's Collection," reappears at p. 160 of the volume with the title 'Wandering Willie.' The differences in the two are almost infinitesimal, occurring only in the first two lines of the opening stanza and the closing line of the third and last. In the former the song opens thus:—

Here awa', there awa', here awa', Willie,
Here awa', there awa', haud awa' hame;

whereas in the latter the reading is

Here awa', there awa', wandering Willie,
Here awa', there awa', here awa' hame.

The last line in "Here awa', there awa'," has this reading,

Ilka thing pleases, when Willie's at hame,
the "Wandering Willie" version giving "while" for *when*, but otherwise being identical. The amusing thing is that in neither of the two settings is the opening in agreement with that of Herd, which reads,

Here awa', there awa', here awa', Willie,
Here awa', there awa', here awa' hame.

The confusion is no doubt due to the interposition of the strong hand of Burns, whose admiration of the song in Herd prompted his 'Wandering Willie,' which opened with a still further variation, thus:—

Here awa', there awa', wandering Willie,
Here awa', there awa', haud awa' hame.

With customary freedom of treatment, Burns here accepts a stimulating text from Herd, modifies it slightly, but with characteristic ease and finality of expressive beauty, and then goes his own victorious way. Summing up, we find there are two songs altogether, one in Herd's 'Scottish Songs' and the other in Burns. The latter, with the fascinating ring of his "wandering Willie" and "haud awa' hame," is responsible for the confusion in the reproduction of the old lyric; and it were well in this case, as in others, to let Herd's reading stand as he gives it, and steadfastly to resist the spell of Burns's melodious inventiveness. Of the divergent reading in the last line of the original song it is difficult to give an explanation. Herd reads in unbroken fashion thus:—

Ilka thing pleases while Willie's at hame.

THOMAS BAYNE.

BIBLE EATING: EXTRAORDINARY SUPERSTITION.—I am told by a lady resident that in the Hampshire parish in which I am writing there is living at the present time a good woman who once ate a New Testament, day by day and leaf by leaf, between two

slices of bread and butter, as a remedy for fits. This was treating the Bible as a fetish with a vengeance! This use of printed paper would have astonished Addison (see the *Spectator*, No. 367). One would suppose that even Mause Headrigg would hardly have pushed Bibliolatry to this extreme.

JONATHAN BOUCHIER.

ST. EDMUND.—The bones of St. Edmund arrived on Thursday, July 25th, at Arundel from Rome, where they will remain in the castle chapel until their removal to the new Roman Catholic Cathedral at Westminster. It is stated that the Pope has personally intervened in order that the remains may rest in the new cathedral. N. S. S.

Queries.

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

"REX BRITANNIARUM."—Lord Rosebery's speech of last Monday on the Royal Titles Bill, suggesting the title "King of the Britains," makes it worth while to investigate the history of that title in Latin as it appears on our coins. What exactly does it mean historically? HIPPOCLIDES.

[George I. and II. were both styled "King of Great Britain, France, and Ireland." George III. was styled the same till 1 Jan., 1801, when France was dropped, separate mention of Ireland dropped, and the regal title was declared to be in Latin "*Dei Gratia Britanniarum Rex*"; in English, "Of the United Kingdom of Great Britain and Ireland, King." England and part of Scotland were divided into *Britannia Prima*, *Secunda*, &c., by the Romans, so that "*Britannia*" for Britain occurs in Latin before the birth of Christ, and does not necessarily imply territory beyond the main island of Britain.]

MERLIN.—I shall be much obliged to any of your readers who can tell me where I can find 'Merlin's Prophecies' or 'Merlin's Centuries,' said to have been published by Hawkins in the reign of Henry VIII., or any printed copy of the same.

R. B. MARSTON.

St. Dunstan's House, Fetter Lane, E.C.

[Several editions of Merlin are mentioned 3rd S. viii. 401, 521.]

PEERS CONVICTED OF FELONY.—Do peers convicted of felony lose their right to sit and vote in the House of Lords? I should also like to know if a commoner so convicted can, after his term of servitude, become a member of the House of Commons; also if a bankrupt can take his seat unless his bankruptcy

has been cancelled by his payment of twenty shillings in the pound. Y.

"PENNY IN THE FOREHEAD."—In Burton's 'Diary,' 9 March, 1658/9, it is said :—

"Sir A. Haslerigge turned from the chair, and they called him to speak to the chair. He said, 'I am not bound always to look you in the face, like children, to see if you have a penny in your forehead.'"

The phrase, apparently proverbial, is also used by Roger North, 'Examen,' II. v., "to be wheedled as children with a penny in the forehead." What is the meaning? It seems to have wholly died out of remembrance, for I find no reference to it in the indexes of 'N. & Q.'

C. B. MOUNT.

ROGER HACKET, D.D., 1559-1621.—Is the 'Dict. Nat. Biog.' (vol. xxiii. p. 421) correct in saying that this "eminent preacher," who was rector of North Crawley, Bucks, from 1590 until his death in 1621, was "son of Sir Cuthbert Hacket, Lord Mayor of London"? Sir Cuthbert Hacket, of the Drapers' Company, was Lord Mayor in 1626-7, and, according to the Hacket pedigree taken at the Visitation of London, 1634 (Harl. Soc. Pub., vol. xv. p. 339), his second son was named Roger; but the dates make one hesitate to believe that this Roger was the rector of North Crawley.

H. C.

OLD SONGS.—What is the old song 'The Lamentations of a Sinner'? Where can I find the text of 'The Beggar's Petition'? In what song do the days call the sun their "dad"? A. F. T.

MALABARIAN HYMN.—A hymn written at the end of the seventeenth century by Johann Jakob Schütz, beginning "Sei Lob und Ehr dem höchsten Gut," is now found in most German collections as a "Hymn of Thanks-giving." A translation, beginning "All glory to the Sov'reign Good," was made by John Christian Jacobi, the keeper of the Royal German Chapel, St. James's Palace, London, from 1708 to 1750, for his 'Psalmodia Germanica,' and there entitled 'The Malabarian Hymn.' Why was this title chosen?

M. C. L.

CHARLES LAMB AND THE ROYAL ACADEMY.—

"It would be no incurious inquiry to ascertain what the minimum of the faculty of imagination, ever supposed essential to painters along with poets, is that, in these days of complaints of want of patronage towards the fine arts, suffices to dub a man an R.A."

This is Charles Lamb's remark *à propos* of G. D., painter of portraits of the Empress of Russia, buried in St. Paul's Cathedral

(*Englishman's Magazine*, September, 1831). Who was G. D.? Was he an R.A.?

JOHN HEBB.

CREST AND MOTTO.—I recently purchased a fine copy of Collinson's 'History of Somerset' (3 vols.), bound in leather, with a bull's head erased pierced by an arrow, within a garter on which is stamped the motto, "Prodesse quam conspici." To what family do the crest and motto belong?

CURIO.

BROSELEY PIPES.—The late Richard Thursfield, Esq., of Bridgnorth, possessed a fine collection of Broseley pipes, of which the owner and the late Llewellynn Jewitt, F.S.A., wrote excellent descriptions in the *Reliquary* of October, 1862. It has been said that this collection was sold to Mr. Mayer, of Liverpool, or to Mr. Blagg, of Sheffield, soon after those descriptions were printed. The curator of the Liverpool Museum informs me it is not there; neither can I find it at the Sheffield Museum or at South Kensington. Can any of your numerous readers kindly inform me of its present possessor?

T. H. T.

PLESSY COLLEGE, ESSEX.—Has any history or information about this college been published since the 'History of Plessy' by Gough (which has been consulted)? This college had given to it in 1394, by Thomas of Woodstock, the rectory of Whitstable, in Kent; and Plessy College was patron of Whitstable Church until 1535. Any information as to Plessy College and Whitstable would be most acceptable.

ARTHUR HUSSEY.

Tankerton-on-Sea, Kent.

"RACING."—The *Sheffield Independent* dated Saturday, 22 June, contains an account of an inquest concerning the death of a grinder who sustained fatal injuries by the breaking of a grindstone, and the report says :—

"Deceased was racing a grindstone which had been hung a short time previously.....and the stone was only revolving at half the usual working speed.....Whilst deceased was racing it, it suddenly broke in two, and the back part of it hit deceased on the head, and knocked the tool with which he was working against his chest."

This word is in continual use by grinders, and by them is understood to mean to get the grindstone to run true round. The process is similar to turning at a lathe. Does the word "racing" with this meaning appear in any dictionary or glossary?

H. J. B.

QUOTATIONS IN 'POLICRATICUS.'—Can any reader of 'N. & Q.' help me to the sources of the following quotations and proverbs, which

all occur in John of Salisbury's 'Policraticus,' books i. and ii.? Even references to later works might be useful in tracing them:—

1. "Voluptas [or Prosperitas, both occur] noverca virtutis."
2. "Qui lepores agitat, verba consumit."
3. "Serpentem toxicare."
4. "Cometa apparente, creduntur imminere comitia."

C. C. J. W.

FOLK-LORE OF SAILORS AND FISHERMEN.—Can you kindly help me to obtain information concerning the superstitions of English sailors and fishermen? Can you refer me to works on the subject?

C. A. B.

[See 1st S. v., xi.; 4th S. iii.; 6th S. i., ii., x.; 7th S. v., xii.]

SOURCE OF MAXIM.—"Sow an action, reap a habit; sow a habit, reap a character; sow a character, reap a destiny." CANTAB.

NEEDLE PEDLARS.—A lady is living at Nuneaton, Warwickshire, who remembers a needle pedlar of her girlhood in the thirties. He used to carry a piece of flannel on his left arm stuck all over with his wares, of various sorts and sizes, which he sold for three a penny. As he ranged through the streets he used to chant or sing a ditty, even as did Autolycus, and the housewives (as they were then still called) came from their doors to him to choose what they required. These were his words:—

Bodging needles,
Coddging needles,
Darning needles,
Muslin needles,

All sorts of needles, oh!

Bodging may be supposed to be a variant of *botching*. Was *coddging* similarly representative of the stitches required for *codge ware* (spelt by Nathan Bailey *cog ware*), a coarse linen used in the Northern counties?

The chant or song was from the low soh to the doh, to speak in the terms of tonic sol-fa. Are other pedlars' ditties recollected?

JENNETT HUMPHREYS.

FEES ON BEING MADE K.C.B. OR G.C.B.—What are the fees now payable by gentlemen on being made K.C.B. or G.C.B.; or are they abolished?

R. B. B.

AN OLD SCOTCH PSALM BOOK.—I have a copy of "The Psalmes of David in metre, vsed in the Kirk of Scotland, with diuers notes and tunes agmented to them. Middelburg. Printed by Richard Schilders, Printer to the States of Zeeland. 1596." Is it rare? In the 'Memorial for the Bible Societies in Scotland,' 1824, by the late Very Rev. Principal Lee, then minister of the Canon-

gate Church in Edinburgh, the following note is to be found at p. 49:—

"Many editions of the Psalms and Catechisms of the Church of Scotland were printed on the continent.....The writer of this paper possesses three copies of different editions.....two printed at Middleburgh, one in 1594, and another in 1597, also a third at Dort, 1603."

Principal Lee, who was in early life assistant to the celebrated Carlyle of Inveresk, is disguised as an archdeacon in Hill Burton's chapter on 'Mighty Book-hunters,' where it is related of him that on his return to Edinburgh from a short visit to London he was followed by a waggon containing 372 copies of rare editions of the Bible which he had purchased. He may have become possessed of a copy of this 1596 Psalm Book in the interval between 1824 and 1859, the year of his death; but in Cotton's 'Editions of the Bible,' second edition, 1852, p. 156, Mr. Lea Wilson is the only person named as possessing a copy. I have not met with any other mention of this 1596 edition. W. S.

"DAVIES, ESQUIRE."—According to Betham's 'Baronetage,' Hester, daughter of Sir Francis Edwards, of Shrewsbury, second baronet, who died in Ireland 1690, married — "Davies, Esq.," of Stanton Lacy (and Marsh?), co. Salop. I wish to ascertain the Christian name of this Davies or Davis, and the names of his children; and if he was identical with the — Davis, of Cork, whose daughter Hester married Richard Heacock by Cloyne diocesan marriage licence bond dated 1728. Will any correspondent of 'N. & Q.' kindly assist me? WILLIAM JACKSON FIGOTT.

Dundrum, co. Down.

BURIAL OF ALARIC.—Alaric was buried with the treasures of Rome around him in the bed of the river Busentinus, or, as it is now called, Busento. Gibbon tells the story, and gives Jornandes as his authority. In Smith's 'Dictionary of Greek and Roman Biography' Orosius is also referred to. Do any other historians who were not mere copyists of one or both of the above mention the terrible circumstances which attended this funeral? It may be well to add that Cameron, in his 'Across Africa,' ii. 110, speaks of burial beneath the bed of a river.

EDWARD PEACOCK.

[See 5th S. ix. 248, 331, 372; x. 39, 218.]

"LANSPISADOES."—This word is in a note to Southey's 'Poet's Pilgrimage to Waterloo,' taken from Grimestone's 'History of the Netherlands,' relating to the siege of Ostend. As it is sandwiched in a death-roll by ranks

between "corporals" and "soldiers," it should mean lance-corporals; but what is the word?

H. P. L.

"CHANCERY."—At 9th S. vii. 487 a Scottish correspondent uses "chancery platform," as meaning the elders' platform in a church. Is this a widely known phrase? Neither the 'H.E.D.' nor the 'E.D.D.' records it.

Q. V.

Replies.

CAMPBELLS OF ARDKINGGLASS.

(9th S. vii. 187, 293, 353.)

1. COLIN CAMPBELL, first of Ardkinglass, second son of Sir Colin Campbell, thirteenth Knight of Lochow (Wood's 'Douglas's Peerage,' vol. i. p. 87), was father of (1) John, who succeeded him; (2) Sir Duncan, ancestor of the Campbells of Ardentinn (Burke's 'Landed Gentry').

2. John Campbell, second of Ardkinglass, "Iain Riabhaich" (freckled John), had a charter from Duncan Campbell, Lord of Lochow (first Lord Campbell), 6 May, 1428, in which he is designated "dilecto nepote suo Joanni Campbell filio et hæredi Fratrís sui Colini Campbel de Ardkinglass" (Crawford's 'Peerage,' p. 16). Described as "Joh. Campbell de Ardehnglass," he is mentioned as witness to a charter, 4 August, 1442 ('Reg. Mag. Sig., 1424-1513,' No. 346).

3. [Colin] Campbell [of Ardkinglass, 1448] was probably father of (1) John, afterwards of Ardkinglass; (2) Gillespie; and (3) Duncan ('Hist. MSS. Com., Third Report,' App., p. 390). Mary Campbell, who married Duncan ("Ladasach") McGregor of that ilk (Douglas's 'Baronage,' p. 502), and Margaret Campbell, who married Alexander, sixth Earl of Crawford (Wood's 'Douglas's Peerage,' vol. ii. p. 378), were probably daughters. Burke's 'Peerage' ('Campbell of Blythwood') is the authority for the name Colin and the date 1448, but confuses him with the first laird. As John, Gillespie, and Duncan were apparently still under age in 1486, it seems most probable that they were not children of John Campbell, the second laird, but of a successor.

4. John Campbell of Ardkinglass is mentioned in a destination of the lands of the barony of Knapdale, 26 February, 1480/1, and another destination of the lands of Dollar, 31 January, 1493-4—in both immediately after Campbell of Ormidale ('Reg. Mag. Sig., 1424-1513,' Nos. 1464, 2354). He is mentioned as a witness to a charter, 30 July, 1511 (*ibid.*, No. 3622). He married a daughter of Walter, fifteenth Laird of Buchanan—gift by Colin,

Earl of Argyll, Chancellor of Scotland, to Walter Buchquhannan of that ilk, of the marriage of John Campbell of Ardkinglass with a daughter of the said Walter, 22 June, 1486 ('Hist. MSS. Com., Third Report,' App., p. 390). He seems to have had at least three sons: (1) Colin, who succeeded; (2) Dougall, married Janet, daughter of Patrick Graham of Inchbrakie, by whom (who married secondly Robert Buchanan, seventh of Leny) he had James, who succeeded to Ardkinglass ('Strathendrick,' p. 293); (3) Patrick, mentioned 12 December, 1531 ('Reg. Mag. Sig., 1513-46,' No. 1099); and probably a daughter, who married Archibald Campbell of Auchenebreck (Douglas's 'Baronage,' p. 61).

5. Colin Campbell of Ardkinglass, mentioned 22 January, 1527/8 ('Reg. Mag. Sig., 1513-46,' No. 556), married first Matilda, daughter of Hugh, first Earl of Eglinton (Wood's 'Douglas's Peerage,' vol. i. p. 498); secondly Beatrix Colquhoun, who survived him, and is mentioned 26 September, 1566, as then wife of William Stirling ('The Lennox,' vol. ii. p. 270). He died between 31 May, 1562, and 26 May, 1564 ('Reg. Mag. Sig., 1546-80,' No. 1592), without male issue; but it is probable he was the Campbell of Ardkinglass whose daughter married first Macnaughton of Dunderave, and secondly Alastair McGregor of Glenstrae ('Black Book of Taymouth,' p. 64).

6. Sir James Campbell of Ardkinglass succeeded his uncle about 1564. He married Elizabeth Campbell, mentioned 31 March, 1568 ('Reg. Mag. Sig., 1546-80,' No. 2132), and was father of (1) John, who succeeded; (2) Alexander, born probably about 1555, appointed Bishop of Brechin 1566, while still a boy; married first Margaret Beatoun, secondly, Helen Clephane, died February, 1608 (Scott's 'Fasti,' vol. vi. p. 889); (3) Mr. Dougall ('Reg. Mag. Sig., 1593-1608,' No. 440), probably identical with the minister of Farnell and Dean of Brechin, born about 1557, married Katherine Makcure, daughter of John Makcure, burgess of Edinburgh, died before 8 July, 1633 (Scott's 'Fasti,' vol. vi. p. 827). In the 'Fasti' the Bishop of Brechin is called son of John Campbell of Ardkinglass, but it is evident that this must be an error for James. Sir James Campbell died between 9 February, 1590 ('R.P.C. Scot.,' vol. iv. p. 457), and 2 August, 1591 ('Reg. Mag. Sig., 1580-93,' No. 1901).

7. Sir John Campbell of Ardkinglass is described as son and heir of the late Sir James Campbell of Ardkinglass, 2 August, 1591. On 17 September, 1596, he was

"dilaited of airt and pairt of the crewall murthour and slauchteris of vmql. Sir Johnne Campbell of Calder, Knycht, committit in Februar, 1591," but the diet was deserted (Pitcairn's 'Criminal Trials,' vol. i. part ii. p. 391). He married first, probably about 1583, Annas (Agnes), daughter of Sir Colin Campbell, sixth of Glenurchy, her "tocher" being 5,000 merks ('Black Book of Taymouth,' pp. 25, 29). He married secondly Jeane Hamiltoun, natural daughter of John, first Marquis of Hamilton, and widow of Sir Humphrey Colquhoun of Luss ('House of Hamilton,' p. 131; 'Chiefs of Colquhoun,' vol. i. p. 163), described 18 March, 1617, as "Lady Lus, relict of Sir John Campbell of Ardkinglass" ('R.P.C. Scot.,' vol. xi. p. 69). He was father of (1) Colin, who succeeded; (2) Mr. Dougall, mentioned 14 June, 1605 (*ibid.*, vol. vii. p. 604); (3) James (probably a son), married, 1628, Anne, daughter of John Brisbane of Bishopton (Robertson's 'Ayrshire Families,' vol. i. p. 142); (4) Robert, first of Rachane ('Book of Dumbartonshire,' vol. ii. p. 280). He died about 1616.

8. Sir Colin Campbell of Ardkinglass married, probably about 1616, Mary, daughter of Sir James Sempill of Beltrees (Hamilton of Wishaw's 'Sheriffdoms of Lanark and Renfrew,' p. 123; 'Reg. Mag. Sig., 1634-1650,' No. 479), by whom he had (1) James, who succeeded; (2) Margaret, eldest daughter, married (contract dated 2 May, 1634) James Lamond of Inveryne (*ibid.*); and (3) probably the wife of Alexander Macnaughton of that ilk, though Douglas ('Baronage,' p. 419) calls her a daughter of Sir James Campbell of Ardkinglass.

9. James Campbell of Ardkinglass matriculated at Glasgow College March, 1633, as eldest son of the Laird of Ardkinglass ('Munimenta,' vol. iii. p. 86), married, probably about 1640, Isobel Campbell, daughter of Sir Robert Campbell, ninth of Glenurchy, with whom he had a "tocher" of 10,000 merks ('Black Book of Taymouth,' p. 91). He was father of Colin, who succeeded, and had probably also a daughter, who married Francis Sempill of Beltrees (Wood's 'Douglas's Peerage,' vol. i. p. 494).

10. Sir Colin Campbell of Ardkinglass was created a baronet 23 March, 1679, with remainder to the heirs male of his body (Foster's 'M.P.s, Scotland,' p. 49). He was imprisoned in 1684 on a charge of high treason, but nothing seems to have been proved against him (Wodrow's 'History'). After the Revolution he represented Argyllshire for several years in the Scots Parliament. He married Helen, daughter of Sir Patrick Maxwell of

Newark (Foster's 'M.P.s, Scot.,' p. 49), and died in April, 1709 ('Services of Heirs').

11. Sir James Campbell, second baronet of Ardkinglass, born about 1666, was served heir to his father Sir Colin Campbell 2 February, 1711. He married Margaret, daughter of Adam Campbell of Gargunnoch, by whom he had one son and eight daughters. He married secondly (marriage contract dated 23 August, 1731) Anne, daughter of John Callander of Craigforth, and widow of Col. John Blackader, without issue. He died 5 July, 1752, when the baronetcy became extinct (Foster's 'M.P.s, Scot.,' p. 55), his only son having been drowned while a young man. The eldest daughter Jane married John Macnaughton of Dunderave, and had one son drowned while a boy ('Records of Argyll,' pp. 47, 499). A younger daughter Helen married Sir James Livingstone of Glentirran, Bart., by whom she had, with other issue, a son James, afterwards Sir James Campbell of Ardkinglass, Bart. (whose son Sir Alexander Campbell of Ardkinglass, Bart., died *s.p.* 1810), and a daughter Mary, married John Callander of Craigforth, and was great-grandmother of the present owner of Ardkinglass and heir of line of the family, George Frederick William Callander of Craigforth. (See Burke's 'Landed Gentry,' editions 1851 and 1893, and 'Extinct and Dormant Baronetcies.') A. W. G. B.

ROYAL BOROUGH OF KENSINGTON (9th S. viii. 82).—The *Daily Telegraph* states, no doubt correctly, that Kensington Palace was taken out of Westminster and put into Kensington by the recent revision of boundaries under the London Government Act of 1899. D.

WHITGIFT'S HOSPITAL, CROYDON (9th S. vi. 341, 383, 402, 423, 479, 513; vii. 178, 256, 358, 450).—Belonging as I do to the college founded in Cambridge by Sir Walter Mildmay, I have naturally taken an interest in the Elizabethan Puritans, particularly such as were educated at Cambridge; I refer to Mildmay of Christ's, his friend Laurence Chaderton (Fellow of Christ's), Lever, Cartwright, Fulke, and others. Having noticed that Mr. JONAS, in the course of his interesting account of Whitgift's Hospital at Croydon, had fallen into the old error into which others had fallen before him, and had represented Cartwright as the author of the 'Admonition to Parliament,' I naturally thought there would be no harm in explaining that Cartwright was not really the author of the celebrated 'Admonition,' though several writers had

stated that he was. This explanation I supposed Mr. JONAS would readily receive. He preferred to adhere to the old mistake, and wrote two or three articles in 'N. & Q.' in defence of it.

I now send for publication an extract from Brook's 'Life of Cartwright,' which might have been sent before, but it escaped my notice at the time. But before doing so I should like to state that when Cartwright gave the names of the authors of the 'Admonition to Parliament' he expressed himself doubtfully of set purpose as to the real authors, Field and Wilcox, and said "it is *thought*" they wrote it, because they were then in prison for the offence, and he did not wish to compromise them by stating positively that they were the authors. At the same time he writes in such a way as to make it clear that they, and not himself, were answerable for the address to Parliament called, in the terms of the day, 'The Admonition to the Parliament.' I subjoin the extract from Brook's 'Life of Cartwright' to which I have referred above (chap. iii., ed. London, 1845):—

"Numerous mistaken writers, both of former and later times, have fathered the 'Admonition' on Mr. Cartwright, one of whom affirms not only that Mr. Cartwright was chief of the party who sought to obtain the Geneva Church government, but also to attain this object that he exposed himself to many dangers, both of *liberty and life*, appearing to justify himself and his party in many remonstrants, especially the 'Admonition to the Parliament.' This author adds that Mr. Cartwright was the author and publisher of the 'Admonition' printed in 1572, which came out with the approbation of the whole party.* Authors have been unsparing in almost every kind of abuse against Mr. Cartwright for this publication; whereas he was not the author, but Mr. John Field and Mr. Thomas Wilcocks, for which they were committed to Newgate, where they suffered a long and severe confinement. An author already cited, who has very little regard to correctness, having styled Mr. Cartwright 'the great English puritan,' gravely, but erroneously, states that he often composed admonitions, 'in flight and in exile,' and that they were published in the year 1574!† The extreme sufferings of the two authors awakened the sympathy and affection of their brethren, who kindly visited them in prison, among whom were Drs. Fulke, Humphrey, and Wyburn, and Messrs. Lever, Crowley, Deering, and Cartwright.‡"

S. ARNOTT, M.A.

Ealing.

"PARLOUR" (9th S. vii. 389; viii. 25).—The best sitting-room in small cottages of the better class is still generally known here as the "parlour." The advent of the pianoforte

has, however, brought with it in not a few cases the more high-sounding title of "drawing-room." For many reasons I have a decided objection to either parlours or best bedrooms; their purlieus generally impart a creepy, uncanny sensation, such as C. C. B. perhaps did well to refrain from describing.

JOHN T. PAGE.

West Haddon, Northamptonshire.

NEPTUNE AND CROSSING THE LINE (9th S. vii. 404; viii. 19).—My father entered the Honourable East India Company's maritime service in 1803. I always heard him describe the ceremony as taking place when crossing the equator, simply called the line.

A poem called 'The Nautilus,' by "A Sailor," was published in London in 1829, in which I find

The latitude then in,

Was one degree north of th' imagined line,
That cuts the globe in twain.

"A Sailor" then gives the following humorous description of the ceremony:—

Now soon across the line we swiftly steer'd,
When at the bows old Neptune brisk appear'd
And all his crew, in tar and soot besmear'd.
The scaffold then was rigg'd, the lather mix'd,
The razors notch'd, and dropboard loosely fix'd.
Then he rose first who drew the longest lot,
Consign'd his visage to the lath'ring pot;
They tied a bandage o'er his downcast eyes.
By Neptune order'd, Triton swift applies
The well-ripp'd brush, the stuff around him flies
(And if, perchance, his mouth the patient oped,
By Neptune question'd, in the brush was poked);
Then with a saw-like razor scrapes amain,
Plasters the lather on, and scrapes again;
Three times this operation is perform'd;
The god then orders, and the dropboard's turn'd;
He falls back prostrate in the slimy tub,
Bawls, kicks, and flounders in the briny flood;
They loose his hands, *he* too unbinds his eyes,
Leaps forth from out the tub, and from them flies.
Another patient mounts and takes his place.
With brush and lather Triton daubs his face,
And scrapes till Neptune gives the dreadful sign,
Then back he tumbles in the slimy brine.
The whole were served the same, some more, some less,

With brush and razor Triton did caress.

EVERARD HOME COLEMAN.

71, Brecknock Road.

DR. BARRY (9th S. vii. 448, 516).—I am somewhat surprised to hear that during the life of Dr. Barry any doubt existed as to his being a man. I am aware of the mystery surrounding him, but this was only as to his origin. It was, indeed, more than whispered that the irascible little doctor was of noble, if not of royal birth. My father was acquainted with Mr. Guthrie, the well-known army surgeon, who told him that it was he (Guthrie) who, after Dr. Barry's

* Walton's 'Lives,' pp. 250, 295.

† D'Israeli's 'Charles I.,' vol. iii. p. 266.

‡ Strype's 'Parker,' p. 413 (anno 1572).

death, made the astounding discovery of the sex of his patient.

About the year 1858, I as a girl and my mother were staying with some old friends in the country, and our hostess begged us to regard leniently the waspish, caustic temper of Dr. Barry, her only other visitor. She evidently had some misgiving as to the view the doctor might take of his fellow-guests, and, after many years, I recall with pleasure that both my mother and I, to the relief of our kind hostess, made a not unfavourable impression on the crotchety gentleman. How well I remember him!—a small, irritable man. I can still see his tiny hands. He had a pale, almost ashen, countenance, with aquiline features, pinched and wizened, and crowned with an unmistakable flaxen wig. There was a daguerreotype portrait of him—I forget if it much resembled the original, but it is probably still in existence. He spoke in a squeaky, querulous voice, both well and wittily; and his constant companion was a small white dog, almost as cross as its master. He had a black servant, arrayed in European dress.

There is a story told of a son of the ducal house of Beaufort, governor or military commander in some West Indian station, who, seeing fit to disagree with Dr. Barry, and the argument waxing hot, was seized by the doctor and flung out of the window. Rumour charged the doctor with other scrapes and escapades, but whatever predicament he found himself in, he was always befriended by some powerful unknown hand, and he never lacked money.

About twenty years ago a German newspaper contained many details of Dr. Barry's life, and most of us know Mark Twain's graphic notice of him in 'New Tramps Abroad.'

R. A.

SUSANNA HOPTON, DEVOTIONAL WRITER, 1627-1709 (9th S. vii. 509).—This lady was a daughter of Sir Simon Harvey, of Whitton, and of St. Martin-in-the-Fields, co. Middlesex, Kent., by Ursula his wife, second daughter of Richard Wiseman, citizen and merchant and goldsmith of London (who died 12 December, 1618), and Mary his wife, daughter of Robert Browne, of London, Esq. She was baptized in the parish of St. Martin-in-the-Fields, 27 October, 1627, and was married 25 June, 1655 (after three publications), by Tobias Leslie, Esq., at St. Andrew's, Holborn, co. Middlesex, to Richard Hopton, son of Sir Richard Hopton, of Canon Froome, co. Hereford, the father of each of the parties being then deceased. She died at Hereford 12 July,

and was buried at Bishop's Froome, same county, 14 July, 1709. Her husband, who appears to have been born *circa* 1610, was of the Inner Temple, barrister-at-law, and a Welsh judge 1682-8. He died *s.p.* 28 November, and was buried in Bishop's Froome Church 11 December, 1696 (M.I.). Mr. Williams, in the work to which E. C. alludes, deals with Hopton at some length, and I do not deem it necessary for your correspondent's purpose to state more respecting him. The family of Wiseman (as above) was of Torrell's Hall, co. Essex. I am unaware of any satisfactory evidence in support of the statement that Susanna Hopton's father was "of an ancient Staffordshire family," although myself the present head of a branch of the family of Harvey of that county *temp.* Elizabeth (then represented by William, father of Sir James Harvey, Lord Mayor of London) and the historian of the several important families of the name. Sir Simon Harvey was knighted by James I. at Theobalds, 3 October, 1623, and buried at Isleworth, co. Middlesex, 4 December, 1628, his nuncupative will of the 15th of the previous month being proved on the 9th (P.C.C. Barrington 109). He appears to have been brother to Sir John Harvey, of London, knighted by Charles I. at Southwick 16 August, 1628, whose will, dated 15 September, 1646, was proved 16 July, 1650 (P.C.C. Pembroke 113). His relict must have married again, and died before 5 April, 1671, when administration of her effects as "Ursula Leighton *al's* Dame Ursula Harvey, of Gattertop, in parish of Hope-under-Dinmore, co. Hereford," was granted by P.C.C. to her said daughter Susanna Hopton (Act Book, 1671, fo. 49 b). W. I. R. V.

DOWSING (9th S. viii. 40).—Has any one ever been prosecuted for using the divining rod? I am led to ask this question because a writer in the *Literary World* (28 December, 1900), in reviewing part xxxviii. vol. xv. of the *Proceedings of the Society for Psychical Research*, says, "Some of the best known of them [the "dowsers"] have been threatened with prosecution under the Vagrant Act." In December, 1897, the Rev. Dr. Cox gave a "talk" at the Town Hall, Northampton, on 'Water Divining and Water Diviners.' From a report of the "talk" which appeared in the *Northampton Mercury* of 17 December, 1897, it appears that Dr Cox criticized the then recently issued report on the subject by the Society for Psychical Research:—

"He asserted, on the authority of his friend Prof. Boyd Dawkins, that there was not an ounce of scientific evidence in the report from beginning to end. It was a collection of newspaper cuttings and

opinions of believers, among whom was a Northamptonshire clergyman, who, like many other respectable folk, had almost deluded himself into the belief that he had 'the mystic art.'

Water divining was, according to Dr. Cox, a sham and a delusion, and "nine-tenths of it was more or less humbug." However this may be, the subject is certainly most interesting, and I have carefully collected cuttings relating thereto for some years. I well remember the correspondence in the Fifth and Sixth Series (*et seq.*) of 'N. & Q.,' to which valuable notes were sent by several well-known contributors, now, alas! departed from our ranks. I shall be glad of additions to the following list of novels in which "dowsing" in some form or other is introduced: 'The Antiquary,' Sir W. Scott; 'This Son of Vulcan,' Sir W. Besant; 'A Strange Story,' Lord Lytton; 'Arminell,' S. Baring-Gould; 'The Water-Finder,' Lucas Cleeve; 'The Birthright,' Joseph Hocking; 'The Dagger and the Sword,' Joseph Hutton.

JOHN T. PAGE.

West Haddon, Northamptonshire.

TRIALS OF ANIMALS (8th S. xii. 48, 115, 174, 334).—Most of these appear to have occurred in the Middle Ages, so that the following story of a Russian lady of high rank who lived not so many years ago might seem to be illustrative only of some individual eccentricity. There are people, however, who are fond of pointing out that Russia is now only where England was in mediæval times, in which case the anecdote would perhaps serve as a proof of their theory:—

"Elle possédait un petit King-Charles qu'elle traitait comme un prince. Elle le couchait dans une niche aux rideaux de soie, sur un coussin brodé et armorié, et il était défendu aux domestiques de le tutoyer. Un jour, un chat sauta sur le petit trésor et l'égratigna. La vieille demoiselle fit appeler son cousin, le maréchal de la noblesse, pour juger le chat audacieux, qu'elle avait fait emprisonner dans une cage. On décida qu'il serait pendu. L'exécution eut lieu solennellement au fond du jardin, et l'on apporta la peau du coupable à la comtesse."—Victor Tissot, 'La Russie et les Russes,' chap. xiii. p. 201.

T. P. ARMSTRONG.

HAND-RULING IN OLD TITLE-PAGES (9th S. vii. 169, 331, 396, 515).—I have a most remarkable specimen of this in a two-volume Bible "Printed by Charles Bill and the Executrix of Thomas Newcomb, deceas'd, Printers to the Queen's most Excel^t Majesty," 1707. In the first volume (Old Testament) the architectural title-page is elaborately ruled in red, all the lines of the columns, capitals, and pediments being thus decorated. The back of the title-page, though blank, is also ruled.

The volume is ruled throughout. The second volume contains the New Testament (same printers and date) and the metrical Psalms of Sternhold and Hopkins, "Printed by William Pearson for the Company of Stationers," 1707. Both the Testament and the Psalms are ruled throughout, the title-pages most elaborately so with double, triple, and quadruple lines. An interesting feature of the volumes lies in the mounts (corners, panels, and clasps), of which there are fourteen on each volume, all of the Queen Anne period and engraved with the outlined arabesques of the latter part of the seventeenth century. EDWARD HERON-ALLEN.

I have a curious old family Bible of 1671, copiously illustrated with full-page copper-plates, and including Sternhold and Hopkins's metrical version of the Psalms, in which the recto and verso of every page, including illustrations, are ruled and double-ruled by a pen in red ink, some 1,500 pages. The book was probably in Little Gidding after Nicholas's time, and was also for a time in possession of descendants of Nicholas's friend the great Dr. Donne, of St. Paul's.

I have also another red-lined religious book, the Communion Service, or Office, used in St. Lawrence Jewry by its rector, Dr. John Mapletoft, Nicholas's grand-nephew and godson—a curious little book, consisting of the office (removed from a Prayer Book) and a large number of prayers, about 120 pages. The office is in 16 pages, in the middle of the prayers, these being all in the rector's own handwriting. He was born in 1630, seven years before the death of Nicholas, and he died in 1720, still rector. The pages are, like the Bible, hand-ruled throughout, excepting the 16 printed pages, with red ink. Both books are bound in the Little Gidding manner, and are quaint links in an invisible chain connecting a City church with the remote religious community in Huntingdonshire.

MICHAEL FERRAR.

Little Gidding, in Ealing.

One of the best examples of hand-ruling is the register or roll of the gild of Knowle. This book is in the Birmingham Free Library, and the bold, bright red lines throughout—some not written on—are as clear as the day on which they were ruled.

HERBERT SOUTHAM.

Shrewsbury.

"FALL BELOW PAR" (9th S. vii. 488).—I cannot vouch for the authenticity of the story. How wary one must be in this matter of sayings is, for instance, shown by the fact that neither the famous "Ich habe keine Zeit,

müde zu sein," attributed to old William, nor the equally famous "Lerne zu leiden ohne zu klagen," with which the Emperor Frederick is credited, was ever spoken by them, as has been certified to the editors of the newest edition of Büchmann's 'Geflügelte Worte' by the highest authority—of course, not directly. I can only say that a similar anecdote was, on the occasion of the ninetieth birthday of our old Emperor, generally circulated in our daily papers. But it was not a Rothschild who was related to have said, "Majestät, ich nehme Sie nicht unter Pari"—there is no Rothschild who was on familiar terms with the sovereign—but Baron von Kohn, a resident of Dessau, who, having had an opportunity in the critical year of 1848 of rendering a great service to him, had since become his Court banker.

DR. G. KRUEGER.
Berlin.

ST. BARNABAS'S DAY, 11 JUNE (9th S. vii. 445).—The old saying,

Barnaby bright, Barnaby bright,
The longest day and the shortest night,

must have been written at any rate prior to 1752, when the Old Style was changed for the New and an alteration of several days made in the calendar. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

THE LETTERS OF JUNIUS (9th S. viii. 41).—Is it possible that Dr. Routh for once forgot to "verify his quotations"? The Dean of Norwich from 1765 to 1790 was Dr. Philip Lloyd, according to Le Neve's 'Fasti' (ed. Hardy, ii. 477). I do not find any further information as to "a Mr. York, in the Foreign Office," in the 'Dict. Nat. Biog.,' but the clue is worth following up. C. E. D.

[Our correspondent is right and Dr. Routh is wrong: Dr. Parr's candidate for Junius was Charles Lloyd, brother to the Dean above mentioned and private secretary to Grenville. See Parr's Works, ed. Johnston (1828), vol. vii. p. 677.]

GLADSTONE VOLUME (9th S. vii. 488; viii. 21).—Whilst agreeing with Mr. J. B. MCGOVERN in his general estimate of the article that appeared in the *Daily Telegraph* of 5 January, 1898, I cannot think he has employed the right epithet in calling it "lengthy." It was long, but not lengthy, and when I read it I wished it had been as long again. The reasons for letting this composition "lie in unworthy oblivion" are probably comprised in the one word "Copyright" which heads the article. A note records the fact that it was also "copyright in the United States and Canada by the *Youth's Companion*," in which publication I believe it simultaneously appeared. It is to be regretted that the owners of the

English copyright have not permitted its republication in this country in a suitable form.

Mr. Gladstone mentioned in this article the small volume of verse, printed in 1830, of which he still possessed a copy presented to him by the author. Of this rare volume only five or six copies seem to be in existence. He referred particularly to a poem standing as No. 1 of 'Meditative Fragments,*' and addressed to "My bosom friend." Mr. Gladstone added that while no name was given, internal evidence admitted of an identification beyond all reasonable doubt, and he quoted the lines:—

Like a bright, singular dream

Is parted from me, the strong sense of love

Which, as one indivisible glory, lay

On both our souls, and dwelt in us, so far

As we did dwell in it.

This friend was with Hallam during the latter's visit to Italy in 1827-8, for he says:—

Thine eyes look cheerful, even as when we stood

By Arno, talking of the maid we loved.

Who was he? Mr. Gladstone described him as a person

"possessed of intellectual powers above the vulgar strain, yet by no means remarkable; and endowed with a capacity of tenacious, loyal, and warm-hearted friendship such as is rarely met with."

I may conclude by venturing the opinion that Mr. Gladstone was the author of the brief but eloquent "appreciation" of Arthur Hallam which was printed towards the end of the preface of Mr. Hallam's edition of his son's 'Remains.' W. F. PRIDEAUX.

These addresses were published by the *Youth's Companion* of Boston in its issue of 6 Jan., 1898. They were afterwards issued as one of its "Companion Classics" by the Perry Mason Publishing Company, of Boston.

N. W. J. HAYDON.

Brookline, Mass.

AMERICAN SLANG (9th S. viii. 43).—As bearing upon the point noticed at this reference, a "bunt," according to an authority cited by the 'H.E.D.,' means "a push with a knock in it, or a knock with a push in it"; and a "bunt ahead" would mean a "push ahead." The 'E.D.D.' gives meanings peculiar to dialect usage, but it does not give all the meanings. The weaver is mentioned in connexion with the word, but the reeler is omitted. When a cotton-yarn reeler delivers in her work she is said to "bunt." In the cases both of the cloth made by the weavers and the knots or skeins made by the reelers the work is de-

* Misprinted in the *Daily Telegraph* 'Meditation Fragments.'

livered in the form of bundles. The expression, however, in the case of the cloth is applied to that which used to be made on the handlooms at home, and does not apply to that now made in the weaving sheds. With regard to the yarn, each knot also is in the form of a bundle, and one may surmise that the reeler makes the bundles of yarn in a similar sense to that in which she "bunts" or coils her hair at the back of her head. Also the man who carries the knots forward to the next stage of manipulation is said to "bunt for t' reelers." For the different meanings cf. also *butt*, *bunch*, and *bounce*.

ARTHUR MAYALL.

"Bunt"=to butt can hardly be considered slang; the 'H.E.D.' takes note of it, and it is still in familiar use, at any rate here in Warwickshire.

BENJ. WALKER.

Gravelly Hill, Erdington.

THE NATIONAL FLAG (9th S. v. 414, 440, 457, 478; Supplement, 30 June, 1900; vi. 17, 31, 351, 451, 519; vii. 193; viii. 67).—I do not know why Mr. ROWE should apply so strong an expression as "very glaring error" to a perfectly simple matter, but perhaps the extreme heat is to blame.

I am quite unable to see where my "very glaring error" comes in. If Mr. ROWE will (1) draw two saltires of equal width, one white, the other white surcharged with St. Patrick's red cross, (2) then halve them throughout, and (3) rearrange half the halves of the one with the opposite pieces of the other, he will surely find himself looking on the saltires of St. Andrew and St. Patrick "dimidiated per saltire." I think he will also see on consideration that the expression "per saltire" renders unnecessary the addition of "quarterly" or any other word.

Is not Mr. ROWE committing the "very glaring error" of mistaking dimidiation for ordinary division per pale, per bend, &c.?

W. H. ST. JOHN HOPE.

Some of your readers may like to know that Mr. Barlow Cumberland, the chairman of the Marine Section of the Board of Trade, Toronto, has just published a second edition of his 'History of the Union Jack: How it Grew and what it Is' (8vo, pp. i-xii, 13-324). The preface is dated 1 October, 1900. The title-page, sad to say, is dateless. There is much interesting information as to the vicissitudes of the "Jack" in the North American colonies.

Q. V.

"HILL ME UP" (9th S. iii. 285, 435, 496; iv. 234).—"Hilling" and "happing," that now in different localities mean the whole of the upper

bedclothes, must have stood in the sixteenth century for that article only which was usually uppermost. In 1509 Dame Alice Soothill, of Dewsbury, left to a daughter-in-law her "best feder bed, a pair of my best shets, a pair of my best blankets, 3 of my best pillows, 2 of my best coverlets, a hyllyng of a bed of white and blue," &c.; also to a daughter "an hillyng of a bede, light greene and sade" ('Records of Batley'). These must have been the smart things with which a best bed would be covered.

"Happing," so often mentioned in such wills and inventories as those printed by the Surtees Society, means the outermost article; it seems to be home made, perhaps netted or fancy worked—not a "covering," nor a "coverlet," nor a "quilt." In 1559 Francys Wandysforde left "one hapen and coverlate." In 1570 Gerard Salveyn left "ij happings, iij cov'lets," &c.; and Gawyne Swinburne left "14 cou'lets" worth 34s. 4d. and twelve "happings" worth 20s., the coverlets being valued at about 2s. 6d. each, and the "happings" at only 1s. 8d. These are sometimes worth 2s., but often only a few pence. In 1574 John Cornefurth left "vij happings and a coverlet, x^s." When a single bed is in question there is commonly one coverlet and one "happing," rarely a "twylt," which might be worth 4s., and was probably wadded for winter use.

In 1570 William Dagg, of Gateshead, left "9 pounds of happin yarne" (probably for knitting or netting), worth 3s. Robert Richardson, of Durham, left "one thrummed happen," which might be simply knitted or might be adorned with the "thrums" that had their name from the tufted ends of a weaver's warp beyond the line to which the shuttle could work; also "a list happing," evidently a home-made article. In Holderness I once heard a child, that in a full house had to share his bed with two others, mystified with the information that he would sleep "in the cold middle where there is neither room nor happing." THOS. BLASHILL.

GUN REPORTS (9th S. vii. 207, 258, 493).—The following is taken from 'The Pytchley Hunt, Past and Present,' by the late H. O. Nethercote, Esq. (1888), p. 9:—

"A.....remarkable instance of the far-reaching power of sound is given in the interesting Diary, written in Latin in the seventeenth century (admirably translated by the Rev. Robert Isham), of Mr. Thomas Isham of Lamport Hall. It is there stated that during the naval engagement between the English and French combined fleets on the one hand and the Dutch on the other, in 1672, the report of the guns was distinctly heard at Brixworth [Northamptonshire]. It was in this action that

Lord Sandwich, the admiral, was blown up in his ship with eight hundred of his men, though the Dutch were defeated and were pursued to the coast of Holland by the English fleet. If this story be correct—and some may be tempted to say ‘Credat Judeus’—the voice of the cannon must have travelled a distance of over 120 miles, Southwold [where the battle took place] being at the mouth of the Blythe, twenty-eight miles north-east of Ipswich. In 1827, during the battle of Navarino, Mr. John Vere Isham, then quartered at Corfu, distinctly heard the firing at a distance of at least 200 miles; and on the naval reception of the Sultan by the Queen at Portsmouth, the sound of guns discharged on the Welsh coast was plainly distinguished at Portsmouth.”

JOHN T. PAGE.

ALUM (9th S. viii. 45).—Alum stone is said to have been found at Tolfa by John di Castro about A.D. 1460. After John di Castro's discovery the manufacture and sale were carried on for a considerable period by the Holy See, importation from Turkey and elsewhere being prohibited by Pius II. and several of his successors. Christians who did not purchase direct from Rome were threatened with excommunication, and the same procedure was adopted against those engaged in the manufacture of alum outside the Pope's temporal jurisdiction, in order to compel them to close their works. At the same time great care seems to have been taken to prevent foreigners from acquiring a knowledge of the process of boiling alum.

This monopoly caused such an injury to trade, owing to the high prices charged, that the Council of Inquiry held at Bruges in 1504 by Philip the Fair opened up negotiations with the intention of obtaining supplies from Turkey (from which country alum had been obtained in large quantities previous to 1460); but Julius II., who then occupied the Pontifical chair, threatened the Council with excommunication, consequently the negotiations fell through.

For a full description of the means taken to obtain and preserve this monopoly, see Beckmann's ‘History of Inventions,’ vol. i. (London, H. G. Bohn, 1846).

ALBERT GOUGH.

Glandore Gardens, Antrim Road, Belfast.

THE SURNAME KEMP (9th S. vii. 427).—The Latin *campus* has passed with its original meaning of “field” into French (as *champ*), as well as into Old English, Frisian, and Low German. Here it formerly denoted an enclosed piece of land not belonging to the community, but to a single owner, but in Westphalia at least it signifies nowadays simply a field. “Hei is op en Kamp” = he is working in his field. There are still place-

names extant formed with *camp*, *Kamp*, also with change into High German—*Kampf(en)*, *Kämpf(en)*, e.g., Heidekamp in Holstein, the town of Kampen in Holland; but especially numerous are the Westphalian surnames compounded with it, so much so that such a name gives you a clue as to the origin of the family. Such are Kamp, Kämp, Kemp, Kempf, Te Kampe (comp. the English Atte Camp), Kampe, Von dem Kampe, Van Kampen, latinized à Kempis (Thomas à Kempis); from what grows on it, Has(s)elkamp, Berken-, Wede-, Distel- kamp; from animals, Hasen-, Kreien-, Uhlen- kamp; from what is built thereon or connected with it, Brüggen-, Kotten-, Mühlen-, Pohl-, Wasser- kamp; from size and situation, Hof-, Ho-, Korten-, Langen-, Ost-, West- kamp. Derivatives are Kämper, Kemper, i.e., one who lives in a “Kamp”; there are Holt-, Lehm-, Roggen-, Kies-, Strot- (=strasse), Süd- kemper. Compounds with Kamp are Kampmann, Kamp(f)-meyer, Kammeyer, Kampf- müller, -schulte, -wirt, -franz. These and the forms “De Campo,” “De Campis,” “Atte Camp,” abundantly show that the surname under consideration has reference to the place of abode only, not to the other meaning of “campus,” as the place where battles and fights took place (see Albert Heintze, ‘Die deutschen Familien-Namen,’ &c., Halle a. S., 1882).

DR. G. KRUEGER.

Berlin.

THE PARSON'S NOSE (8th S. x. 496; xi. 33, 92; xii. 58).—Remembering the query about the above term, it occurred to me that the following verse of a comic song which was lately brought to my notice might prove of interest to your readers:—

They all had a 'tater
Out of my dish for luck;
They upset all my gravy,
Somebody collared the duck,
And back the pudding they threw at me
And ruined my Sunday clothes,
And all they left was a lump of the dish
And a bit of the parson's nose.

CHAS. A. BERNAU.

Selwood, Churchfields, Weybridge.

QUOTATIONS (9th S. vi. 489; vii. 74, 170, 497).—‘Classical and Foreign Quotations’ attributes “Les amis, ces parents que l'on se fait soi-même,” to Emile Deschamps. The authorship is, however, considered doubtful. Two other quotations containing similar ideas are also given. “Un livre est un ami qui ne trompe jamais” is attributed in ‘The New Dictionary of Foreign Phrases,’ published last year, to Guilbert de Pixérécourt. ‘Classical and Foreign Quotations’

says of it, "a line that Pixérécourt had stamped on each volume in his library." Possibly the inquirer's attribution to Desbarreaux Bernard refers to an earlier date. "Veuve d'un peuple-roi, mais reine encore du monde," is attributed by the first-mentioned authority to Gilbert [*sic*]. A dictionary of quotations with exact references in every case is one of the publications that students await.

ARTHUR MAYALL.

LOTUS FLOWERS AND LOTAHs (9th S. vii. 346, 472).—In Kipling's story of 'The Daughter of the Regiment,' Mulvaney tells how, when the men were stricken with cholera, "Ould Pummeloe"

"turns up her sleeves and steps out for a well behind the rest-camp—little Jhansi trotting behind wid' a lotah an' string, an' the other women followin' like lambs, wid' horse-buckets an' cookin'-pots."

In Mr. J. L. Kipling's illustration little Jhansi leans against the well where her mother is drawing water, and holds by a string a tiny globular, narrow-necked pot, similar in shape to the larger one upon the ground beside her. The familiarity of author and illustrator with East Indian matters makes this authoritative. It agrees also with the 'Century Dictionary's' definition of "lotah" as "a globular or melon-shaped pot, usually of polished brass, used in the East Indies for drawing water, drinking, and ablutions," and also with its illustrative quotation from J. W. Palmer's 'The New and the Old,' to the effect that a "dismayed sirdar found the head of a fourth [kitten] jammed in the neck of his sacred lotah," used for "his pious ablutions."

M. C. L.

New York.

LORD DONORE (9th S. viii. 64).—Sir Henry Docwra was created Lord Docwra of Coolmore in 1620, and in a list of Irish peers given in Beatson's 'Political Index' for 1786 his name appears next to that of Lord Caulfield, Baron Charlemont (1620), and above the names of Viscount Valentia (1621), Lord Blayney (1621), and Lord Aungier (1621). Is it not possible that "Donore" should have been written "Docwra" in the list mentioned by SIGMA TAU?

In the sixth edition of Sir John Temple's 'Irish Rebellion,' published in 1724, there is a list of the king's army in Ireland in 1641, before the rebellion began. Lord Docwra commanded one of the foot companies, which consisted of six officers, viz., captain, lieutenant, ensign, "chyrurgeon," sergeant, and drum, and forty-four soldiers. The title was evidently extinct before the year 1682, as it is not mentioned in my copy of Sir William

Dugdale's 'Catalogue of Irish Nobility' (second edition, 1682).

HERBERT SOUTHAM.

Shrewsbury.

Taking into consideration that the next creation to that of the "Lord Caulfield" among the Irish baronies was the barony of Dockwra of Culmore, created in May, 1621, and ranking before Aungier, Blayney, and Esmond, it seems probable that "Donore" is meant for *Culmore*, which barony would otherwise be omitted in the list of the 1634 barons. On the death of Theodore, second Baron Dockwra of Culmore (I.), 19 April, 1650, the title became extinct. G. E. C.

RAWLINS-WHITE (9th S. vii. 428, 513).—I am obliged to Mr. J. H. MATTHEWS for his information about Rawlins-White, but confess to a feeling of disappointment at his humble origin, for I had hoped he might have been at least a "fisher of men," mayhap a bishop, little dreaming that a poor Welsh fisherman could excite the malice of Queen Mary. When was the name of White dropped by his descendants?

F. RAWLINS.

"GODLING" (9th S. vii. 506).—A very much earlier instance of the use of this word than 1826 may be found. In the under-mentioned dictionaries it is described as meaning "a little divinity, a diminutive god"; John Ash, D.D., 1775; Samuel Johnson, 1814; also of a more recent date James Knowles, 1855, and Annandale in the 'Imperial Dictionary,' 1882.

Dryden (1631-1700) wrote:—

We puny *godlings* of inferior race

Whose humble statues are content with brass.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"GENTLIER" (9th S. vii. 468).—MR. HUTCHINSON asks whether there is any precedent for the use of the form *gentlier* as a comparative adverb. Shakspeare uses *freelier*; and the passage in which he so uses it, in 'Coriolanus,' I. iii., is quoted by Johnson in his dictionary without comment. So it seems clear that Johnson did not think the word wrong. The couplet of Tennyson that is quoted by MR. HUTCHINSON contains a very pretty thought; but, though not wanting in euphony, it does not seem to me remarkably euphonious.

E. YARDLEY.

"GRAND TOUR" (9th S. vii. 509).—If MR. WHALE has an English instance of the phrase "Grand Tour" in 1692, Dr. Murray will doubtless be glad to have it for the 'Supplement' to the 'H.E.D.' to the fourth volume

of which work MR. WHALE may be referred for a use of the phrase, as French, earlier than the date he names. Is it worth while noting, for the same 'Supplement,' that in 1856 a book was published entitled 'Gleanings after "Grand Tour"-ists,' by R. ?

O. O. H.

An earlier reference to the "Grand Tour" may be found in the preface to Richard Lassels's 'Voyage of Italy, 1670, where he says :—

"No man understands Livy and Cæsar, Guiccardin and Montluc, like him who hath made exactly the Grand Tour of France and the Giro of Italy."

J. F. FRY.

RURAL DEANERIES (9th S. viii. 64).—MR. HUSSEY appears to have overlooked the previous communications to 'N. & Q.' on this matter. In 2nd S. ii. 89 he will find a somewhat similar question, and a reply at p. 120, stating that a report was issued by the Commissioners appointed to inquire into the Ecclesiastical Revenues of England and Wales, which was presented to both Houses of Parliament on 16 June, 1835. References to other works bearing on the subject in 5th S. i. 269, 392, give much valuable information, and iii. 44, 94, the arms of the deaneries.

EVERARD HOME COLEMAN.

71, Brecknock Road.

'THE SYNAGOGUE' (9th S. viii. 44).—MR. D. SMITH may be interested to know that there is an illustrated article on Christopher Harvey, vicar of Clifton-on-Dunsmore, Warwickshire, author of 'The Synagogue,' in the *Rugby Magazine* for January. In 'The Complete Angler' (ch. v.) Walton alludes to Harvey as "a reverend and learned Divine" and as "a friend of mine," and quotes one of his poems, to which he appends the author's name. In all subsequent editions of 'The Synagogue' Harvey's name appears on the title-page. It is to be regretted that no memorial stone marks Harvey's grave at Clifton. According to the register he was buried there on 4 April, 1663.

JOHN T. PAGE.

West Haddon, Northamptonshire.

Miscellaneous.

NOTES ON BOOKS, &c.

An English Commentary on Dante's Divine Comedy.
By the Rev. H. F. Tozer, M.A. (Oxford, Clarendon Press.)

If no royal road to the knowledge of Dante is provided the English scholar, it is not for want of effort on the part of critics. Apart from the voluminous commentaries of Lombardi, Landino,

Figino, Velutello, and others of the ancients, in whose editions "a neat rivulet of text" meanders "through a meadow of" explanation, modern writers—English, Italian, and German—have rendered important service in supplying a trustworthy text and helpful illustration. Oxford scholars have been exemplarily diligent in the matter of textual criticism, and the writings of Dr. E. Moore and the 'Dictionary' of Mr. Paget Toynbee have received merited recognition at our hands. The publication by the Clarendon Press in a convenient volume of all the works of Dante was a boon to scholarship, and its appearance has greatly facilitated the task Mr. Tozer has accomplished. The work, as we have proven, is eminently helpful. An "argument" is prefixed to each canto, and a prefatory note to each of the three main divisions and to other portions of the work; the significance of difficult words is explained from the poet's own works, and much pains have been spent on investigating the authorities on whom Dante, who had no Greek, relied. This is a specially important feature, since writers such as Orosius—to whom Dante, in common with mediæval thinkers, turned—have now lost all authority. The commentary is the same size as the edition of 'Tutte le Opere,' and the two volumes will stand side by side on the shelves of all lovers of Dante. Where passages offering some difficulty are reached Mr. Tozer is generally in accord with Mr. Toynbee and Dr. Moore. This is but natural, the three men working in close association. An example of how closely they agree is furnished in a note on 'Inferno,' xxviii. l. 135, on "Re giovane," which reading is adopted instead of "Re Giovanni," in favour of which MS. authority is very strong.

The Cathedral Church of Ely. By the Rev. W. D. Sweeting, M.A.—*The Cathedral Church of Bristol.* By H. J. L. Massé, M.A.—*The Abbey Churches of Bath and Malmesbury and the Church of Saint Lawrence, Bradford-on-Avon.* By the Rev. T. Perkins, M.A. (Bell & Sons.)

To Bell's admirable "Cathedral Series" and the supplementary series of "Great Churches" three important additions have been made. First and most important is Mr. Sweeting's excellent account of Ely, which contests with Wells and Lichfield supremacy in loveliness, and is held by its latest historian to be, in regard to situation, surpassed "only, if at all, in England by Durham and Lincoln." Ely can be quite well seen, Mr. Sweeting tells us, from the tower of Peterborough, which as the crow flies is about thirty-five miles distant. It can, however, be best seen close at hand; and a glorious and an inspiring object when thus seen it is. The view from the south, which supplies the frontispiece, is exquisite, and both the octagon and the lady chapel may rank as dreams. Scarcely less impressive is the view from the east of the choir. Mr. Sweeting's historical account of the church, the monastery, and the see is excellent in all respects.

An impression of massiveness is conveyed by Bristol Cathedral, the exterior appearance of which, however, does not assign it a prominent place among English cathedrals. Much of the edifice is new. Mr. Massé, who is also responsible for the account of Gloucester Cathedral, furnishes a full description of the edifice and its history. Two of the bells in the tower are of pre-Restoration date

third bell bears the motto "Clara vocor, et clarior ero."

It is claimed for the Bath Abbey Church that it is the last complete ecclesiastical building erected before the dissolution of the monasteries. It is accordingly treated by Mr. Perkins as the last expression of Gothic, then "rapidly approaching the hour of its death." In its favour it is also advanced that the fine west front is "a genuine termination of the building behind it, not a mere screen for the display of statuary." Of the Abbey Church of Malmesbury but a fragment remains. Its towers and transepts have disappeared, and it is ruinous at both ends. Its superb south porch constitutes its chief glory, and, though now crumbling rapidly away, repays a visit to the place. The Church of St. Lawrence at Bradford-on-Avon is the earliest complete church of which we have documentary evidence fixing its dates within the limits of a few years.

The Complete Works of C. S. Calverley. With a Biographical Notice by Sir Walter J. Sendall, G.C.M.G. (Bell & Sons.)

A COMPLETE edition of the works of Calverley can scarcely be said to supply a popular want, but it is sure of a welcome. Calverley's fame is almost confined to academic circles, and his writings may never reach the masses. They will never even be so well known as the 'Bon Gaultier' of Aytoun and Martin, and will not approach the popularity of the 'Ingoldsby Legends.' To educated men, however, Calverley makes irresistible appeal, and such constitute a world large enough to dispose of successive editions of the work. His muse is not strong on the wing, and there is no poem in the present volume equalling in mock intensity Aytoun's 'Dirge of the Drinker.' His poems have, however, grace and delicacy as well as humour and lightness of touch, and they will always delight the man of taste. We remember to have heard 'Gemini and Virgo' recited by Sir Henry Irving, and are never likely to forget either poem or recitation. Many of the translations are admirable. We know no translation from Horace quite so good as that of the 'Ode to Lyce,' Book IV. Ode 13. The renderings from English into Latin are beyond praise. It is too late now to attempt a fresh eulogy of Calverley, and Sir Walter Sendall's biographical notice is adequate. The volume contains also a capital portrait.

Index Bibliographique. Par Pierre Dauze. (Paris, Répertoire des Ventes Publiques Cataloguées.)

THE new volume of the excellent 'Index Bibliographique' of M. Dauze covers the period from 1 October, 1897, to 30 September, 1898. It will thus be seen that some headway has yet to be made before the author and editor comes up to date. It represents an immense labour for one man to execute the work, which occupies between nine hundred and a thousand pages, chronicling the sale of nearly thirty thousand items. A table of statistics that would enable us to compare the sales in Paris with those in London recorded in 'Book-Prices Current' would be of interest. This we are, of course, unable personally to supply. To the merits of the work we have borne frequent testimony. It is practically indispensable to the collector, the book-buyer, and the bookseller. The only fault we can find with it cannot easily be remedied. It is so heavy and cumbersome that it is very apt in use to

become torn. At the same time, useful as it is, it is scarcely the book to put in a good binding. If it could be issued in a stiff and strong canvas cover, at an enhanced price, it would be welcome, and would then be one of the works most frequently taken off the shelves for the purpose of consultation. The price of the lots is much less than in sales in England. We have come upon several lots sold for 2 fr. each. We hope that the publication will be continued, and that it will in time get more nearly up to date.

The Prose Works of Jonathan Swift. Edited by Temple Scott.—Vol. V. *Historical and Political Tracts.* (Bell & Sons.)

THE fifth volume of Swift's works, now added to "Bohn's Standard Library," comprises twenty-two tracts, beginning with the very trenchant 'Short Character of Thomas, Earl of Wharton.' Though constituting an indispensable portion of Swift's literary baggage, and thoroughly characteristic of the author, these things commend themselves rather to the student of history and politics than to the general reader. They are, however, all worth study for the sake of the style, and are necessary to a comprehension of Swift's personality. Mr. Temple Scott's introductions and notes are excellent in all respects, and this edition of Swift is likely to be one most acceptable to scholars.

Problems and Exercises in English History Book B, 1399-1603, by J. S. Lindsey (Cambridge, Heffer & Sons), is a mere cram-book, so we cannot notice it at length; but it is well suited for its purpose. The hints at the beginning for candidates are good.

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 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. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

W. H. B.—H.—We must really ask you to add the references to your replies, as the rules direct.

CORRIGENDA.—P. 92, col. 1, l. 8 from bottom, for "Colombo" read *Colombia*; col. 2, l. 10, for "Garapalta" read *Garapata*.

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 10, 1901.

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Notices to Correspondents.

Notes.

KING ALFRED "THE TRUTH-TELLER."

It seems to be Tennyson in his 'Ode on the Death of the Duke of Wellington' who has made "the Truth-teller" so well known as an epithet of King Alfred; and it seems equally certain that Tennyson derived that epithet from 'The History of the Anglo-Saxons,' by Sharon Turner. This work had considerable vogue in the first half of the last century. It was first published in 1799-1805, and ran through several editions. The sixth, dated 1836, now lies before me.

At the end of chap. v. bk. v. vol. ii., Sharon Turner writes:—

"We will close our account of Alfred's moral character by one remarkable trait. An author who lived at the period of the Norman Conquest, in mentioning some of the preceding kings with short appropriate epithets, names Alfred with the simple but expressive addition of 'the truth-teller,' as if it had been his traditional character."

And in a note he refers to 'Hermanni Miracula Edmundi,' written about 1070 (Cotton MS. Tiberius, bk. ii.), which contains the phrase "Elueredi Veridici."

Turner's suggestion that the character was traditional is confirmed by the fact that that same adjective *veridicus* is applied to the

king in the 'Annales Asserii'—the Chronicle falsely assigned to Asser. I quote from Wise's edition of Asser, 1722, p. 72, at the end of the 'De Rebus Gestis Ælfredi,' where he informs us "Clausula hæc verbatim propemodum ex Pseudo-Asserii Annalibus transfertur pag. 172, 173," the "Clausula" being as follows:—

"Anno Domini 900, Ælfredus veridicus, vir in bello per omnia strenuissimus, rex Occidentalium Saxonum nobilissimus, prudens vero et religiosus atque sapientissimus, hoc anno, postquam regnasset viginti et novem annis et dimidio super totam Angliam præter illas partes quæ subditæ erant Dacis, cum magno suorum dolore viam universitatis adiit, die septimo Kalend. Novemb. anno regni sui vigesimo nono et dimidio, anno vero ætatis suæ quinquagesimo primo, indictione quarta. Qui apud Wintoniam Civitatem regalem decenter et regali honore est sepultus in ecclesia Sancti Petri, Apostolorum principis. Mausoleum quoque ipsius constat factum de marmore porphyrio pretiosissimo."

And then Wise proceeds to cite Henry of Huntingdon's well-known lines beginning

Nobilitas innata tibi probitatis honorem,
Armipotens Ælfrede, dedit, probitasque laborem
Perpetuumque labor nomen, &c.,

in which, by the way, *probitas* does not mean veracity, as one translator would have it mean, rendering the first two verses in this wise:—

Thine own greatness inborn, O Alfred mighty in battle,
Made thee a teller of truth and truth-telling made thee a doer.

Probitas is certainly rightly glossed by T. Arnold in his edition of Henry of Huntingdon as answering to the French *prouesse*. So Maigne D'Arnis gives as equivalents "generositas, animi magnitudo, præclarum facinus, factum. *prouesse*," and for *probus* he gives "miles animo valens *preux*, brave." What is meant is shown clearly enough by Geoffrey of Monmouth's use of the word. Geoffrey, dedicating his famous work to Robert, Duke of Gloucester, speaks of him as one "quem innata probitas in militia militibus præfecit," i.e., "whom his military genius has placed in command," literally "whom his inborn valorousness or prowess in warfare has placed at the head of troops." Similarly, when Alfred is described by Matthew of Westminster, anno 868, as "juvenis admirandæ probitatis," what is praised is his vigorous soldiiership.

Wise quotes from the pseudo-Asser a second passage in which the epithet of "truth-teller" occurs (see his 'Præfatio,' p. xxix): "Quod a domino meo Alfredo Anglo-Saxonum rege *veridico* etiam sæpe mihi referente audiui."

Thus there are at least three instances in

writings certainly of not later date than the twelfth century in which King Alfred is styled *veridicus*. Have any more been noted?

JOHN W. HALES.

RARE SCOTTISH POETICAL TRACT.

THERE has recently come into my possession a poetical tract, which, if it be not absolutely unique, is of the greatest rarity. It is not mentioned by Mr. J. P. Edmonds in his 'Aberdeen Printers,' 1886, as one of the issues of Edward Raban's press; nor, after diligent inquiry, can I trace the existence of any other copy than the one now before me. I quote the title-page exactly as it stands:—

The
Converts-Cordial:
or
The Penitents Pass-tyme.
Containing
Varietie of Spirituall Meditations;
Serving for the Soules Solace.
By M. D. Lynd:
[Floral ornament.]
Aberdene,
Imprinted by Edward Raban,
Laird of Letters;
And are to bee sold at his Shop,
in th' end of the Broad-gate, 1644.

It will be observed from this title-page that Raban quaintly designates himself "Laird of Letters." In this same year and the year following two other books were issued from his press, each bearing the same fanciful designation. These are all the known instances, as far as I can make out, of his having done so.

I have no hesitation whatever in assigning the authorship of 'The Converts Cordial' to Mr. David Lyndesay, minister of the parish of Belhelvie, Aberdeenshire. We know that he was the author of a work printed by Raban in 1642, and as no copy is now known to exist, the following entry is "a conjectural restoration of the title-page" from particulars preserved by John Spalding in his 'Memorials' ('Aberdeen Printers,' 1886, p. 72):—

"1642. Lyndsay David. Scotlandis Halleluiah, by Mr. David Lyndsay, Persone of Balhelvie. Aberdene, Printed by Edward Raban, 1642."

From its title there can be no doubt that this last production was in verse; but Lyndesay's 'A Dolorous Expression' and 'An Eclog,' which he contributed to 'Funerals of a Right Reverend Father in God, Patrick Forbes, of Corse, Bishop of Aberdene,' printed by Raban in 1635, will be found in the republication of that work by the Spottiswoode Society in 1845 (pp. 11-17). The following brief reference to Lyndesay is taken from Maidment's

'Catalogues of Scottish Writers' (1833, p. 124):—

"Mr. David Lindesay, parson of Bohelvie, in the province of Finnmartine. He was a pious and zealous preacher. He wrote severall Poems. He was of the antient noble familie of the Lindesays of —."

Lyndesay died on 23 November, 1667, aged about eighty-four years.

On the verso of the title-page reproduced above there is an address in prose "To the Christianly disposed Reader," subscribed simply D. L.; and from the opening paragraph it would appear that there was an earlier impression of what the author is pleased to call "this little Treatise":—

"This little Treatise did (not long ago) adventure the worlds Theater, vnder the Patrocinie of a then militant; but now triumphant Ladie. And it beeing much worn out of Press, hath showed it self now the second tyme, with enlargement; and that vnder the shelter of the present matrimonial consort, and comfort of my Noble Patron, I. E. K. [John, Earl of Kinghorn]."

On the page immediately following this address there is a metrical dedication, which I shall quote in full. The "Lady Elizabeth, Now Countes of Kingorn," was Lady Elizabeth Maule, only daughter of Patrick, first Earl of Panmure. She married John, second Earl of Kinghorn (the title was afterwards merged in that of Strathmore), as his second wife. The earl died in 1647, on 30 July, 1650, "Lady Elizabeth" married again; her second husband was George, Earl of Linlithgow. She died at Castle Huntly in 1659, and had the uncommon experience of being mother to no fewer than three earls—Strathmore, Linlithgow, and Callendar:—

To
Vertues Paragon,
the
Truelie-Noble Lady,
The Lady Elizabeth,
Now Countes of Kingorn.

When thyne endowments admirable rare,
Were first divulgate, by celebrious fame;
I stood amazed, with a doubting ear:
Till I should take some notice of the same.
Then (Saba-lyke) when I approach'd to thee,
I found thy worth, exceed fames herauldrie.

I saw thy statelie port, voyd of disdayn:
I heard thy words, both ponderous and sage.
I saw the Symptoms, of thy prudent brayn,
Rare for a woman, wondrous for thyne age.
Besyde all those (which beautifies the rest,)
Grace hath a shryne, within thy sacred brest.

Go on (graue Ladie) treade the wayes of Grace;
Harbour the Vertues, Morall, and Divine:
Bee Hymens glorie, dignifie thy Race,
And to true Honour, let thy heart encline.
So shalt thou bee, for Vertue, and Renown;
Thy Makers Darling, and thy Husbands Crown.

I haue (Madame) in Honour of your Worth,
Sent you this Poem, speaking Divine Songs;
First, daign to own it; Then conduct it forth,
And giue it shelter, from Sarcastick wrongs:
So shall my Muse (most Noble Patroness,
Remayn the Herauld of Your Worthiness.
To your La: service, duellie & truelie devoted,
M. Da: Lyndesay.

It may be noted that the prevailing sentiment of the tract throughout is of a religious character, oftentimes quaintly expressed, and the metrical form similar to what has just been quoted. One of the principal poems is entitled 'Of Mordecai, Cousin German, to Esther.' The following are two additional specimens of our author's muse:—

To MOMUS.

Envyous Carper, if this Work were thine;
(As it stands guarded, by this statelie Dame,
Thou shouldst commend it; But because it's myne,
With high disdayn, thou wilt maligne the same.
Spew out thy Malice, in thy furious fit;
My Shelter shall bee Antidote for it.

THE GODLIE MAN'S DESYRE.

I wish not Nestor's years, nor Galen's Health:
I famish not for Humane Dignitie:
I thirst not for Revenge; I craue no Wealth;
Nor Flesh-delighting Sensualitie.

I onlie wish, That God would look on mee,
Through Christ's deserving, with a smyling Eye.
One glance whereof shall breed my soull more
pleasure,

Than Croesus had of all his earthlie Treasure.

The tract consists of twelve leaves small quarto (A to F, two leaves to a signature, the last being blank), and considering the ephemeral form in which it must originally have been issued it is in excellent preservation.

A. S.

STORY OF THE MILLER OF SANS SOUCI: AN ORIENTAL ANALOGUE.

THERE is a well-known incident in the life of Frederick the Great which is often cited as an illustration alike of the independence of the subject and the justice of the king. Carlyle has told us how popular the incident of the Miller of Sans Souci became, especially in France, where it was made the subject of a poem by Andrieux, which found its way into the anthologies, and of a comedy by Dieulafoi. The Miller can be matched from Oriental history. Among the kings of Káshmira we read of Chandrapida, who reigned A.D. 684. We are told that he equally possessed power and forgiveness, and similar opposite qualifications. He was rich without the concomitant vices; he equally favoured all, and did nothing that frightened his people; and was so modest that he felt ashamed when any one praised him for his good works.

"When building the temple to Tribhuvanas-vámi the house of a tanner fell within the boundary marked for the temple; but that man would not give up his house, though compensation money was offered to him. At last the matter was reported to the king. The men in charge of the building, and not the tanner, were held guilty, and they were censured for want of forethought in having commenced the building without obtaining the consent of the tanner in the first instance. They were told either to reduce the plan of the temple, or to build it elsewhere, for he (the king) would not commit the sin of forcibly taking another's land. 'For it is our duty,' said he, 'to administer justice, and if we act unjustly who will act rightly?' At this time there arrived a man from the shoemaker, and was sent to the king by the ministers. This man said that the shoemaker wished to see the king, and if he was not held fit to enter the court, he requested that he might see the king when at leisure and out of his court. Accordingly on a subsequent day the king gave audience to the shoemaker when out of his court, and asked him if he was the obstacle in the execution of a pious object, namely, the erection of the temple, and added that if he thought his house beautiful, he might have another house still more beautiful, or a large sum of money. Then the shoemaker replied, 'Be not proud, O king, of your learning and experience, but listen to my words according to my judgment. I am meaner than a dog, and you are a great king of the line of Kakutstha. The courtiers will therefore be vexed to see us talking together. The body of the living is brittle, but is strengthened with pride and affection. As you love your body, which is adorned with the ornaments *kangkana*, *hára*, and *angala*, even so we love ours though unadorned. What this handsome palace is to you that is my hut to me, though through it the sun penetrates. This hut, like a mother, is the witness of my joys and sorrows from my birth, and I cannot bear to see it taken away to-day. The grief which a man feels when his house is taken away from him can only be known to the god who is ousted from heaven, or to a king who has lost his kingdom. Even after all this, if you come to my house and ask for it, then out of civility I shall give it up to thee.' The king went to the shoemaker's house and bought it. The good are not vain though possessed of wealth. The shoemaker clasped his hands together, and said that the condescension of the king and the pains he had taken for the performance of a just act were well befitting him; and as Virtue had tested Yudhishthira, so he had tested him. He then wished the king a prosperous and long life, doing such holy deeds and living admired by the pious."*

If we accept this testimony Chandrapida may take his place beside Frederick.

WILLIAM E. A. AXON.

Manchester.

RECORD VOYAGE ACROSS THE ATLANTIC.—As 'N. & Q.' is considered the repository for gathering together interesting records, and its pages contain controversies in connexion

* 'Kings of Káshmira,' being a translation of the Sanskrit work 'Rájataranginí of Kahlana Pandita,' by Joghesh Chunder Dutt (Calcutta, 1879), pp. 64, 65.

with Atlantic greyhounds, locomotive steam engines, and first steam ships to cross the Atlantic, the following account of the record voyage of an Atlantic "flyer," which appeared in the *Daily Telegraph*, dated Thursday, 18 July, may be given:—

"Yesterday the Hamburg-American line steamer Deutschland arrived at Plymouth, after having excelled all previous best performances, and again lowered the Atlantic record for the eastward passage. Her present voyage from New York has been accomplished in five days eleven hours five minutes, an average speed of 23.51 knots having been maintained. Sandy Hook was passed at 2.16 P.M. (7.16 P.M. Greenwich time) on the 11th inst., and by noon the next day 479 miles had been logged. The following twenty-four hours saw 557 miles covered, the greatest distance ever run in one day on the eastward voyage. On the 14th there was a fresh westerly wind, and the Deutschland ran 551 miles. In a light south-westerly wind 544 miles was done the next day, whilst on the 16th the log showed 550 miles. The remaining distance to Plymouth was 401 miles, making a total of 3,082 miles. The Deutschland, which brought 676 passengers, 765 bags of mails and specie, value \$20,195 dollars, has done the voyage from New York to Plymouth in five days seven hours thirty-eight minutes, but that was when running on the northern route, which is exactly a hundred miles shorter than the trip which ended yesterday. On that occasion, however, the average speed was 23.32 knots. This has several times been exceeded by the Deutschland, which on her last passage crossed the Atlantic at 23.38 knots."

H. J. B.

THE SMALLEST BOOK EVER PUBLISHED.—The publication of this curiosity of literature ought not to pass unnoticed in the pages of 'N. & Q.' It is a version of the 'Rubā'iyāt' of Omar Khayyām, consisting of the fourth FitzGerald edition, with an introduction specially written for it by Mr. Nathan Haskell Dole, editor of the Boston Variorum edition. It was issued by Mr. Charles Hardy Meigs, of Cleveland, Ohio, in a limited edition of fifty-seven copies, printed upon Japan paper and bound in paper boards. Each copy is numbered and signed by Mr. Meigs, and the plates from which it was printed have been destroyed. The volume consists of forty-eight pages, and the title-page reads:—

"Rubā'iyāt | of | Omar Khayyām | of Naishāpūr.
| Rendered into English Verse by | Edward Fitz-
Gerald. | With an Introduction by | Nathan Has-
kell Dole. | Cleveland, Ohio, U.S.A. | Charles Hardy
Meigs. | M.C.M."

On the back of the title is the usual copy-right notice, and "Printed by the Burrows Brothers Co. at the Imperial Press, Cleveland, Ohio, 1900," and opposite is the dedication, "To the Honorable John Hay, Poet and Statesman, Lover of Omar and beloved of

Omarians, this book is gratefully dedicated." Mr. Dole's "Foreword" occupies eight pages, after which comes the poem, without FitzGerald's introduction or notes. The dimensions of this volume are phenomenal. The bound volume measures $\frac{3}{8}$ in. high by $\frac{5}{16}$ in. broad; the pages measure $\frac{11}{32}$ in. by $\frac{9}{32}$ in. The full dimensions of the print, measured on a full page of the introduction, are $\frac{3}{16}$ in. by $\frac{3}{16}$ in. (square). The text has evidently been set up in type and photographed down on to a steel or copper plate, but it is difficult to imagine how the printing off was done. The book is quite legible under the microscope with a 1 in. or $1\frac{1}{2}$ in. objective and "A" eyepieces, the paper having taken the ink with great clearness, and it is seldom one has to go to the context to make out any individual word. There are, I understand, in existence seven copies of the original type-printed edition taken before reduction.

EDWARD HERON-ALLEN.

"VEIRIUM."—By writ dated at Kennington, 9 Oct., 1243, the guardians of the bishopric of Winchester received orders:—

"Quod in castro nostro Wintonie summitatem veirii de camera Rosamunde plumbo cooperiri faciatis."—*Rôles Gascons* (1885), No. 1092.

I do not find the word in Du Cange, nor in Mr. Trice Martin's small glossary.

O. O. H.

LEADEN ROOFS.—The enclosed cutting from the *Coventry Standard* of 5 July is interesting as showing the ages of leaden roofs. The great thickness of some of the lead formerly used may be noticed by the depth of the workmen's marks occasionally found on roofs, which would penetrate the sheets used in modern times:—

"In making preliminary arrangements for the restoration of the roof of Holy Trinity Church, Coventry, Mr. H. W. Chattaway, the architect, found several ancient inscriptions, which are interesting as denoting the age of the lead used on the roof. The following are the inscriptions: Arch-deacon's chapel.—'These two roofes were repayed in the year 1658. P., T. B.' North chancel aisle.—'This roof was repayed Anno Salvts, 1666. Thomas Bewle, plumber.' Marler's Chapel.—A similar inscription to above, but the plumber's name is here spelt 'Bewley.' South aisle.—'This roof was rebuilt Anno Domini 1728. Dr. Kimberley, vicar; Thomas Lowke, Wm. Bosworth, John Hill, Simon Villers, churchwardens; Thos. Bewley, plumber.'"

W. H. QUARRELL

A "WICKED" PRAYER BOOK.—There are several varieties of the 'Wicked Bible.' It may not be without interest to note a remarkable misprint in an edition of the Anglican Prayer Book. The issue, it should

be said, however, was not one sent forth by authority. Mr. E. Tunstall, of Manchester, has shown me his copy of

"The Book of Common Prayer and Administration of the Sacrament according to the use of the Church of England, with the Psalms of David, paraphras'd: together with the Lives of the Apostles, and an Account of the Original of the Fasts and Feasts of the Church, with several of the Rubricks occasionally explain'd. By William Nicholls, D.D. London: Printed for J. Holland, at the Bible and Ball, and W. Taylor, at the Ship, both in St. Paul's Church-yard. 1709. 8vo."

On p. 213 there is this passage:—

Minister.

VI. Thou shalt do Murder.

People. *Lord have Mercy upon us, and incline our Hearts to keep this Law.*

There is no table of *errata*—at all events in this copy—so that it must be supposed this murderous misprint passed undetected. This edition is not mentioned in the interesting account of Nicholls which appears in the 'Dictionary of National Biography.' The 'Paraphrase on the Psalms' is dated 1707. The Prayer Book is dedicated to the Marquess and Marchioness of Mount Harmer ("being bound by the Duty and Gratitude which I owe to my most Noble Lord, your Father"), and the Psalter to "Charles, Lord Halifax."

This edition of the Prayer Book may take its place among the curiosities of literature.

WILLIAM E. A. AXON.

Manchester.

[Another "Wicked" Prayer Book is described in 8th S. vii. 187. It is an octavo, printed in 1686 by Charles Bill, Henry Hills, and Thomas Newcomb. The Epistle for the Fourteenth Sunday after Trinity reads in some copies of this edition (not in all): "They who do such things shall inherit the kingdom of God," *not* being omitted. The edition of 1688 also omits the *not*.]

GREEN AN UNLUCKY COLOUR.—The other day I heard a well-educated Hull lady say she had only had three green dresses during her lifetime, and in each instance she had had to put them aside to wear mourning for those dear to her. Never again, she said, would she appear in green, which she linked so closely with death. WILLIAM ANDREWS.

Royal Institution, Hull.

[That the wearing of a green gown will be followed by a death in the family is related from Staines in 7th S. viii. 464. The symbolism of green is discussed at vol. x. pp. 141, 258 of the same Series.]

STONE STOCKS.—A local paper says that some stone stocks, affording accommodation for two offenders, which have lain buried for nearly a century in the centre of the colliery village of Little Lever, near Bolton, have just been unearthed. The account mentions

that culprits were attached thereto by wristlets and circlets, and the actual stocks—which the District Council have promised carefully to preserve—weigh nearly two tons.

HARRY HEMS.

Fair Park, Exeter.

EPITAPH ON MARY GOLD.—The following epitaph is from a well-executed, neat monument by a Puritan "unlettered" mason in Berrynarbor Church chancel, as yet unrestored. I think it quaint enough to be worth notice.

Marigold flower at each corner at top.

Dedicated

To the pretious memorie of
Mary y^e deare and only davgher of
George Westcott, Pastor of this
Church) and of Frances his wife, who
Leaving this vale of miserie for a mansion
In felicitie was neer entered Ianvar 31th
Anno Dñi 1648 ætat
suæ 70.

This Mary-gold, lo! here doth show,
Marie, worth Gold lies neer below,
Cut downe by death, the fair'st gilt flow'r
Flourish, and fade doth in an howr.
The Marygold in sun-shine spread,
(When cloudie) clos'd doth bow the head
This orient plant retains its guise,
With splendent Sol to set and rise:
Eun so, this virgin MARIE-ROSE
In life soon nipt, in death fresh grows;
With Christ, her light, she set in paine;
By Christ, her Lord shee'll rise again:
When she shall shine more bright by farr,
Then any twinkling radiant starre:
For bee assur'd, that by death's dart
Mary enjoyes the better part.

Anagr.	{ Maria Westcott	G. W.	P. P.
	{ Mors evicta tuta	F. W.	M.

"FAULT" IN TENNIS.—On 26 October, 1526, John Hacket wrote from Brussels to Wolsey:—

"For al that I can perceive in these partiis, yf it might happen that the Emperor could find the mennis wyt his honnour to make pece wyt France onenowen to us, they schould tink here that they schould have XLV and a *fault* at tennis game agens us."—Lett. and Pap. Hen. VIII., IV. ii. 1148.

The earliest instance in 'N.E.D.' is of 1599.

O. O. H.

"TURN."—The technical "variety stage" use of this word I do not find in the 'Century Dictionary.' Mr. R. P. Watson, in his 'Memoirs' (1899, p. 156), says a performer was "waiting for her 'turn' at the far side of the stage." It is, of course, quite apparent that the performer is waiting to go on to perform; but supposing instead he had said *extra turn*? These two words have also a technical meaning, which no doubt some one will be able to describe more accurately

held land at Malton in that county. A number of wills of the De Locktons of the fourteenth and fifteenth centuries are in the registry at York, and a Ralph de Loketon lived at Lockton in 1249. I should be glad of any information which would connect any of the above.

WM. LOCKTON.

Jesus College, Cambridge.

LANCASHIRE FAMILIES.—Any information respecting the under-mentioned families, not contained in the publications of the various archaeological and antiquarian societies of Lancashire, would be acceptable for inclusion in a series of parochial histories relating to the hundred of West Derby: North Meols parish—Coudray, Aughton, and Hesketh; Aughton parish—Walleys, or Walsh, of Walsh Hall; Litherland, of Poulton in Wallesley, co. Chester; Bradshagh, of Litherland; Starky of Aughton Hall; Atherton and Stanley of Moor Hall; Gerrard of Gerrard Hall; and Bickersteth, of Middlewood.

W. FARRER.

Martin House, Skipton.

"CULTIVATION."—The eleventh volume of the 'Encyclopædia Britannica' was issued in 1880, and since that time, unless I am grossly mistaken, the word "cultivation" has become obsolete in the precise sense that we to-day imply by the word "culture." At any rate, on reading Sir R. C. Jebb's article on Greece I seemed to feel a strong distaste for the word, as being somewhat inappropriate contextually, and shall be glad if those readers of 'N. & Q.' who possess the 'H.E.D.' will tell me whether my surmise is well or ill founded respecting the change in the application of these words. M. L. R. BRESLAR.

South Hackney.

[The portion of the 'H.E.D.' including *cultivation* was issued in 1893. The only quotation given in which *cultivation* is equivalent to *culture* is from Lecky in 1869.]

RELIQUARY AT ORVIETO.—Can any one refer me to an illustrated account of the famous reliquary at Orvieto Cathedral, in connexion with which in 1338 an incredulous priest, when consecrating the host at the Church of St. Christina at Bolsena, saw drops of blood issue from the wafer? References to details of this miracle (which led to the institution of Corpus Christi Day in the Roman calendar) will oblige. T. CANN HUGHES, M.A., F.S.A.

* Town Hall, Lancaster.

ALFRED JOHNSTON HOLLINGSWORTH.—What is known of this author? He is not in the 'D.N.B.' I remember, somewhat dimly, read-

ing of his death, perhaps twenty-five years ago, and that he was engaged to a lady who refused him when she knew he was illegitimate. The following, on 'Love and Time,' are the only extracts I have from his poems:

Ah! what can still in me this anxious fear,
This tedious longing after all so dear?
Ah! all so high—in musing, ever seen,
Yet far as though wide oceans roll'd between!
These fetters grieve; but hope and fear at strife—
This pining, yearning love wears out my life!

Lost gold is found: lost hours are lost for aye.
Let time, young man, be deem'd thy dearest store.
Life is an inn where thou wilt dwell a day,
Go soon the long old road, and come—no more.

RICHARD HEMMING.

Ardwick.

PORTRAITS OF OFFICERS.—Could you give me any information as to where I could get likenesses of old officers mentioned in the following list? W. means Waterloo.

Specially appointed Commissioners.

General Sir Charles Green, Bart., G.C.B., 1805.

General Sir H. Burrard, Bart., 1809.

Lieut.-General W. Wynyard, 1812.

Major-General John Brown, 1812.

General Sir R. Darling, G.C.H., 1813.

General Earl of Rosslyn, G.C.B., 1816.

General Sir John Macdonald, K.C.B., 1818.

General Sir A. Hope, G.C.B., 1819.

General Sir W. Clinton, G.C.B., 1826.

Lieut.-General Sir H. Taylor, G.C.B., G.C.H., 1831.

Lieut.-General Sir J. Gardiner, 1831.

General Lord Fitzclarence, G.C.H., 1834.

Lieut.-General Sir R. Jackson, K.C.B., 1836.

(W.) Field-Marshal Sir H. D. Ross, G.C.B., 1845.

The Right Hon. Sidney Herbert, 1848.

General Sir G. A. Wetherall, G.C.B., K.H., 1851.

The Right Hon. L. Sulivan, 1852.

(W.) General the Hon. Sir H. Murray, K.C.B., 1855.

(W.) General Sir James Simpson, G.C.B., 1855.

General W. F. Foster, K.H., 1855.

General Sir James Freeth, K.H., K.C.B., 1856.

(W.) General Sir George Scovell, G.C.B., 1856.

Lieut.-General the Right Hon. Sir P. Herbert, K.C.B., 1861.

Brevet-Col. Sir E. R. Wetherall, C.B., K.C.S.I., 1865.

(V.C.) General the Hon. Sir H. H. Clifford, K.C.M.G., C.B., 1869.

Lieut.-General J. W. Armstrong, C.B., 1873.

GEORGE FORREST, Colonel.

Royal Military School, Chelsea, S.W.

EARL OF KINNOL.—Prof. Gardiner, in his 'History of the Commonwealth,' vol. i., definitely asserts the death of an Earl of Kinnoul in the Orkneys in November, 1649, and of another earl, a brother, on Strath Oyckell, when escaping with Montrose after his defeat at Carbisdale, 28 April, 1650. Prof. Gardiner thus boldly vouches for two new Earls of Kinnoul whose names and existence are unknown to genealogists. His authority

for the death of the first of the two is the following passage in John Gwyn's 'Memoirs,' p. 88: "About two months after [*i.e.*, in November, 1649] the Earl of Kynoolle fell sick at Bursey, the Earl of Morton's house [in Orkney], and there died of a pleurisy"; and in a letter to the *Athenæum* of 11 November, 1893, Prof. Gardiner says that a letter of Ogilvy of Powrie, 3 March, 1650—"and indeed, if this Lord Kinnoul had not come timeously over with that last recruit"—shows that Gwyn did not blunder in alleging the death. I have not seen Ogilvy's letter, but the extract given does not, to my mind, prove anything. Prof. Gardiner also refers to Balfour's 'Annals,' iii. 433, but all that can be established therefrom is the fact that an Earl of Kinnoul was in the Orkneys at or about the time of his uncle the Earl of Morton's death there, 12 November, 1649. The authority for the death of the next earl in 1650 is a statement by Gordon that Lord Kinnoul "being faint for lack of meat, and not able to travel any further, was left there among the mountains, and is *supposed* to have perished."

Frankly speaking, though with all respect to the eminent historian, I cannot believe in either of these earls; and it seems to me far simpler to consider that Gwyn's specific statement and Gordon's supposition are wrong as to the fact of death than that an earl, or earls, should have grown to man's estate and been active lieutenants of Montrose in the middle of the seventeenth century, yet should leave no discoverable trace in peerages, records, or registers. I feel little doubt that all these references are to William, third Earl of Kinnoul (see G. E. C.'s 'Complete Peerage,' *sub* 'III. E. Kinnoul'); that he went to the Orkneys in November, 1649, to raise the islanders for the king; very likely fell ill of pleurisy there, and was rumoured to have died; recovered, fought by Montrose's side at Carbisdale, escaped with him, and was left in an exhausted state in the hills; again recovered, married twice, and died in his bed in 1677.

VICARY GIBBS.

ISAAC FAMILY OF KENT.—Information wanted about this family (Sable, a bend, in the sinister point a leopard's head or), who owned Condies (or Cundy) Hall in Whitstable, Hoth in parish of Patricksbourne (in which church some of them were buried), and other property in Kent. John Isaac was Sheriff of Kent in 1461. James Isaac was Marshal of Dover Castle and keeper of the artillery there in 1487, and two years later Bailiff of Sandwich. Edward Isaac, who seems to

have been the last male of the family, left three daughters: by first wife (daughter of Jerningham) a daughter Jane, who married (1) Martin Sidley, (2) Sir Henry Palmer; by second wife Margaret (daughter of Sir Richard Wheatwill) two, Mary, married Thomas Appleton of Suffolk, and Margaret, married John (second son of Sir John) Jermeye of Suffolk. Books on Kent have been consulted. ARTHUR HUSSEY.

Tankerton-on-Sea, Kent.

MOTTO OF THE ORDNANCE OFFICE.—Crest, Az., three field-pieces on their carriages in pale or; on a chief arg. as many cannon balls sa. Motto, "Sua tela tonanti." What is the meaning of this motto, and where is it taken from? It seems to mean "To the thunderer his own weapons"—meeting Jove with weapons (thunder) as good as his. J. H.

CROSDILL.—I wish to find the exact date of death of John Crosdill, a celebrated English 'cellist, who died at Escrick, Yorks, in October, 1825. As this is not recorded in the parish register, he was probably buried elsewhere. The date is not given in any book known to me.

A. F. H.

FISHER FAMILY.—I am trying to trace the pedigree of a certain Daniel Fisher, a wire-drawer of Stepney, a widower aged thirty-five, who had licence, dated 6 April, 1687, to marry Anne Busine, a widow. They had a son James, born 20 August, 1688, who married Anne, daughter of Alexander Garrett, of Stepney. James Fisher, in his will, proved 9 September, 1737 (P.C.C., Wake, 205), desires to be buried by his parents at Whitechapel, and mentions his son Alexander. Any information *re* above will be thankfully received.

T. COLYER-FERGUSON.

Ightham Mote, near Sevenoaks.

'AUGUSTUS DE MORGAN ON THE DIFFICULTY OF THE CORRECT DESCRIPTION OF BOOKS.'—The above is the title given by the 'Encyclopædic Dictionary' in giving a quotation illustrating 'Colophon.' There was no book published with that title, so far as I can ascertain, but it is most probably an essay in one of De Morgan's many books. The correct reference would much oblige.

WM. H. PEET.

LITTLE JOHN'S REMAINS.—In Mr. S. T. Hall's 'Rambles in the Country surrounding the Forest of Sherwood' mention is made of "a party of great folk from Yorkshire having had it re-exhumed and taken it with them to Canon Hall, near Barnsley." The "it" was the thigh-bone, thirty-two inches in length, of Little John, Robin Hood's famous *fidus Achates*, whose grave, according to imme-

morial tradition is (or was) in Hathersage churchyard. Has this thigh-bone ever been replaced in its original resting-place? If not, where is it now? I need the information for literary purposes, as I am old-fashioned enough to believe in the non-mythological personality of Robin Hood and the "merrie men" of Sherwood Forest.

J. B. MCGOVERN.

St. Stephen's Rectory, C.-on-M., Manchester.

DEPUTY-GOVERNORS OF COUNTIES.—How many were appointed for each county? From the commission of Thomas Stoney, of Arran Hill, co. Tipperary (see 'Stoney, of Portland,' in Burke's 'Landed Gentry'), it appears that they were provided by the terms of the Militia Act of 1792. T. U. S.

Byzies.

CHARLES LAMB AS A JOURNALIST.

(9th S. viii. 60, 85.)

MR. LUCAS may take it for certain that Lamb's connexion with the *Albion* began and ended in 1801. But why does not MR. LUCAS examine the contents, and thus ascertain for himself the dates and true chronological sequence of the letters? The task of rearranging the letters would be easy and pleasant for one acquainted, as he presumably is, with the lives of Elia's chief correspondents. Moreover, it is an indispensable *propædæusis* for the intending biographer of Charles Lamb.

MR. LUCAS is perplexed about the date of the two letters numbered lxxxiii. and lxxxiv. in Canon Ainger's 1888 edition, and xcvi. and xcvi. in the recent *édition de luxe*. These are dated "[August] 1801" and "August 31, 1801," respectively by all the later editors. MR. LUCAS thinks they may possibly belong to 1803; but a glance at the contents of the second letter decides the question at once in favour of 1801. This second letter is a reply to one from Manning announcing (1) his arrival in the near future for a stay in town, and (2) his resolve to explore China later on. Lamb replies that of the intended visit to China he had already heard, but that the news of Manning's impending visit to London is a joyful and well-timed surprise. "You could not come in a better time for my purposes; for I have just lost Rickman..... He has gone to Ireland for a year or two." Now (as MR. LUCAS is doubtless aware) Rickman went over to Dublin as private secretary to Charles Abbot, Chief Secretary for Ireland in the Addington Administra-

tion, in the month of July, 1801. In January, 1802, Abbot was recalled to fill the Speaker's chair, and with him Rickman returned to London, where he remained—at first as private secretary to the Speaker, and later on (1814) as Clerk to the House. All which corroborates the commonly received date (31 Aug., 1801) of letter lxxxiv. (Ainger, 1888). Again, from a letter addressed by Lamb to Robert Lloyd, undated, but proved by the contents to be later than 15 November, 1801 (which letter, by the way, is printed by MR. LUCAS out of its proper place in 'Charles Lamb and the Lloyds,' p. 136), we learn that Manning was in town in November—on his way, as we know, to Paris, whither he went before the year was out. Manning may have come up in October, or earlier still; anyhow, the friends cannot well have foregathered until after Lamb's return from Margate, where we find him sojourning 9-17 September, 1801.

In letter lxxxiii. (1888) Lamb transcribes for Manning his "epigram on Mackintosh—the *Vindictæ Gallicæ* man—who has got a place at last," &c. The reference here is not to the Bombay recordership, which was not bestowed until 1803. But already in 1800 Mackintosh had thought of accepting a judgeship in Trinidad, and later he had become a candidate for the office of Advocate-General in Bengal—a post ultimately bestowed on Bobus Smith (1803). A rumour in connexion with this latter or some other place may have reached Lamb, and inspired the unlucky epigram.

In dealing with the dates of letters lxxxiii. and lxxxiv. MR. LUCAS is needlessly sceptical; when he comes to deal with letter lxi. (1888), on the other hand, his mood changes; he becomes, like Boswell, "full of belief." Nevertheless, letter lxiv., which all the editors agree in dating "October 5, 1800," belongs, in point of fact, to the spring of that year. As in the case of lxxxiv., a glance at the contents suffices to ascertain the true date. Lamb writes: "Dr. Manning, Coleridge has left us to go into the North on a visit to Wordsworth." Coleridge took his departure from the Lambs'—36, Chapel Street, Pentonville—on the first day of April, 1800. Again, Lamb writes: "Priscilla [Lloyd] meditates going to see 'Pizarro' at Drury Lane to-night (from her uncle's) under cover of coming to dine with me..... *heu tempora! heu mores!*" But during the month of October, 1800, there was no performance of 'Pizarro.' The play was on four times in March, six times in April, and thrice in May, 1800. On 20 May it was performed for the

sixty-seventh time, and for the last time that season. It was acted on 4 and 5 April, also on the nights of 19, 22, 24, and 26 April. The probable date of Lamb's letter lxiv. is 5 April, 1800—though it may belong to one of the four later days in April above named.

See how this clears up the confusion about the Burton imitations. On 17 March, 1800, Lamb is preparing a prose imitation of Burton—which no doubt was finished and submitted to Coleridge before his departure for Grasmere on 1 April. This we may assume was Extract I. of the 'Curious Fragments from the Common-place Book of Robert Burton,' printed in the John Woodvil volume of 1802. On or about 5 April two imitations (Extracts I. and II. of 1802) have been struck off and submitted to Stuart, the editor of the *Morning Post*, who has not yet finally accepted them. At the same time "a few lines in the name of Burton, being 'A Concept of Diabolic Possession'" (Extract III., 1802), have also been hit off. Lastly, on 6 August, 1800, Lamb writes to Coleridge that he has "hit off" a ballad somewhat resembling the 'Old and Young Courtier,' viz., the "crude, incomposite, hirsute verses, noting the difference of rich and poor," &c., which stand at the close of Extract IV., 1802. This ballad, adds Lamb to S. T. C., "was to follow an imitation of Burton in prose [Extract IV. aforesaid] which you have not seen. But fate and 'wisest Stuart' say No." Thus by simply recalling to its proper place the letter commonly but erroneously dated "October 5, 1800," we gain a coherent account both of the circumstances and of the order in which the Burton imitations were penned.

Lamb's first engagement on the *Morning Post* undoubtedly closed in February, 1802. In an unpublished portion of a letter to Coleridge, dated 8 September, 1802 (lxxxix., ed. 1888), Lamb writes that he does not want to see Stuart; their parting had been rather ambiguous, and he is not sure that Stuart is not displeased. He adds that he dislikes meeting Stuart's impudent office-clerk. MR. LUCAS says that with the letter of 23 October, 1802, Lamb's references to his connexion with the *Post* come to an end. Not so—see letter of 28 September, 1805. In March, 1804, Mary Lamb writes to Sarah Stoddart: "Charles has lost the newspaper it is not well to be *very poor*, which we certainly are at this present writing." And again, in June, 1804, referring to a recent misunderstanding about postage between Charles and Mrs. Stoddart, she writes to the same: "The fact was, just at that time we

were very poor, having lost the *Morning Post*." At what date the engagement began, of which the close in the early spring of 1804 is here recorded by Mary, we have no means of knowing, save such as the files of the *Morning Post* may afford.

A word as to the editing of the letters in the recent *édition de luxe* (Macmillan, 1900). Meagre, perfunctory, and obsolete as in great part are the editor's notes, they may be said to shine beside his chronology and arrangement of the letters. In his new preface the editor pays a graceful tribute to the late James Dykes Campbell. It had been more to the purpose to have embodied in these costly volumes the many corrections and improvements in the order of the letters effected in the course of his labours on Coleridge by that honest and painstaking worker. But this has not been done; nor is there anything in these four volumes to indicate that the internal evidence in which Lamb's letters abound has been turned to adequate account for the rectification of the old faulty arrangement and dating. In a subsequent note some of the graver editorial shortcomings in this and other respects will, with the kind permission of the Editor of 'N. & Q.,' be pointed out.

MYOPIS.

THE 'MARSEILLAISE' (9th S. viii. 61).—If MR. JULIAN MARSHALL had read the extensive letter I wrote to the *Daily News* of 13 July, he would, perhaps, have seen fit to moderate his language.

There are a number of French writers who have shown that Rouget de l'Isle can scarcely be called the composer of the tune of the 'Marseillaise' such as we know it, and that not all the words are from him either. As to the latter point, Gudbrand Vigfusson, the late Icelandic scholar, pointed out corresponding words between the oratorio 'Esther,' which Grisons, the musical director of the church at Saint-Omer, composed before the French Revolution, Racine's 'Athalie,' and the 'Marseillaise.' Barbet, Seinguerlet, and other French writers have proved similar coincidences from other sources.

It is to Grisons's early composition that the tune of the 'Marseillaise' has been ascribed by various French writers. When Fétis, sen., the Director of the Conservatoire at Brussels, who had written against Rouget's authorship, was threatened with a lawsuit by Amédée Rouget de l'Isle, who said he was a nephew of the author of the 'Marseillaise,' he (Fétis, sen.), then a man of eighty, and living as a foreigner at Paris, made a retraction, so as to avoid unpleasantness at his

great age. His son, Édouard Fétis, however, at once took up the matter again. He declared that he was in possession of Grisons's oratorio, and could prove the case. Thereupon Amédée Rouget de l'Isle forthwith withdrew from the lawsuit.

M. Albert Legrand, president of the Commission of the Archives at Saint-Omer, confirmed the statement in question in these words: "J'en ai la preuve authentique dans les mains."

It will be seen from this that the assertion made in the *Gartenlaube* of 1861 by the organist Hamma, as to the Meersburg oratorio he said he had discovered in the musical library of the Town's Church there—a statement which was many years afterwards disputed by Chouquet—by no means covers the whole case. New inquiries, however, are now being made in Meersburg. The personal recollection of the distinguished historian Johannes Scherr as to a Christmas cantata composed by his own father, an organist in Swabia, from an old German mass—which latter may possibly have been the basis of the oratorio of Saint-Omer, as suggested by the French musical writer Castil-Blaze—remains fully standing as before. That refurbished old German mass in Swabia was recognized by a soldier who had fought in the revolutionary and Napoleonic wars as being in the main the tune of the 'Marseillaise.'

Chouquet's article in Sir G. Grove's 'Dictionary' is in no wise decisive. Six years after it the French writer Arthur Loth published "Le Chant de la Marseillaise: son Véritable Auteur, avec Facsimilé du Manuscrit" (Paris, 1886). In that work the oratorio of Saint-Omer is reproduced, and clear evidence given. It may not be amiss to mention that the first Strasburg edition of the 'Battle Song of the Rhine Army,' as it was originally called—the music of which is "a mere skeleton," as Loquin says, of what we now know to be the 'Marseillaise'—does not bear Rouget's name, "just as if he had not been sure himself of being the author of his music," to quote M. Arthur Loth.

No one who has not gone through all this literature, as I have done, can give a competent opinion on this complicated subject, and certainly cannot speak of "a character for honesty to lose." Being personally—as I said in the *Daily News*—an admirer of the grand strains of a revolutionary hymn which I have often joined in singing, even though it be originally a war-song against Germany, I dealt with the matter simply from the point of view of historical truth.

As to the political character of Rouget, it was, unfortunately, a very shifty one: first revolutionist; then reactionary; then a flatterer of Bonaparte; then of the Bourbons. So it is stated by Gaudot from 'Mémoires sur Carnot.'

KARL BLIND.

P.S.—My first inquiry at Meersburg has just brought me the following statement from an authoritative source:—

"Mr. Schreiber, the organist of many years' standing, declares to me that such a mass [as Mr. Hamma said had been composed by Holtzmann, and found by him] may at one time have been there, but that it was possibly put out of the library with compositions which are in a defective state and no longer used."

This letter, which I have before me, is written by the musical professor of the Seminary at Meersburg, enclosed in a letter from a high administrative official, who instituted the inquiry for me. I am, however, continuing the investigation still further.

KNIFEBOARD OF AN OMNIBUS (9th S. vii. 487; viii. 23).—I have to-day seen two specimens of omnibuses actually on the road thirty-three years ago, and still running in a private capacity. They are the exact type of the omnibus of my memory of forty-five years since. Two passengers sat alongside the driver and five on a seat behind—access by box of wheel, leather strap, and iron step. Under the driver's seat was a large "boot."

The roof was sharply curved, so that the back-to-back knifeboard seats rested on three or four shaped cleats. *Apropos*, Harper's 'Bath Coach Road' shows an engraving, of date 1837, wherein gentlemen are depicted sitting simply on this curved roof. Access to the roof was only on the off-side by two iron steps and a guide iron; to get to or from the near-side knifeboard you had to put your leg across the low back. The "cad" stood on a round perch on the near side, where he clung by a leather strap, and whence he was able to reach the handle of the omnibus door. The curved roof allowed, by a projection, a through ventilation the whole length of the inside, which the present flat roofs deny. Without the slightest doubt "knifeboat" applied to the seat.

H. P. L.

This subject having been already so ably discussed in the columns of 'N. & Q.,' it may appear superfluous, if not impertinent, to add anything further; but even small items regarding "vanishing London" may prove of some interest—if not to present readers of the paper, yet perhaps to future generations. One piece of evidence, seemingly

overlooked by others, I would like to bring forward to settle, if need there be, the sense in which the phrase has always been understood. I allude to George Leybourne's song (1866), 'The Knifeboard of an Omnibus': Oh, the knifeboard, the knifeboard! I scorn inside; The knifeboard of an omnibus is the proper place to ride.

If my memory does not play me false, the music title of the above song (drawn by the late Alfred Concannon) depicted the "Lion Comique," with half a dozen other young swells, "making" (as the *Daily Telegraph* a few years previously had humorously remarked) "Aunt Sallies of themselves."

In the old days when there was a box-seat, it was, I fancy, considered rather "playing second fiddle" to take a seat on the knifeboard; somewhat like Copperfield when he had "his first fall in life."

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

I cannot say more about this than that MR. WHITWELL can see old knifeboard tram-cars at Oxford. But I am reminded of the knifeboards of the Parisian omnibuses. When the Empire fell, as is well known, all the streets, &c., called "rue Imperial" were altered to "rue de la République"—and everything else too. The only thing imperial left was the knifeboard, which is still called the "imperial" of the omnibus. I suppose it got the name from being highest of all.

RALPH THOMAS.

Referring to this subject, I beg to call the attention of your correspondents to the fact that in 'The Comic Almanac,' by George Cruikshank, there is an illustration entitled 'November—St. Cecilia's Day' (1837), in which an omnibus is depicted. It is quite flat of roof, but with *no seats* thereon. And in the illustration 'Overpopulation' (1851) there are two omnibuses, on which two rows of passengers are seated respectively. The "boards" referred to by MR. MACMICHAEL are conspicuous by their absence.

HENRY GERALD HOPE.

119, Elms Road, Clapham.

"THREE ACRES AND A COW" (9th S. viii. 14).—This phrase is much older than 1802, or a date assigned by any one of your previous correspondents.

Daniel De Foe (1661-1731), in his description of 'A Tour through the whole Islands of Great Britain,' the sixth edition of which (1761-2) was published long after his death, suggested that certain refugees from the Palatinate should be transferred to the New Forest in Hampshire. There the Govern-

ment were to provide every man with "three acres of ground," and a certain quantity of common land, where they could have a few sheep or cows. The volume is in the Corporation Library, Guildhall, E.C.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"VÆSAC MIHM" (9th S. viii. 45).—I believe that the inscription led into one of the corner stones in the east gable below the belfry of the old church at Temple reads

V.Æ.S.A.C.

M.I.H.M.

There is a somewhat similar inscription, with a date, on a stone in the gable of the very old stone-roofed portion of the church of Abercorn in Linlithgowshire, thus:—

D.D.I.D.

M.H.I.M. 1612.

J. L. ANDERSON.

Edinburgh.

ISABEL OF PORTUGAL (9th S. vii. 428).—Isabel, daughter of John I., King of Portugal, and Philippa, daughter of John of Gaunt, Duke of Lancaster, his wife, was born 1397. Married to Philip Bonus, Duke of Burgundy, 10 January, 1429-30, died 14 December, 1473.

JOHN RADCLIFFE.

ASHWOOD FAMILY (9th S. vii. 429).—Musgrave's obituary (Harl. Soc. Pub., 1899) gives seventeenth and eighteenth century references. 'Dictionary of National Biography' has "Bartholomew Ashwood (1622-1680)"; also "John Ashwood (1657-1706)." "The Publications of the Thoresby Society," Leeds, 1897, vol. vii. p. 107, has "26 May 1641 Adam Ashwood and Mary Holyday, of Beiston, mar: at chap:." H. J. B.

SHIPS OF WAR ON LAND (9th S. vii. 147, 235, 296, 354, 431).—I quote the following from the chapter on 'Scotland under the Roundheads' in Colville's 'By-ways of History,' p. 222:—

"In an interesting letter we read the story of the building of a citadel, and particularly of the great feat of dragging a forty-ton pinnace across six miles of dry land for service on Loch Ness, 'to the admiration of the spectators.' The men broke three cables with hawling of her. The west end of the Lough is near unto the Irish Sea, it wanting not above six mile of ground to be cut to make the shires north of it an entire island of itself."

W. S.

Passing record may be made of the full-sized model battleship Illinois at the World's Fair, Chicago, in 1893—without a doubt the most expensive model that has ever been produced. It was built up from the bottom of Lake Michagan, and stood—as if at anchor, close against the pier

—upon the Chicago side of the World's Fair grounds. Upon heavy wood piles was a superstructure of brick brought up to within five feet of the water-line. Above, in every respect, it was practically, and to all appearance, an actual ironclad. This costly model was an exact replica of a 10,300 ton coast liner battleship, complete in every department, from sleeping quarters to gun-deck, and was steel armour-plated below the berth deck, whilst above decks were steel turrets and redoubts, through whose portals projected 8 in. and 13 in. guns. She also carried an imposing armament of usual heavy ordnance. Her total length was 248 ft., and her beam 65 ft. 3 in. Throughout the whole period of the exhibition (six months) she was manned and officered with a crew of two hundred men, who went through daily drills, and in many respects performed the actual duties required when at service on the high seas. During the time of the exhibition I visited her many times, and the illusion was simply perfect.

The reverse side of the picture of ships of war on land is that of the Dutch fleet frozen up on the river Y before Amsterdam nearly one hundred years ago, charged over the ice and captured by invading French troopers. It is difficult to realize the Dutch admiral, anchored half a mile or so from shore, flying the signal "Prepare to receive cavalry."

HARRY HEMS.

Carrara.

ROYAL BOROUGH OF KENSINGTON (9th S. viii. 82, 107). — Kensington Palace was formerly situated in the parish of St. Margaret's, Westminster, but under the scheme made for the revision of boundaries under the London Government Act, 1899, the palace and grounds have been included within the borough of Kensington. Kensington was a district which was situated partly in the parish of St. Mary Abbots, partly in that of St. Margaret, and partly in that of Paddington. The King seems to have accurately described the place of Queen Victoria's birth as Kensington, if it is regarded in its ordinary signification of a district. It may be worth while to record in these columns the letter which the Home Secretary addressed to the Mayor of Kensington, Sir Henry Seymour King, K.C.I.E., M.P., communicating the conferment on the borough of Kensington of the title of "Royal" :—

Home Office, Whitehall, July 13.

SIR,—In reply to your letter of the 26th ult., with regard to the address forwarded by the council of the borough of Kensington in December last, for presentation to her late Majesty, praying that she

might be graciously pleased to confer upon the borough the title of the "Royal Borough of Kensington," I have to inform you that I have had the honour to lay the request of the council before the King, and I am commanded by His Majesty to inform you that, in accordance with the expressed wish of her late Majesty that her birth at Kensington Palace should be so commemorated, His Majesty has been graciously pleased to command that the borough should in future be designated "The Royal Borough of Kensington."—I am, Sir, your obedient servant,

CHARLES T. RITCHIE.

W. F. PRIDEAUX.

WILLIAM HONE (9th S. vii. 408, 498).—I have already sent to Mr. ANDREWS direct a copy of the inscription on Hone's gravestone; but in view of Mr. CLARK's failure to find the spot in Abney Park cemetery where he lies interred, perhaps I may be allowed to say a few words in 'N. & Q.' I am somewhat surprised that Mr. CLARK should fail to find the grave if (as I suppose) he possesses a copy of the Rev. James Branwhite French's 'Walks in Abney Park.' On the plan which accompanies this valuable little book its exact position is marked. I should roughly describe it as being on the left-hand side of the way, a few paces down the outermost path branching north from the main road leading from the entrance gates to the church. The headstone bears the following inscription :—

The family grave
of

William Hone,
who was born at Bath
the 3rd of June, A.D. 1780,
and

died at Tottenham
the 6th of November,
A.D. 1842.

And of his wife
Sarah Hone,
who was born in Southwark
the 30th of November, 1781,
and

died at Stoke-Newington
the 26th of September, 1864.

Here lie also two infant grandchildren,
Alice Romola Lovati, aged 3 years and 8 mos.
Arthur Franklyn Hemsley, aged 1 year and 10 mos.

Also,

Matilda,
third daughter of the above,
born on the 26th of July, 1805,
died on the 10th of September, 1884.

With respect to the Dickens episode at Hone's funeral, may I be allowed to ask a question? I have an article dealing fully with this subject, which was published in the *Evangelical Magazine* for January, 1873. It appears under the heading 'Short Essays by J. S. E.,' and the writer states that he was one of those present in the room when Binney denounced the writer of a recently published

paragraph concerning Hone before he commenced the funeral service. Will some one kindly identify J. S. E.?

I may say I am sorry to learn Mr. French's 'Walks in Abney Park' is out of print. I obtained my copy direct from the author in 1891. The articles which make up the book appeared in the *Evangelical Magazine* during 1882. JOHN T. PAGE.

West Haddon, Northamptonshire.

LEIGH HUNT (9th S. viii. 64).—Is not the question dealt with at some length in the late Mrs. Alexander Ireland's 'The Life of Jane Welsh Carlyle'? The librarian of the Manchester Free Library would settle this point in answer to a letter. Carlyle's 'Memoranda' upon Leigh Hunt appeared in *Macmillan's Magazine*, July, 1862. Hunt was near to the Carlyles when they settled at Chelsea in 1834. See 'D.N.B.,' s.v. 'Carlyle.'

ARTHUR MAYALL.

Mr. Thomas Archer, in his notice of Hunt in Mr. Miles's 'Poets and Poetry of the Century,' vol. ii., says that Jane Welsh Carlyle was the Jenny of the rondeau, and that the incident occurred after she had heard Hunt read his sonnet 'On a Lock of Milton's Hair':—

It lies before me there, and my own breath
Stirs its thin outer threads.

C. C. B.

A HULL SAYING (9th S. vii. 445, viii. 52).—The use of the late Mr. Travis's name in this saying was not due, I think, to any excessive severity on his part. He was the first stipendiary magistrate of the town; novelty and convenience soon suggested the emphatic neologism. But to complete the account, it should be added that those who, under Mr. Travis, were said to have been "travised," under his successor, Mr. Twiss, were "twisted." A HULL ATTORNEY OF 1870.

DESIGNATION OF FOREIGNERS IN MEXICO (9th S. vii. 389, 496; viii. 21).—*Gringo* figuratively and familiarly means Greek in Spanish. In Spanish America this word is used to designate foreigners, especially Englishmen, on account of their language being unintelligible to the natives—i.e., it is Greek to them. The first definition of the word is accepted by the Royal Spanish Academy, the second is an Americanism.

Gabacho (not *Guabacho*) is derived from *Gabas*, the name of a river in the Pyrenees, familiarly a Frenchman. The word is used in this sense not only in Spanish America, but also in Spain, and accepted by the Royal Spanish Academy.

Cachupino, from Portuguese *Cachopo*, a child. It is used in Spain to designate a Spaniard who settles in America, and hence its use in Mexico. This is also accepted by the Royal Spanish Academy. M. M. H. Costa Rica.

"BOUZINGOT" (9th S. iv. 266).—George Sand, in her admirable study of Parisian student life 'Horace,' has the following description of the *bousingot*, or revolutionary student—*étudiant émeutier* as he was called in the time of Charles X.:—

"Il y avait une classe d'étudiants, que nous autres (étudiants un peu aristocratiques, je l'avoue) nous appelions, sans dédain toutefois, *étudiants d'estaminet*. Elle se composa invariablement de la plupart des étudiants de première année, enfants fraîchement arrivés de province, à qui Paris faisait tourner la tête, et qui croyaient tout d'un coup se faire hommes en fumant à se rendre malades, et en battant le pavé du matin au soir, la casquette sur l'oreille; car l'étudiant de première année a rarement un chapeau. Dès la seconde année, l'étudiant en général devient plus grave et plus naturel. Il est tout à fait retiré de ce genre de vie, à la troisième. C'est alors qu'il va au parler des Italiens, et qu'il commence à s'habiller comme tout le monde. Mais un certain nombre de jeunes gens reste attaché à ces habitudes de flânerie, de billard, d'interminables fumeries à l'estaminet, ou de promenades par bandes bruyantes au jardin de Luxembourg. En un mot, ceux-là font, de la récréation que les autres se permettent sobrement, le fond et l'habitude de la vie. Il est tout naturel que leurs manières, leurs idées, et jusqu'à leurs traits, au lieu de se former, restent dans une sorte d'enfance vagabonde et débraillée, dans laquelle il faut se garder de les encourager, quoiqu'elle a certainement ses douceurs et même sa poésie. Ceux-là se trouvent toujours naturellement tout portés aux émeutes. Les plus jeunes y vont pour voir, d'autres y vont pour agir; et dans ce temps-là, presque toujours tous s'y jetaient un instant et s'en retirèrent vite après avoir donné et reçu quelques bons coups. Cela ne changeait pas la face des affaires, et la seule modification que ces tentatives aient apportée, c'est un redoublement de frayer chez les boutiquiers, et de cruauté brutale chez les agents de police."

The term *bousingot* was applied to these students, and Léon Gozlan in the *Constitutionnel* adopted it in derision as a generic name for the romantic school of which Victor Hugo and Gérard de Nerval were then the principal exponents. The word *bousingot* means literally the flat cap worn by sailors.

JOHN HEBB.

SCOTT QUERY (9th S. vii. 510; viii. 48).—In 'The Millers Tale,' l. 582, Aldine edition, the word is given as "verytrot." This Dr. Morris explained in the glossary as "quick trot"; an idea more in keeping with both circumstances related than the explanation at the last reference. ARTHUR MAYALL.

[See 9th S. vii. 83, 257.]

SWEENEY TODD (9th S. vii. 508). — I well recollect the issue of this penny dreadful in numbers, and the low-class illustrations of the 'Charley Wag' style I referred to in 'N. & Q.', 9th S. v. 346.

I should hardly have expected to find it in our national library; nevertheless I do find something about it, and, though at Oxford, it may possibly be some gratification to the Trustees of the British Museum to have some testimony, however unimportant, to the great use of their printed Catalogue in public libraries. The copies here accessible to readers at Bodley and the Radcliffe Camera are of inestimable service, being constantly consulted, and often—in fact, generally—with some success, as in the present case. In the volume entitled "British Museum: Catalogue of Printed Books. London: W. Clowes, 1897," fol., in column 144 I find this entry:—

"Sweeney Todd, the barber of Fleet street.....a drama.....(founded on the.....work of the same title) by F. Hazelton. See Lacy (T. H.) Lacy's Acting edition of plays, etc., vol. 102 [1850, etc.], 12^o." My recollection of the book is that the title read "demon barber," and the date 1870. With regard to the latter part of the reference, with the date [1850] I will say nothing, being too pleased to have the Catalogue here at all to grumble at any of the late Sir Anthony Panizzi's peculiarities in scientific bibliography. RALPH THOMAS.

'Sweeney Todd, the Demon Barber of Fleet Street,' was published in parts during the year 1840. A copy of it is now on sale at Mr. W. Smith's, No. 1, Marsham Street, Westminster. EVERARD HOME COLEMAN.

71, Brecknock Road.

I am under the impression that 'Sweeney Todd' was written by G. A. Sala, and was one of the penny dreadfuls referred to by him in his so-called 'Life and Adventures,' written by him for Dicks the publisher. I think I remember Sala acknowledged the authorship in a paragraph in the weekly notes he contributed for some time to the *Illustrated London News* before he was superseded by Mr. James Payn. Selections from these notes were published in book form, and the question might be set at rest by anybody who thought it worth while making a search for the paragraph. The subject was not referred to, except by implication, by Sala in his 'Life and Adventures.' JOHN HEBB.

CHAIN-MAIL REINTRODUCED INTO THE BRITISH ARMY (9th S. vi. 488).—The query as to "this iron chain armour" raises a smile in a soldier reader. These "burnisher" shoulder-straps, as they are called, were

ordered to be worn about three years ago by the cavalry and R.H. Artillery. They save the fraying of the cloth shoulder-strap with the sloped sword; they have a smart appearance, and, in a degree, they are useful.

H. P. L.

PHILIPPO (9th S. vii. 468; viii. 72).—The name Philippo or Phéliepeau seems familiar to me in connexion with Burgundian history. I fancy it may have been that of one of the Lords of Châteauneuf who was poisoned by his lady. The lady was buried alive at a spot which my mother used to point out to me, an earthen pot having been placed over her head that her agonies might be prolonged. Now that my mother is dead, I could point out the spot to succeeding generations. Such is tradition, and I have no reason to doubt its accuracy; but I should, of course, prefer to excavate in search of positive proof. THOMAS J. JEAKES.

ROYAL BURGHOUGH (9th S. viii. 65).—A royal burgh in Scotland is a corporate body or person erected by a charter from the Crown, and holding its rights, lands, and privileges direct from the Crown. The charter may be either an actual express existing writ, or its existence is sometimes assumed from other facts and circumstances, on a presumption that the original has perished by accident. The charter does not require, or even admit, of sasine. By the Act of 1663 the provosts and bailies of royal burghs have power to value and sell all ruinous houses when proprietors refuse to repair or rebuild them. Many other privileges conferred are to be found in the Acts of the Scots Parliaments, as well as enactments regulating the trade, and special favours enjoyed by the magistrates and burgesses of such royal burghs, most of which have, however, fallen into desuetude. There are sixty-six royal burghs in Scotland. FRANCIS C. BUCHANAN.

The reasons for the use of the distinction are diverse. Leamington received the name Royal Leamington Spa in 1838 because the Duchess of Kent and the Princess Victoria visited it in 1830 ('Chambers's Concise Gazetteer of the World'). In another way Salford is "royal" because it had been held by the king so far back as Saxon times. According to the Domesday Survey:—

"King Edward [the Confessor] held Salford. There are three hides and twelve carucates of waste land, a forest three miles long and the same broad, and there are many haies, and an aerie for hawks."

In the thirty-sixth year of his reign Henry III. granted to William de Ferrers, Earl of

Derby, free warren in the demesne lands of Salford, among other places; thus showing that Salford at that time was a royal demesne.

ARTHUR MAYALL.

There are many reasons for the adoption of the title "royal" by towns in England; but one town, to my own knowledge, has a clear claim—the little Warwickshire place chartered by Henry VIII. as the "King's Town, Manor, and Lordship of Sutton Coldfield."

K. W. R. BEDFORD.

[Other replies received.]

WILLIAM ALEXANDER, FIRST EARL OF STIRLING (9th S. viii. 83).—An examination of dates ought to have shown the biographers to whom Mr. WILCOCK alludes that it was impossible William Alexander should have been tutor to the seventh Earl of Argyll. William Alexander was born in 1580. Allowing for the precocity of genius, he could scarcely have been a tutor or travelling companion before he was eighteen. This brings us to 1598, when Archibald, seventh Earl of Argyll, was twenty-two years of age, and had been married four years to Lady Anne Douglas, to whom Alexander in 1604 inscribed his 'Aurora.' CONSTANCE RUSSELL.

LIVING IN THREE CENTURIES (9th S. vii. 86, 314).—For the last ten years I have followed with ever-increasing surprise the number of instances of centenarianism recorded in the newspapers. In spite of all that Mr. W. J. Thoms, in his 'Human Longevity,' may say with regard to the "fabulous" accounts of Old Parr's 152 years, and the author's hope that they will be "eliminated from all serious inquiries concerning human longevity," there is apparently nothing to prove that this 152 years was not actually reached. The celebrated "discoverer" of the circulation of the blood believed in him, and when he opened him he found the cartilages of his ribs, instead of being ossified as they generally are in elderly persons, soft and flexible, while his brain was sound. It was remarked, in connexion with a census of centenarians taken in France and published in 1895, that in almost every instance the centenarian was a person in the humblest rank of life. One venerable dame died peacefully in a hamlet in the Haute Garonne aged 150 years, subsisting during the last decade of her life on goat's milk and cheese, and preserving all her mental faculties to the last. Sir Benjamin Ward Richardson thought the normal period of human life, even to-day, to be about 110 years, and that seven out of ten people ought to live to that age if they took proper care of themselves. Whether we

should all see the necessity of such longevity is another matter. Some of us might be liable to the stricture passed by a villager upon a century recorder: "So that's the oldest inhabitant! One hundred and four years old! No wonder you're proud of him." "I dunno," said the native; "he ain't done noth'n in this 'ere place 'cept grow old, an' it took 'un a sight o' time to do that." It may be granted to Mr. THOMAS AULD that it is remarkable how the records of centenarianism decrease, as regards the number of years attained, with the enervating influences of civilization, or rather with the adoption of its artificialities. One seldom now hears of instances of more than from one hundred to a hundred and five or so years; but it will require something more than Mr. AULD's *ipse dixit* (9th S. vii. 314) to discredit the numerous cases that recur so frequently. A hundred and fifty and two hundred years ago it was not uncommon to meet with what would now be extraordinary records. For instance:—

"We hear from Mullingar that a man dy'd lately there in the 123rd Year of his Age."—*Weekly Journal*, 28 August, 1725.

"We are credibly informed that there is now living near Ribchester in Lancashire William Walker, aged 122 Years, who was at the Battle of Edge Hill wounded in the Arm, and had two Horses shot under him. He is now perfect in all his Senses, and capable of travelling on Horse back."—*Craftsman*, 22 November, 1735.

"James Redmond has just died in County Wexford at the patriarchal age of 110. He had been a moderate smoker and drinker all his life."—*Newspaper*, March, 1896.

"Mr. William Salmon, of Pennline Court, and a Deputy-Lieutenant for Glamorganshire, who recently attained the age of 107 years, is still alive and well."—*Newspaper*, April, 189(5 or 6).

"The oldest man in the world," Noah Roby, was still living in 1900, an inmate of the poor-house at Piscataway township, New Jersey. He was born at Eatontown, North Carolina, and declared that he was 128 years of age on 1 April. Born of an Indian father and a white mother, his skin betrays no evidence of Indian blood (*Daily Telegraph*, 15 November, 1900). I should observe that during the eighteenth century it was not uncommon to find reported in the leading journals the attainment of 110 years.

Capt. Edward Hoare, of the Cork Militia, once told Mr. H. Syer Cuming, vice-president of the British Archaeological Association, that he had an uncle who was born in December, 1699, and died January, 1801, thus embracing five reigns, from William III. to George III., besides "living in three centuries."

J. HOLDEN MACMICHAEL.

CIVIL LIST PENSIONS (9th S. viii. 1, 29, 57, 66).—Besides the wrong ascription in the case of Lady Hamilton (p. 38), whose husband's last appointment was the Governorship of Tasmania, and who should therefore more properly have been entered under the head of "Public Service (Governors)," I have noticed another slight slip. Mrs. Blanchard (p. 10) is the widow, not of Edward Laman Blanchard, but of Edward Litt Leaman Blanchard, who was no relation whatever of the miscellaneous writer Laman Blanchard.

It is stated (p. 37), apparently on the authority of 'Cassell's Biographical Dictionary,' that the late William Gifford Palgrave was employed by the Government in Abyssinia. I do not think Mr. Palgrave ever actually visited Abyssinia. In the autumn of 1865, when the mission deputed to the Court of King Theodore, consisting of Mr. Hormuzd Rassam, Dr. (now Sir Henri) Blanc, and myself, could obtain no reply to their application for admission to the country, the Government, thinking a change of envoys might be more successful, commissioned Mr. Palgrave to proceed to Gondar. But in the meantime a letter was received from the king inviting us to his Court, and on the mission proceeding to Cairo for further instructions, we found Mr. Palgrave at Shepherd's Hotel, making his preparations for a start. The result was that the original mission was directed to proceed to its destination, and Mr. Palgrave returned to England. I saw a good deal of him at Cairo, and met him occasionally in after years, and was always astonished at his wonderful command of colloquial Arabic. Not only could he converse in that language with extraordinary fluency, but his memory was stored with the numberless proverbial sayings which the Arabs are fond of introducing into their ordinary conversation. I do not think I ever met a man of higher intellectual powers, and had he served under any other government than our own he would undoubtedly have risen to very high distinction.

W. F. PRIDEAUX.

Referring to these interesting notes, it is certainly a mistake (p. 10) for the name of my old friend the late James Frank Redfern to occur in Redgrave's 'Dictionary of Painters.' Redfern lived and died an architectural sculptor pure and simple. He never ventured into the realms of fine arts at all, but devoted his talents to the decoration, by sculpture, of buildings, mainly those of an ecclesiastical character. Amongst his principal works may be mentioned the statues

upon the west front of Salisbury Cathedral and the reredos in the cathedral at Gloucester. He also did the 'Four Doctors' at Bristol Cathedral, that were afterwards removed upon the score of "idolatry," and are now, I believe, to be seen upon a church in Yorkshire. HARRY HEMS.

Marseilles.

JOHN MARTIN (9th S. viii. 64).—The portrait about which CLO inquires is that of John Martin, the painter of the 'Plains of Heaven,' 'The Great Day of Wrath,' 'The Fall of Babylon,' &c. In Evans's catalogue it figures as "Martin, John, R.A., modern artist, with autograph, Derby—Thomson." His life and work will be found in any good book of biography. In my 'Men of Mark 'twixt Tyne and Tweed' (for John Martin was a thorough Tynesider) are some particulars respecting his family, which may not appear elsewhere, as follows:—

"Six of a family of eight children survived him. Isabella, the eldest, was for some time his secretary, but subsequently became joint manager, with Joseph Bonomi, her brother-in-law, of Sir John Soane's Museum, and died in 1879. Alfred, the eldest son, General Superintendent of Income Tax in Ireland, died in 1872. Jessie married Joseph Bonomi. Charles became an artist in New York. Zenobia, educated at a boarding school in Newcastle [upon Tyne], where she was named by her schoolfellows the 'Queen of Palmyra,' married Peter Cunningham, chief clerk in the Audit Office at Somerset House, London, and author of the 'Handbook of London,' 'Life of Inigo Jones,' 'The Story of Nell Gwynn,' and other well-known books. Leopold Charles (so named after Leopold, King of the Belgians, his godfather), author of 'Illustrations of British Costume,' 'Gold and Silver Coins of all Nations,' 'The Literature of the Civil Service,' &c., and of a series of recollections of his father, which appeared in the *Newcastle Weekly Chronicle*, married a sister of [Sir] John Tenniel, the artist of *Punch*, and died in London on the 5th of January, 1889."

RICHARD WELFORD.

Newcastle-upon-Tyne.

The John Martin referred to was the well-known historical and landscape painter (1789-1854). Of his many sensational pictures 'Belshazzar's Feast' is perhaps best remembered. The octavo portrait, with facsimile autograph, to which your correspondent alludes, heads the September number of the *European Magazine*, 1822, which gives a brief memoir of the painter.

ROBERT WALTERS.

Ware Priory.

MACKESY (9th S. viii. 46).—This surname is apparently one of the modern forms of O'Macasa. O'Heerin, the historian, who died A.D. 1420, in the continuation of O'Dugan's topographical poem, gives an account of the

principal families inhabiting Leinster and Munster at the time of the Anglo-Norman invasion; he mentions O'Macasa as inhabiting Corca Oiche, a district in the ancient Thomond (the present counties of Clare and Limerick). The exact situation of Corca Oiche has not been ascertained. Dr. McDermott includes O'Mackesey of Limerick in a list of the principal families in Ireland from the eleventh to the sixteenth centuries (see 'Topographical and Historical Map of Ancient Ireland'). Two anglicized forms (Macassey and Maxey) are given by O'Hart in his work on Irish pedigrees. The surnames M'Asey, Mackessy, Macasey, M'Assie, and M'Casey, given by R. E. Matheson in 'Varieties and Synonyms of Surnames and Christian Names in Ireland,' are evidently modern forms of O'Macasa.

I have not been able to find any record of this sept inhabiting the county of Wexford. At the present day the anglicized forms of the name are said to be more frequently met with in co. Tipperary than elsewhere.

ALBERT GOUGH.

Antrim Road, Belfast.

PORTRAITS IN DULWICH GALLERY (9th S. viii. 83).—Your correspondent will find the information required in 'A Catalogue of the Manuscripts and Muniments of Alleyn's College of God's Gift at Dulwich,' by Mr. Geo. F. Warner, 1881. The collection was bequeathed by will to the College about December, 1686 or 1687, by William Cartwright, actor and bookseller. The two Mrs. Cartwrights were wives of William Cartwright, the actor. They are thus described in a catalogue apparently in William Cartwright's own handwriting:—

"(78) My first wife's picture like a shepherdess, on 3 quarters cloth; in a gilt frame. 3*l*."

"(116) My last wife's picture, with a black veil on her head; in a gilt frame, 3 quarters cloth. 3*l*."

Many interesting particulars relating to the Cartwrights are given in the above-mentioned work, which has, I may add, a very complete index. CHAS. H. CROUCH.

Nightingale Lane, Wanstead.

There is a collection of books, &c., in Dulwich College formerly belonging to William Cartwright, one of Killigrew's company of Drury Lane Theatre. Cartwright was bred a bookseller in Great Turnstile, Holborn, and then turned player. By his will, dated 1686, he bequeathed his books, pictures (several of which are no longer to be found), and furniture to Dulwich College, where his own portrait still remains. A 'Catalogue of the Cartwright Collection,' by John C. L.

Sparkes, has been issued. This I do not possess, but it is not improbable that the portraits of the two Mrs. Cartwrights are those of the mother and wife of the donor.

EVERARD HOME COLEMAN.

71, Brecknock Road.

TRANSFER OF LAND BY "CHURCH GIFT" (9th S. viii. 81).—One would like to hear more of this interesting matter. The custom referred to has evidently come down from a remote age. On the Sunday before Candlemas, 1318, the execution of a deed relating to land was witnessed in Felkirk Church, near Barnsley, by all the parishioners (*Yorks. Arch. Journal*, xii. 257). There is much evidence that conveyances of land and other documents were anciently executed in church, and the forms of attestation usually give not only the names of a number of witnesses, but tell us that the document was executed in the presence of many others ("cum multis aliis"). It is difficult to see who these "many others" were if not the persons assembled in church. Perhaps Sir Richard Howard, or some Dorsetshire antiquary, could tell us more about "church gifts" in that county.

S. O. ADDY.

'NOMENCLATOR NAVALIS' (8th S. iii. 429).—This dictionary of English naval terms in the British Museum, if identical (as suggested by K. P. D. E.) with the MSS. mentioned at p. 45 of the Second Report of the Historical MSS. Commission, would be of great importance, not only to the 'E.D.D.' but also to the 'N.E.D.' A. J. Horwood's report on Lord Calthorpe's papers says:—

"Vols. clxix. and clxxvii. *Nomenclator Navalis*, or an exact collection and exposition of all terms of art, &c., 1633. Copious descriptions arranged alphabetically. The contents of both volumes are the same; the first has 130 pages folio."

Perhaps Prof. Laughton may be able to say whether the Museum MS. is identical in date and otherwise with those in Grosvenor Square, and what relation (if any) these books have with Capt. John Smith's nautical handbooks of a rather later period.

ROBT. J. WHITWELL.

Oxford.

ST. EDMUND (9th S. viii. 103).—It may be noted that St. Edmund's Feast is observed (in England) on 20 November, and must not be confused with that of Edmund Rich, Archbishop of Canterbury, who is commemorated on 16 November. The collects for both feasts (English Supplement to Roman Breviary and Missal) are from the Sarum Service Books.

St. Andrews, N.B.

GEORGE ANGUS.

LAMB QUESTIONS (9th S. viii. 82).—Hickman must have been Tom Hickman, better known as "The Gaslight Man," a most determined fighter, whose portrait is given and whose battles are recorded in 'Boxiana,' vol. iii. p. 287. J. J. F.

"PINT UMBIT" (9th S. vii. 489).—Evidently, I should think, "post obit," "gone dead." The context should show. THOMAS J. JEAKES.

Miscellaneous.

NOTES ON BOOKS, &c.

The Wife of Bath's Tale: its Sources and Analogues.
By G. H. Maynadier. (Nutt.)

The thirteenth volume of Mr. Nutt's "Grimm Library" consists of an investigation by Mr. Maynadier, an instructor in English at the Harvard University, into the history and development of 'The Wife of Bath's Tale.' Studies of the kind are in fashion, and much sound erudition has been exhibited in tracing myths to their sources and showing how widely disseminated are most of them. In the same series has previously appeared Mr. Edwin Sidney Hartland's study of 'The Legend of Perseus,' a model of research and critical acumen. Mr. Maynadier's task has been satisfactorily accomplished, and his work is a valuable contribution to our knowledge of the diffusion of legend. The story, as all are supposed to know, is that of a knight of Arthur's Court who in brutal fashion violates a maiden, and is condemned to death unless he can within a year's space answer the question what women love best. Thanks to a loathly old hag, he is able to say that it is sovereignty over husband and lover. His life is saved, but he is compelled to marry the hag. This he reluctantly does; and resigning to her the sovereignty she covets, he finds her transformed into a bride lovely, graceful, and high-born. Gower in the 'Confessio Amantis' has a story that is substantially the same. Whence did the two authors, who were contemporaries, obtain the tale? No direct answer to this query can be given. Mr. Maynadier's task is to show the various forms that portions of the legend assume in different countries. He establishes, accordingly, parallels English, Scotch, Irish, Norse, French, and German. Little is definitely determined. The loathly hag of Chaucer's story is first found in Ireland, and this favours the theory, which commends itself to Mr. Maynadier, that English popular stories of the Middle Ages borrowed probably 'material from Ireland, either directly or through the medium of some of the Celtic inhabitants of Great Britain.' The presence of a kindred story in the various parts of Scandinavia, and indeed throughout Northwestern Europe, seems established. The book cannot fail to commend itself to all interested in the subject, and the treatment proves that American students are no less earnest and well informed than their English rivals.

THE August magazines are principally occupied with subjects outside our treatment, among which the Navy naturally holds a prominent place. We echo the protest made by Miss E. L. Banks (does the second initial stand for Linnaeus?) in the *Fortnightly* against the publication of the love-letters of

Bismarck and Victor Hugo. They were written to be seen only by those to whom they were addressed, and there is distinct profanation in giving them to the world. Miss Banks congratulates the world that Anne Hathaway kept to herself the love-letters of William Shakespeare, and that in this case at least the odious vulgarity of public taste has nothing on which to feed. Of some of the paroxysms of Hugo's calf-love Miss Banks says that they are nauseating; and she holds that if young Frenchmen express their feelings after the fashion of Hugo the surveillance exercised over French girls is praiseworthy. The title of her article is 'Love that was Blind.' In the Count du Bois Mr. Richard Davey introduces us to 'A New French Poet,' and one with a pleasing message. Curiously enough, the Count likes England, even Kilburn and "Mary-le-bonne," and writes of

Le brouillard doré qui met au front de Londre[s]
Un voile harmonieux.

'My First Morning at a Persian Court,' by Mr. Wilfrid Sparrow, gives an animated account of his reception. Mr. Maurice Hewlett, in 'The Scrivener's Tale,' gives from Froissart an account of the heroic Countess of Salisbury.—In the *Nineteenth Century* Mr. Charles Wilkins writes on 'Beau Nash,' and finds something to praise in his vulgar and ostentatious career. In favour of Nash's knowledge and taste nothing can be said. His good heart is praised, however, and an account is given of the strangely unconventional practices in which he participated. Many familiar stories are told concerning the Beau. Some of these are hard of acceptance, even if incapable of disproof. Mr. Samuel E. Moffett, of the *New York Journal*, has an article on 'How America really feels towards England,' which strikes us as at once moderate and truthful. It is not wholly satisfactory reading for Englishmen, but it does not greatly disturb either our faith or our composure. S. Staples writes on 'The Emigration of Gentlewomen,' and shows the gifts that are requisite in intending emigrants. 'A Remnant of Buddha's Body,' by Mr. Perceval Landon, deals less with primitive religion than with questions of political expediency. Mr. Henniker Heaton inveighs against 'Postal Pettifogging,' and Mr. W. Roberts writes with knowledge on 'The Present Rage for Mezzotints.'—The *Pall Mall* has for frontispiece a reproduction of Vandyke's admirable picture of Henrietta, daughter of Charles I. Two illustrated articles, bearing some resemblance to each other, are 'The Fight for the Atlantic,' showing the marvellous growth of the Transatlantic liners, and 'Over a Hundred Miles an Hour,' which deals with new developments of railway enterprise. 'Napoleon at Play' depicts his existence with Josephine at the barrack-like palace of Malmaison. 'The Game of Bridge' deals with a subject of occasional and exceptional interest. 'Studies under the Sea' gives some blood-curdling pictures of devil-fish crushing and almost devouring sea-going ships. 'The Cost of a Scotch Moor' will be studied by some. 'The New Switzerland' describes the Canadian Rockies as a resort for Alpine climbers.—In honour of the holiday season *Scribner's* is, according to precedent, a fiction number, consisting almost entirely of short stories. With these we need not concern ourselves. It may, however, be said that the coloured illustrations to 'Phœbus on Halzaphron' are very remarkable, and that the narrative by Mr. Quiller-Couch is striking

and original. An account of 'Rural New York City' supplies interesting pictures of a district little known to English travellers, but full of character. 'A Little Savage Gentleman' gives an account of a young Samoan, a son of a chief and a friend of Robert Louis Stevenson. The cover of the magazine is beautiful and the illustrations throughout are excellent. — In the *Cornhill* Mr. Thomas Secombe, under the title 'Smelfungus goes South,' deals with Smollett's 'Travels through France and Italy,' which he pronounces "well written and instructive." Of Smollett himself we obtain a capital account, and the article is in its line a model. Mr. Fitchett's revival of the great Mutiny still stirs the soul like the blast of a trumpet. Mrs. Woods has an amusing account of 'In a Mangrove Swamp,' and Mrs. Archibald Lewis some stimulating pages on 'Peking Revisited.' In No. 8 of 'Family Budgets' Lady Agnew tells 'How to Live on Ten Thousand a Year,' a task, it appears, less easy than it seems to most of us. An account of the French press shows that a notable improvement has been made of late in the obtaining of news. It presents, we fear, a rather too sanguine view of French feeling towards England, but is well worthy of study. 'The Cup and the Lip' is occupied with Alpine climbing. Mr. Austin Dobson has a short poem in his best vein on the 'Five-Hundredth Number of the *Cornhill Magazine*.' — In the *Gentleman's* Dr. Alexander H. Japp has a readable and interesting 'Study of Nightjars,' Miss Georgiana Hill an essay on 'Napoleon and Prince Metternich,' and Mr. H. F. Hills an account of the fight at Bow, near London, in 1648. Sylvanus Urban, at second hand, advocates the establishment of a society for the preservation of the English language, the existence of which is imperilled by journalists and so-styled literary men. The scheme merits attention. — To *Longman's* the Rev. H. C. Beeching, himself an examiner, sends 'Some Notes on an Examination.' It furnishes some wonderful revelations of crass ignorance. It is written in part as an answer to a previous paper in the same magazine by Mr. Andrew Lang. Mr. Lang himself is in his best vein in 'At the Sign of the Ship,' dealing with ghost stories, early discoverers of America, and other matters. A delightful story is told of Robert Maccullock, a hero of the '45.' We wish we could afford space to extract it. 'Recollections of a Tenderfoot' and 'Autumn by the Sea' will repay perusal. — Amidst much spirited fiction the *Idler* has an historical article, well illustrated, on 'The Fall of Quebec.'

The two principal articles in the current number of *Folk-lore* relate to the games of the red men of Guiana, and to the superstitions and popular beliefs of Lincolnshire. In the former paper Mr. im Thurn furnishes a valuable record of the sports of the Macusis and other tribes. "The simplest and earliest form of game, whether we regard the life of the individual or of the race, is the imitation by children of their elders." Hence, since human nature is conservative, the traditional amusements of the young often throw light on the ancient condition of their ancestors. "It is curious," says Mr. im Thurn, "and I think characteristic, that one of the simplest of games, which has developed again and again among many different peoples, and has taken on an infinity of elaborate forms—I mean ball-play—is almost unrepresented among these

utilitarian savages." Probably, in many instances at least, ball-play has been evolved from peculiar rites connected with nature-worship; and where these rites were unknown it might have no spontaneous development, but owe its final appearance to adoption from some other people. In the account of Lincolnshire folk-lore Miss Peacock speaks of the beliefs of the county as being prosaic and wanting in distinct originality. Each parish possesses its own variants of popular European superstitions, but the picturesque individuality to be detected in the conceptions of people in whom the Celtic and pre-Celtic blood predominates is absent. A mingling of English and Danish ancestry does not apparently tend to the production of a poetic and imaginative race.

THE 'Notes of the Month' in the *Antiquary* for July are of unusual interest, commencing as they do with extracts from Mr. A. J. Evans's letters to the *Times* on the late archaeological discoveries in Crete. Following on these notes comes an article on the probable site of the battlefield of Ethandune, and a description of 'The Souldier's Catechisme' (1644).

The recent numbers of the *Intermédiaire* are quite up to the accustomed standard. In the issue for 10 July antiquaries concerned in the accurate interpretation of the *jus primæ noctis* are referred to Count Amédée de Foras's 'Droit du Seigneur au Moyen-Âge' and to Schmidt's '*Jus Primæ Noctis*' for information.

THE REV. W. C. BOULTER (Norton Vicarage, Evesham) begs to say that all the papers mentioned *ante* p. 96 are disposed of.

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 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. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

J. BOUCHIER.—In 1776 your reference will be found: "Johnson's present appearance put me in mind of my uncle Dr. Boswell's description of him, 'A robust genius, born to grapple with whole libraries.'"

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 17, 1901.

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Notes.

BOOKS FROM JOHN DEE'S LIBRARY.

THE following is a list of books now in the College of Physicians from the library of the famous John Dee. They were originally in the possession of one Nicholas Saunder, whose signature occurs in many of them. In two it is dated, namely, in No. 15, 1584, and in No. 13, 1586. As the latest of these books (No. 4) is dated 1575, it seems evident that they were obtained shortly after the sack of Dee's house at Mortlake in 1583.

1. Albohali | Arabis Astro- | logi antiquissimi, | ac clarissimi de judi- | cijs Natiuitatum liber unus, | antehac non editus. 4to, Noribergae, 1546.

A few marginal notes by John Dee. At the end are bound in some sheets of MS. astronomical observations. They were taken at Louvain in August and November, 1548.

2. Alexander (Andreas) Ratisbonensis. Mathematici pri- | me ptis Andree Alex | andri | Ratisbonensis | mathematici sup no | uam et veterem loy- | cam Aristotelis. Black-letter, folio [Leipzig], 1504. Signature on title-page, "Joannes Deeus, 1551, Londini." Numerous marginal notes. At the end is written, "Perlegi anno 1555, inter 18^m et 24^m Septebris fullhamiae in ædibus singularis amici mei, Reuered : in Chro' patris Edmu'd Bonar Londinensis epis-

copi. J. d....." From this it seems that he was on good terms with Bishop Bonner, in whose custody he had been up till 29 August, 1555. This also renders it improbable that he was the "Master Dee" present at the examination of John Philpot.

3. Archimedis | opera non nvlta. Folio, Venice (Paulus Manutius, Aldi f.), 1558.

Signature on title-page, "Joannes Dee, 1559."

4. Beroaldus. Math. | Beroaldi | Chronicum, scri- | pturae sacræ avto- | ritate consti- | tutum. Folio, s.l. 1575.

Signature of Nich. Saunder. Marginal notes in handwriting similar to that in the other books.

5. Cardanus. Hieronymi | Cardani Medici Medio- | lanensis, Libelli Quinqz. 4to, Norimbergae, 1547.

Numerous marginal notes. He seems at this time to have been busily engaged in drawing up horoscopes, as there are many notes of birthdays, &c., in this book ; e.g., on the back of the title-page occurs among others the following :—

"29mo dec'mbris nocte inter 9 et 12 at Marburgh or Mgb nata puella anno 1552. She hath a great chap toth on the left side of her mouth and on her upper jaw."

On the last page of the text is the following :—

"Anne Cump-ton, nata anno 1523 18 martii mane valde | ascendit illi finis [?] ✕ 28. uxor secunda W. H."

This Anne Cump-ton was the sixth daughter of George Talbot, fourth Earl of Shrewsbury, and the widow of Peter Compton. She was the second wife of Sir William Herbert, Earl of Pembroke. In this case there can be no doubt as to who the W. H. is, as the next entry, on the page containing the list of *errata*, runs, "Veni in servitiu' comitis W Pembrok, 1552, fine februarii die 28." The 'D.N.B.' does not give the fact that he actually entered the service of the Earl of Pembroke, though it mentions that the latter, with Lord Robert Dudley, introduced him to Queen Elizabeth on her accession. On the back of this leaf (which unfortunately had been pasted down, and had to be raised with some injury to the writing) are more notices of births. The following curious entry may be given :—

"Anno 1519 die natalis d'ni natus mane hor. 4 in northwales both his feet crooked and rond as they war broken, he hong [?] a....., and creeping on hande and foote, big headed and chested [?] wyth a prety berd : semying to be of a nature almost sanguine and....."

Another entry is, "Anno 1548, vel 49, Septembris 15.....hora 9 circa Londinium filia comitis De P. at chelsey." This probably refers to Anne, the only daughter of the Earl

of Pembroke. A more personal note occurs lower down: "Anno 1509 vel 1508 on cristmas day 21 october [*sic*] my mother was born: to whome I am very like in.....having my..... And she was married 1524....." All the rest on this subject is illegible. I will give one more scrap: ".....Wilton herbart obsesus [?]...... My lord of C.....her sonne wife to comes etc. of pe'brok anno 1544." The reference here is to him and his wife receiving from Henry VIII. the estates of the dissolved Abbey of Wilton in Wiltshire.

6. Hangest (Hieronymus) Liber proportio | nu' magistri hie | ronimi de han- | gest. Black letter, folio, Parisiis (Jehan Petit), s.a.

Signature on title-page, "Joannes Dee 1557. 4 Maji, Londini."

7. Hispalensis (Joannes) Epitome | totius astro- lo | gicæ. 4to, Noribergæ, 1548.

Signature on title-page, "Joannes Deeus 1548, Decembre, Antwerpia, xij^d ij^s." A few marginal notes.

8. Lombardus (Bonus) Introductio | in divinam | chemiaæ artem. 8vo, Basileæ, 1572.

Signature on title-page and on pp. 88 and 116. Numerous marginal notes. On p. 122 is the following quotation:—

Bathon and Raymund wth many Authors mo
Write under covert, and Aristotle allso
For what haveoc they wrath with theyr penne
Theyr cloudy clauses, dulled many men.
Norton in the prohemie of his Ordinall.

9. Lully (Raimundus) [title-page missing] Libel- lus de Kabbalistico avditiv in via Raimundi Lvlli. Black-letter, 12mo, Venetiis, 1518.

On first leaf signature with date 1564. On last leaf, "Aspice domine de sede sa'cta tua. Joannes Dee, Lond. Recepi a Roma 29^o Aprili A^o 1564 Antwerpiaæ." A few notes at the end.

10. Mattheus Westmonasteriensis. Flores | His- toriarum. Folio, Lond., 1570.

Notes in handwriting similar to that in the other books.

11. Mizaldus (Antonius) Planetologia, re- | bus astronomicis, medicis, et philo- | sophicis ervdite referata. 4to, Lugduni, 1551.

Signature on title-page with date "1553, Londini 17. Sep."

12. Munsterus (Sebastianus) Canones super | novvm instrvmentvm luminarium. 4to, Basileæ, 1534.

13. Pastellus (Gulielmus) De Vniversitate liber [seu de cosmographia compendium]. Second edition, 4to, Paris, 1563.

Marginal notes.

14. Ptolomæus. Quadriparti. Ptol. Black-letter, folio, Venice, 1519.

Long note on fly-leaf headed:—

"Hora et minuta nativitatís et considerari de- bent: et inde de futura corporu' dispositione, atq'

adeo animoru' facultatibus præscribi posse.....1551. Meloni [?] 14 Septembris."

Numerous marginal notes.

15. Riffinus (G. H.) In Caii Plinii |i. et ii. cap. libri xxx. Com- | mentarius.....una cum | Joannis Tritemii Abbatis Span- | cheymensis.....in Libros suos Stegnographie, Epistola | apologetica, &c. 4to, Wurzburg, 1548.

The reason which Trithemius gives here for not publishing his 'Steganographia' (of which Dee must have possessed a MS. copy) is its power of evil should it fall into bad hands. See 5th S. xi. 401, 422.

To one page of this book was pinned a piece of paper containing on one side notes in Dee's handwriting—on the other, in a set book-hand, the following exorcism:—

What manner of evell y^t ever thow be
on goddys behalfe I co'iure the
I co'iure the with the blessyd crosse +
that JhC was done one with florise
I co'iure the with the naysls thre
y^t JhC was done upon the tre
I co'iure the with the crowne of thorne
y^t on JhC heyd was done ffor scorne
I co'iure the with the blessyd bloode
that JhC bleyd on the rode
I co'iure the with the wounds ffve
y^t JhC suffurt in his live
I co'iure the with the wholye spere
y^t longins tyll his hart can bere
yet I co'iure the never the lasse
with all the vertues of the masse
in honore ble. marie et bli. batolphi et scte apolonie
et sancte Petro.....et.....et unu' credo.....hic
faithie hic sanctune wedⁿ helfe cryste helfe
Quforbiu' pelitorie of speane stavteatur [?].

W. R. B. PRIDEAUX.

Royal College of Physicians.

BEVIS MARKS SYNAGOGUE BICENTENARY.

AN eventful day in the annals of the Spanish and Portuguese Jewish community in this country was Wednesday, the 26th of June, when was celebrated the completion of two hundred years since the inauguration of the synagogue "Saas Asamaim" (Gate of Heaven), situate in Bevis Marks, the oldest existing Jewish place of worship in England. The *Jewish World* of the following Saturday gave a concise record from 1701 to 1901.

The first synagogue in this country was in King Street, Aldgate. It was established in 1656, and Thomas Greenhalgh found there in 1662 a hundred male worshippers, men of apparent affluence, besides ladies in very rich attire. The lease of the cemetery in the Mile End Road is dated 1657; it was for 999 years. The Spanish and Portuguese "Beth-Holim" Hospital now occupies its site.

Once the Aldgate synagogue was estab- lished, the attention of the community was

turned to a kindred matter. The subject of religious education was considered, and in 1664 "The Tree of Life," a society for the study of the Law, was established. The same year the "Gates of Hope" School commenced its operations, and this institution, after having been reorganized in 1882, still serves the useful purpose for which it was originally intended. In 1703 another institution was founded, "The Gates of Life and the Father of the Fatherless." Its object is fourfold, viz., to educate, maintain, clothe, and apprentice orphan boys, the boys being admitted by the votes of the subscribers. In 1724 a society for providing fatherless girls with dowries was established. In 1730 the Villareal School was founded by Isaac da Costa Villareal for the benefit of the poorer girls of the congregation. Disraeli in the memoir of his father speaks thus of the charitable founder:—

"There might be found among other Jewish families flourishing in this country the Villareals, who brought wealth to these shores almost as great as their names, though that is the second in Portugal, and who have twice allied themselves to the English aristocracy."

In 1747 the Beth-Holim was instituted. This charity combined the offices of a hospital, lying-in hospital, and home for aged poor, and two years later another charitable society came into existence, the Mahasim Tobim, "Good Works." In 1757 Moses Lamago endowed the synagogue with 5,000*l.*, the interest of 4,000*l.* being devoted to the orphan school and of 1,000*l.* to the salary of an English tutor at the Ngetz Chaim Schools. Benjamin D'Israeli, the grandfather of the statesman, was in after years appointed inspector of the Ngetz Chaim. A lease of the land in Bevis Marks was obtained for ninety-nine years at an annual rental of 120*l.*, and the present building was consecrated in 1702. Many of the benches were brought from the old synagogue, and some of the candlesticks from Holland.

The celebration service on the 26th of June was observed with due ceremonial, the Lord Mayor and Sheriffs being present. The *Jewish World* reminds us that

"the Jewish people do not erect personal monuments, and the Sephardic section of the community mark the resting-place of their people by less obtrusive memorials than their Ashkenazi brethren; in their 'House of Life' the stones lie flat. If we want memorials to martyrs and heroes, we have no need to fashion them of stone or marble. We have only to turn the pages of history and the finest models are before us.....the record of the Sephardim in England tells the story which we can all read with profit. The outward, the visible, the tangible sign of the record of the Sephardim is the ancient synagogue in Bevis Marks."

The Haham, the Rev. Dr. Moses Gaster, one of the most eloquent men that the Jews can boast of, in the course of his sermon paid the following tribute to the English people:—

"This synagogue now represents not only the old form of Jewish worship, but it represents also the noblest form of religious liberty and political emancipation. It is perhaps the only synagogue in existence which, since the days when the foundation stone was laid, has never been exposed to the attack of a misguided populace. No harsh sound has ever disturbed the peace of the worshipper, no fanatical hand has been raised against its walls, no stone has been thrown against its windows. This synagogue is a monument of the great liberal spirit of the English nation, whose progress is a steady one which knows no going backwards. Once a barrier had been broken down, it had never been raised any more; once an illiberal measure repealed, no re-enactment would ever be contemplated. In perfect security the people lived under the righteous laws of England."

At the close the choir sang 'Yitgadal,' an ancient melody, harmonized by C. G. Verrinder. This was followed by 'Adon Olam' (solo by Mr. Rittenberg) and Psalm CL., composed by the late Dr. Artom. Lastly came the first verse of the National Anthem in Hebrew, arranged by Dr. Verrinder.

The rulers of the Manchester Synagogue for Spanish and Portuguese Jews, anxious to have a part in the celebration, sent a massive ornament, consisting of a handsome silver crown for a "Sepher Torah." This weighs fifty ounces and is of the "Imperial" order, or shaped in Gothic style in the Decorative period. Upon the front are two tablets containing the Ten Commandments beneath an oblong shield bearing the following inscription: "Presented to the Bevis Marks Synagogue, London, by the Manchester Congregation of the Spanish and Portuguese Jews, in commemoration of its bicentenary. Tamuz 9, 5661." The whole is topped by a smaller crown, whilst its base is surmounted in *repoussé* with ovals, diamonds, and discs in gilt with frosted silver background relieved by ornamental rope bordering.

In addition to this, the poorer members, desiring to share in the commemoration, had been for three years contributing their mite, and brought as their offering and tribute two silver crowns and a rich velvet covering for the scrolls of the Law. N. S. S.

(To be continued.)

THE JUBILEE OF THE FIRST GREAT INTERNATIONAL EXHIBITION.

As I am perhaps the sole survivor of the executive staff of the first international display, and one who has collected certain

pictures for the Jubilee Exhibition at Sydenham, I venture to forward a note.

It should be remembered that at the middle of the last century we had but two journals that were ornate of xylography—one was the *Illustrated London News* and the other *Punch*, or the *London Charivari*. The *News* was a journal that at this period bore a penny stamp, and was printed upon taxed paper. *Punch* was a demy quarto of a serio-comic tone, touching upon politics. Both are invaluable to the historian of the time, as portraying by the pencil what the pen could not convey.

With regard to *Punch*, the early cuts I find were small ones, the first depicting a shed crowned with the *kepi* that the Prince Consort designed to serve for the infantry. This was of the pre-Paxton period, when the Palace question was a sore difficulty. The second was the site, and this Richard Doyle depicted by representing the vagabonds who took siestas thereon; the third was idle boys peeping through the crevices of the hoarding; and the fourth John Bull walking over rubbish heaps and broken ground. Then came the lodgment and the difficulties of housing all nations, who, preparatory to the opening, had to resort to bivouacking in Hyde Park. The first double-page cut or cartoon by John Leech was depictive of the delay—the picture representing Britannia cleaning plates and knives in preparation for a big party, whilst the Prince President dons with difficulty his livery. Now commence the big cartoons by Leech—the opening, the Queen, the Prince Consort, the Prince and Princess, the spectators being ladies; this was entitled 'Royalty surrounded by Conspirators and Assassins.' The next was the shilling day, all sorts and conditions taking dinner beneath a statue. Now we arrive at the *début* of Sir John Tenniel, whose jubilee has been duly honoured. It was called 'The Cinderella of 1851,' and exhibits the crystal fountain that John Leech travestied by designing a fountain of beer, showing that the malt beverage was not forgotten. Next we have Hyde Park, and the Queen receiving the *haut ton*, bereft of their beloved park promenade, which they had come to regard as their own exclusive property. A double page of a Derby race shows all the animals of the Ark headed by Paxton, a Yankee bringing up the rear. The next, by John Leech, shows stalwart navvies, working men, and others confronted by the *élite*, who exclaim, "Who would have thought of seeing you here!"

From Richard Doyle *Punch* at this period had few pictures, though there was one show-

ing congested London; whilst Leech deals with irrepressible ladies who refuse to obey policemen in tall hats, swallow-tail coats, and white trousers. Tenniel we find taking Doyle's place, and in a full-page block showing the Prince pointing out 'The Happy Family in Hyde Park.' Tenniel now headed the twentieth volume of *Punch*, and Leech proposed that the Admiralty should show a tub in full sail and glass cases with distressed needlewomen and stonebreakers. Of cartoons we have Lord Brougham, the modern Atlas bearing the world and Palace on his head, on that obsolete aid a porter's knot, and as a wind-up Lord John Russell and Paxton before the footlights bowing to the cries of "Author!" In another we have 'Praise and Pudding'—Prince Albert giving Paxton 20,000*l.* in the shape of a huge slice.

Leech showed the Ministers as shipwrecked, saved by the Exhibition vessel, and the revolutionary element in France that broke out with the close of the World's Fair. As a superlative ending Leech gives us 'The Amazon' of Kiss, who puts on her bonnet and shawl whilst the Greek Slave, habited as a Bloomer, bids adieu. Then appears the dawn of Sydenham, and we see with the dying year John Bull enjoying a botanical work in his winter garden.

So whilst the world away. Three years later, Tenniel, in 1854, gives us a 'Reverie in the Crystal Palace,' by depicting, on a full-page upright, the two Egyptian figures that graced the end of the long vista of glass and iron at Sydenham (Egypt and Assyria both suffered by flame), which remains unique. We have seen exhibitions without number, but no palaces wholly constructed of glass and iron.

Sir Joseph Paxton's original design for the Crystal Palace was made upon a blotting-pad that may be seen, with other jubilee relics, in the south transept at Sydenham.

JOHN LEIGHTON, F.S.A.

Ormonde, Regent's Park.

NOBILITY.—Having often been puzzled as to the way in which the subject of nobility is treated in England, I shall esteem it a favour if any one will kindly enlighten me as to the time when the idea prevailing in England with regard to nobility took its present form. On the Continent all the descendants (legitimate) of a noble are counted as nobles, irrespective of wealth or position, whereas in England it seems that a man must be possessed of wealth to be generally regarded as noble, and even sons of peers are spoken of as commoners. This seems to me very

strange; in fact, I fail to understand how, when, and why English ideas became so dissociated from continental ideas on the subject. At one time England assuredly had a *noblesse* like that abroad, nobility, of course, originally being something that could neither be given nor acquired, but must be by blood and descent. Surely this is the most rational view to take of nobility. In England there seem to be a number of families who are regarded as "gentle," but who appear to have sprung from traders, &c.; while frequently the descendants of the really ancient families are poor and occupy obscure positions, and are unaware of their noble origin, and even if they are aware of it will coolly say that they are not noble because of their poverty. But a true *noblesse*, of course, includes poor and honoured members as well as rich ones. Then, again, many people seem to delight in trying to prove that this, that, or the other family is not noble, in a way that strongly reminds one of the fox and the grapes. Many people either do not know or wilfully shut their eyes to the fact that Time brings many changes to families as well as things, and that the powerful family of centuries ago, even if it has equally powerful representatives at the present day, is likely to have also very poor representatives descended either direct from that family or from collateral branches. Contrast a modern French history with one of England. The former, in speaking of the nobles of ancient times, refers to all men of noble race; whereas the English history more often than not refers to the nobility of, say, the eleventh century, as though it merely included rich and powerful people, and all the remainder were commoners. Contrast the description given by Thierry of the Norman nobles with that given by a modern English writer. I am seeking for information, as I have not yet come across any book that explains why English nobility possesses the peculiar features of the present day. I am as one groping in darkness, trying to find the light. Frequently have I met with men in the position of tillers of the soil, &c., who are undoubted descendants of noble families, which, passing through various vicissitudes, now number amongst their members those who are quite ignorant of the stock from which they spring.

FRENCHMAN.

"TO BEAT A BANK."—The following is to be found in Rae's 'History of the Late Rebellion,' Dumfries, 1718, chap. v. p. 251:—

"About Eleven at Night, a Bank was beat thro' the Town, and Intimation was made to all Townsmen and Strangers, who were provided with Horses,

to appear in the Streets with their best Horses and Arms by the next Beat of the Drum."

I have known the word "bank" in the above-quoted passage to be taken as a misprint for "ban," which according to old military dictionaries meant a proclamation, at the head of a body of troops or in quarters, by beat of drum. Rae, however, was a Scotsman—he was minister of Kirkconnell in Upper Nithsdale—and he here uses an old Scotch phrase which meant sounding a ruff or ruffle on the drum, such as is sometimes called a roll. In the 'Gentleman's Dictionary,' 1705, we are told that to beat a call is to advertise the soldiers to stand to their arms when a general officer is passing by; and in Watson's 'Military Dictionary,' we read: "Ruffle, a beat on the drum; lieutenant-generals have three ruffles, major-generals two, brigadiers one, as they pass by the regiment," &c.; also that to beat a ruff is to warn officers to their posts. Bland's 'Military Discipline,' fourth edition, 1740, pp. 14, 15, speaks of the major directing "the orderly drummer to beat a ruff, to give the officers notice," and of "a ruff of a drum to warn them."

The phrase "to beat a bank" is to be found in its old Scotch form in 'Monro his Expedition with the Worthy Scots Regiment,' 1637, part ii. p. 33: "The drummer-major, accompanied with the rest of the drummers of the regiment, being commanded, beate a bancke in head of the regiment."

McDowall in his 'History of Dumfries,' 1873, p. 484, thus alludes to the incident related by Rae:—

"The town crier proceeded through the principal streets at eleven o'clock that night, and in the usual way warned such burgesses and residents as possessed horses to appear mounted and with their best arms at next beat of drum."

W. S.

FLOYD V. LLOYD.—There are many names which have undergone fashionable change to suit the aristocratic pretensions or aspirations of their owners, especially the name Smith, converted into Smyth, &c. There are twenty ways, perhaps, of spelling the name Johnston and endless other common names, but neither Floyd nor Lloyd is so common or even aristocratic as to require any amelioration at the hands of etymologists. To one who has been to much trouble to seek the why and the wherefore of the convertible peculiarity in which these names are involved it is unexplainable upon any grounds known at the present time. Floyd is a name as distinct from Lloyd as possible, and never conjoined with any alias; in fact, up to

the reign of James II. the name of Floyd stands immutably upon its own ground. The adoption of this name as interchangeable with Lloyd appears to have grown into fashion at the very end of the eighteenth century. Thus, for instance, Charnock in his naval biography, Dalton in his army lists, and Meyrick in his history of Cardiganshire in 1810, all call families and men named Floyd by the name Lloyd. The main writers invariably speak of Floyd, so named in the Stuart Papers one hundred years before, as Lloyd. The Stuart Papers, which lay buried for the last two hundred years at Windsor Castle, give the lie in the plainest way to that free-and-easy interchange of the two names. Neither, as observed already, can one understand any ground for such nonsense.

The Roxburghe Papers deal with the name of Floyd in the same way, and there are some who now seem to hold the same views. It may be possible through your columns to get to the bottom of this matter. One name is quite as good as the other, but such is the force of custom that it is very doubtful whether the present Lloyds of Mabus of Cardigan would allow that their surname had ever been Floyd.

The Stuart Papers, by-the-by, now being edited by the Historical MSS. Commission, will prove the force of what is said more than any other sets of MSS. It would have been better if they had been made public before, but the house of Hanover kept them under lock and key. The writer knows of only one instance in which Floyd is converted into Fludd, and that in the person of Sir Thomas Fludd, paymaster of Queen Elizabeth's army.

G. D.

RAILWAY FROM RUSSIA TO INDIA.—May I place on record a curious instance of anticipation of an event which, when it does happen, will be of far-reaching importance?

In the atlas issued by the *Times* last year, and published at their office, is shown in map 81 as actually existing the much-debated extension of the Merv-Khushk railway to Herat, and thence, *via* Farah, Girishk, and Kandahar, to our frontier at Chaman.

I wrote to the manager of the *Times* on the subject, and he replied acknowledging the error, which had already been brought to his notice, and stated that it would not be allowed to appear in future editions.

C. S. HARRIS.

POEM BY JOSEPH BEAUMONT, D.D.—Mr. Bertram Dobell, bookseller, of 54, Charing Cross Road, in his catalogue of books for

July has printed what he asserts to be a hitherto unpublished poem by Dr. Beaumont, the author of 'Psyche; or, Love's Mystery,' from a manuscript volume of 325 quarto pages in his possession. The poem, in Mr. Dobell's opinion, is worthy to be set beside the best religious verse in the English language. Without endorsing Mr. Dobell's opinion, I think the poem, if unpublished, is worthy of a more extensive appreciation than it is likely to obtain through a bookseller's catalogue, and with a view to ascertaining whether it has been printed before, I venture to ask its insertion in your pages. The poem is entitled

LOVE'S MYSTERIE.

(For a Basse and two Trebles.)

The bright enamoured youth above

I asked, What kind of thing is Love?

I ask'd the Saints, They could not tell,

Though in their bosoms it doth dwell.

I ask'd the lower Angels: They

Lived in its flames but could not say.

I ask'd the Seraphs: These at last confes'd.

We cannot tell how God should be expres'd.

Can you not tell, whose amorous eyes

Flame in Love's sweetest ecstasies?

Can you not tell whose pure thoughts move

On wings all feathered with Love?

Can you not tell who breathe and live

No life but what great Love doth give?

Grant Love a God: Sweet Seraphs who should know

The nature of this Deitie but you?

And who, bold Mortall, more than wee

Should know that Love's a *Mysterie*?

Hid under his owne flaming wing

Lies Love, a secret open thing,

And there lie wee, all hid in sight

Which gives us, and denies all sight.

We see what dazells and inflames our eyes,

And makes them mighty Love's Burnt Sacrifice.

Dr. Beaumont (1616 - 99) was Master of Peterhouse, and perpetrated an inordinate quantity of verse in youth, his 'Psyche,' even when abridged, containing 30,000 lines. The 'Dict. Nat. Biog.' states that the complete poems of Beaumont, in English and Latin, were first edited in two quarto volumes, privately printed by the Rev. A. B. Grosart, with a memoir; and if this is the case Mr. Dobell may be mistaken in supposing that the poem printed by him is printed for the first time.

JOHN HEBB.

"AS WARM AS A BAT."—While talking with a Lancashire man sixty-five years old I heard him use this expression. He said when he was young his feet were "as warm as a bat," but now, if he warmed them at the fire before he went to bed, they were "as cold as a dog's nose" when he got upstairs. He did not know why "bat" was used to express the idea, but he

had heard "old folks" employ it. The 'E.D.D.' gives three possible explanations. "Bat," the thin, crusty oven-cake, may be meant, or the turf used for burning that is called a "bat"; but most likely the reference is to coal that contains pieces of shale or slate. This gives the requisite idea of warmth without consumption. And of course the substance is common in Lancashire. "Bath" is an equivalent word, but the usual term is "bass." The 'H.E.D.' confirms the surmise.

ARTHUR MAYALL.

"CARAGE."—In 'H.E.D.' the only mention of *carage* is as "obsolete form of *carriage*"; but a building close to the Westminster Aquarium has over its door a prominently painted sign, "Automobile Club Carage," which suggests that the word is to be used for a store for motor-cars.

A. F. R.

CIGARETTE-HOLDER.—I was recently offered a cigarette by a Parliamentary counsel, M.A. Oxon. (B.N.C.), and accepted it, proceeding to fit it into my holder. He expressed dislike to holders, and remarked that the following saying was current at Oxford in his time: "Smoking a cigarette through a holder is like kissing a young lady through a respirator." This *bon mot* may be worth recording.

FRANCIS P. MARCHANT.

Brixton 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.

TRANSLATOR'S NAME WANTED.—I have a quarto volume entitled 'Pamphlets,' which I bought some two or three years ago. Among the papers, seven in number, there is a translation of a famous poem which Cæsar Scalliger is said to have preferred to the works of Homer. Its full title is "Hero and Leander. A Poem. Translated from the Greek of Musæus." It was "printed by Andrew Foulis" at Glasgow in 1783 in his very best manner, and is therefore a typographical gem, so to speak. The work of Musæus contains 341 hexameter lines, which the translator has expanded into 451, written in rimed heroic verse. But it is no paraphrase like Kit Marlowe's* poem,

* "Let me see," says T. Nash in his 'Lenten Stuff,' "hath anybody in Yarmouth heard of Leander and Hero, of whom divine Musæus sung, and a diviner muse than him, Kit Marlowe?" The sixteenth century was no less lavish of its praise of the poet than the nineteenth.

"that divinest dithyramb in praise of sensual beauty," as J. A. Symonds calls it ('Shakespeare's Predecessors,' p. 614). I consider it a faithful and not inelegant version, so far as I have compared it with the original. The writer begs for indulgence on account of his youth, "as it is a first essay." Who he was I have been unable to ascertain. Lowndes gives no assistance. The translator's autograph is on the back of the title-page in these words: "Dr. Reid from the Author." Now I take it this is no other than the well-known philosopher, whose signature, "Tho. Reid," is on the first page of the volume, which begins with Newton's 'De Mundi Systemate Liber.' Perhaps these facts will furnish a clue to the authorship of the poem. JOHN T. CURRY.

"TIS A VERY GOOD WORLD," &c.—It has been hitherto generally decided that the authorship of the lines commencing thus is unknown. In a small weekly paper I recently found them attributed to Butler. Is there any warrant for this? If so, which Butler is meant? Presumably Samuel, of 'Hudibras' fame. I may add that the first line quoted differed from the accepted version, for it ran, "This world is the best that we live in." Is that or the more familiar beginning correct?

CECIL CLARKE.

Authors' Club, S.W.

[Found in 'A Collection of Epigrams,' London, printed for J. Walthoe, 1737, vol. ii. No. 437, with the first line, "This is the best world that we live in." 'Familiar Quotations,' eighth edition, Routledge, p. 235, ascribes to Rochester. See 1st, 3rd, 4th, 6th, 7th, and 8th S. 'N. & Q.' *passim*, where not much is said definitely, but the use of the lines on a board by an eccentric character near Gadshill is noted.]

SIR CHARLES GRAHAM, BARONET.—Examining Graham wills at Somerset House, I met with the following one, and am in search of information concerning the parties named therein. Translated out of Dutch, its essence is:—

"Charles Graham, knight and baronet, Tillborough, Brabant; late wife Joanna van Ryle; brother William Ludovick Graham and wife Sara van Couvenhoven; brother Henry, deceased; sister Anne Graham, widow of Philip Adolph Bayart; sister Leonora Graham, her two children; brother Peter Graham, and little daughter; Philip and Ambrose, sons to brother Henry."

It is of date 1700. I have thought that readers of 'N. & Q.' in the Netherlands may be able to throw some light on the subject. Who, for instance, were the Ryles, Couvenhovens, and Bayarts; and have they representatives at the present day? I shall be thankful for any information whatsoever.

WALTER M. GRAHAM EASTON.

"PACK."—In the 'Standard Dictionary' (Funk & Wagnalls) the meaning of this word is given as "a lewd or low person."

In 1572, at a visitation of the Archdeacon of Canterbury, a presentment was made at Preston next Faversham concerning William Russell, the vicar (1562-72),

"that he keepeth in his house one Mary Cryndall, a naughty pack, such a one as hath ridden in a cart in Shorediche by London, who robbed him the said Russell of gold, silver, napery, and other household stuff.

"Further he is presented to be a common cow keep and one that useth commonly to drive beasts through the town of Faversham, being a town of worship, and in other places, in a jerkyn with a bill on his neck, not like a prelate, but rather like a common rogue, who hath oft times been warned thereof, and he will not be reformed."

Several other complaints were made about this vicar, who resigned (or was removed) in 1572. What is the meaning of "such a one as hath ridden in a cart in Shorediche by London"? Was it some form of punishment?

ARTHUR HUSSEY.

Tankerton-on-Sea, Kent.

RICHARD WELLSBORN.—I shall be glad of particulars of above, who was fifth son of Simon de Montfort, Earl of Leicester, by Eleanor, daughter of King John. A descendant of his married John Latten, High Sheriff of Berks *temp.* Elizabeth, who also wrote an account of the Wellsborn family. Where can this family history be seen, and what is its title?

ALEX. P. HAIG.

PORTRAIT OF ROBSON.—Sala's essay on Robson, reprinted from an American journal by John Camden Hotten in 1864, has on the mauve paper cover a sketch of the actor, presumably as Jem Baggs in 'The Wandering Minstrel.' By whom was this drawing made? Has Sala's essay been republished in any of his books?

CHARLES HIATT.

POWNEY FAMILY.—Penyston Powney, Esq., of Ives Place, Berkshire, was born about 1744, died 1794; M.P. for Windsor, 1780 until his death. I should be glad to have further particulars about him and the family to which he belonged. He was trustee under a will proved 1783 (P.C.C. Rockingham, 49) for the three daughters of William Long Kingsman. Was he any connexion or relative of this family?

BERNARD P. SCATTERGOOD.

Moorside, Far Headingley, Leeds.

REV. F. BARLOW, OF BURTON.—I have searched your columns for any mention of two most amusing volumes to which my attention was directed by an article in an early volume of the *Bookworm*, about 1889,

'The Complete English Peerage,' by the Rev. Frederic Barlow, M.A. There appears to be more than one edition, from 1772 to 1775, and a more thoroughgoing *chronique scandaleuse*, under the guise of moral platitude, it would be hard to find. I am not personally acquainted with the 'Biographical Peerage,' in four vols., from 1808 to 1817, generally attributed to Sir Egerton Brydges, but should suppose the two works have a good deal in common. The Rev. Mr. Barlow is described on his title-page as "Vicar of Burton, and Author of the Complete English Dictionary." Can any of your readers locate his particular Burton? I have tried in vain to find any record or notice of this somewhat singular author except in the article mentioned.

W. B. H.

THE LONGBOW.—Can any reader give me information on the following points regarding the longbow of Crecy and Agincourt?

1. Was St. Christopher the patron saint of archers? If not, why did the archer wear the silver "christopher"? If St. Christopher was not their patron saint, who was?

2. As the sheaf consisted of twenty-four arrows, and as a bowman could discharge fifteen or more shots a minute, is there any authority for supposing that an extra supply of arrows was carried; or did the archer depend on renewing his supply during a battle by gleanings from the field between the enemy's charges?

3. While I presume there is little doubt that the length of the longbow was the distance between the archer's outstretched finger tips, or about his height, several authorities make it longer, and by more than one law six-and-a-half-foot bow-staves are expressly admitted free of duty. Can the length of the longbow be substantially settled?

C. E. D.

VERSES WANTED.—I shall be very much obliged if you or any of your readers can give me the name of the poem or hymn in which the following line occurs:—

Comes then at length a stillness as of even.

J. A. S.

MARENGO, NAPOLEON'S HORSE.—What was the fate of Marengo, the celebrated horse of Napoleon I.?

J. F.

HERALDIC.—I should be very much obliged if any of your correspondents could give me the origin of the three coupéd hands, argent and or, that are borne on the shields of several families; and tell me why these have mostly stags' heads for crest.

T. P. I.

GORE FAMILY.—I shall be much obliged if any one can give me information as to the family of Gore who settled in Weimar in 1788. Emily Gore is buried there.

ENQUIRER.

VERSES IN BORROW.—In which of the works of George Borrow are the following lines to be found?—

Give me a haunch of buck to eat:
To drink, Madeira old:
A gentle wife to rest beside,
And in my arms enfold:
An Arabic book to study:
A Norfolk cob to ride:
A house to live in shaded by trees,
And near a riverside.

F. W.

LONDON M.P.s TEMP. EDWARD IV.—Sir George Ireland, grocer; alderman of Aldgate, January to March, 1461; Cordwainer, March, 1461, till 1474; sheriff in 1461-2; knighted, 20 May, 1471; M.P. in 1469 and 1472. Is anything known of his parentage and family?—Stephen Fabyan, draper, M.P. in 1469 and 1492. From Baddeley's 'Aldermen of Cripplegate Ward' we learn that he was elected alderman of Bridge Ward on 30 July, 1468, and, declining to serve, was committed to Newgate, but released the next day, "being found insufficient." In July, 1469, he was elected for the ward of Bishopsgate, and again committed until discharged a few days later upon taking oath that he was not worth 1,000*l*. In what way was this M.P. akin to Alderman Robert Fabyan, the chronicler?

W. D. PINK.

Lowton, Newton-le-Willows.

SONG WANTED.—Will you kindly inform me where I can obtain a copy of the old song which begins as follows?—

Oh, funny and free are the bachelor's revelries,
Cheerily, merrily passing his life;
Nothing he knows of connubial devilries,
Troublesome children, or clamorous wife.
Free from satiety, care, and anxiety,
Charms and variety fall to his share.
Bacchus's blisses and Venus's kisses—
This, boys, oh this is the bachelor's fare.

PLUMBO.

STEDMAN FAMILY.—Did James Stedman, the youngest son of the last James Stedman of Strata Florida Abbey, co. Cardigan, and his wife Margaret, daughter of Richard Owen, of Rhiwsaison, co. Montgomery, marry? If so, did he have issue? What were the names of such issue and their descendants? The last James Stedman and his wife Margaret Owen were married *circa* 1657.

Where were the Stedmans of Strata Florida Abbey buried?

Was there issue of the marriage of Edward Stedman, of Kerry, co. Montgomery, and Elizabeth (born 2 April, 1676), daughter of Richard Lyster, of Rowton Castle, co. Salop? If so, what were the names of such issue and their descendants?

The arms borne by John Stedman, of the Razees, now called Bosbury House, near Ledbury, co. Hereford, were an impalement, viz., on the dexter side of the shield, Vert, a cross moline or fleury or (for Stedman); and on the sinister side (field unknown) three roses (two over one), a chief chequy sable and argent. Whose arms were those on the sinister side? The said John Stedman, who had been High Sheriff, died in 1808.

The arms borne by the Rev. Thomas Stedman, of St. Chad's, Shrewsbury, who died in 1825, were Quarterly, 1 and 4, Arg., on a chevron gules, between three boars' heads couped sa., a cross arg. (for Stedman); 2 and 3, Arg., on a chief or a bird sa. Whose are the arms shown in the second and third quarterings? R. J. M. STEDMAN.

309, High Street, Rochester.

NAPOLÉON'S LIBRARY.—In his last will and testament, dated 15 April, 1821, Napoleon (according to the document given by Dumas) willed a portion of his library at St. Helena thus:—

"Quatre cents volumes, choisis dans ma bibliothèque parmi ceux qui ont le plus servi à mon usage. Je charge Saint-Denis de les garder, et de les remettre à mon fils quand il aura seize ans."

Two questions: Did his son ever come into possession of those four hundred volumes? and what became of the remainder? Also, has a complete list of Napoleon's library ever been published, and where?

J. B. MCGOVERN.

St. Stephen's Rectory, C.-on-M., Manchester.

SIR JAMES JAY.—Who was Sir James Jay, who appears to have been in London in 1765 and 1766? Was he a knight or a baronet; and was he of the same family as John Jay, Congressman, who took a prominent part in politics during the American War of Independence? E. T. B.

ALEXANDER SPEERING.—This person seems to have been popular or notorious in London in 1622. I shall be glad of information or clue concerning him. LOBUC.

EYEGLASSES: THEIR ANTIQUITY.—It is stated in 'Chambers's Encyclopædia,' vol. iv., s.v. 'Emerald,' that "Nero, who was near-sighted, looked at the combats of gladiators through an eyeglass of emerald." Is it possible that this is the meaning of the passage in Pliny

('H. N.' xxxvii. 64) where Nero is said to have used an emerald to help his weak sight? Surely Pliny means his readers to understand that the emperor used a mirror of smaragdus. If the use of lenses as aids to vision was known so far back as the first century of our era, it is incredible that the invention of glass spectacles should have been so comparatively recent. I should like to elicit the opinions of scholars upon this point.

KOM OMBO.

AUTHORS OF QUOTATIONS WANTED.—

If your life would keep from strife,
These things observe with care :
Of whom you speak, to whom you speak,
And how, and when, and where.

H. S. MUIR, Surgeon-General.

Three cups of wine a man may safely take :
One for his stomach, one for his love's sake, &c.

M. G. D.

Go not halfe way to mete a cumming sorrow,
But thankfull bee for blessings of to-daye ;
And pray that thou mayst blessed bee to-morrow ;
So shalt thou goe with joie upon thy waye.

H. HELDMAN.

Bylines.

JOHN STOW'S PORTRAIT, 1603.

(9th S. vii. 401, 513 ; viii. 86.)

I AM afraid Mr. HENDRIKS's arguments are not very convincing. The late Mr. J. G. Nichols was a distinguished antiquary and genealogist, but Mr. HENDRIKS has himself convicted him of error in the latter part of his note, and the fact that he failed to detect a slip of Dr. Dalton, of whose qualifications as a bibliographer I must confess my ignorance, does not count for much. It is all very well to depreciate poor Lowndes, who is not here to defend himself, but it would be more to the point if Mr. HENDRIKS would indicate the whereabouts of a copy of the supposed 1603 edition of the book loosely called by Dr. Dalton 'Stow's Chronicle'—whether it be a copy of the 'Annals' or of 'The Summary of Chronicles.' In default of this evidence I must decline to acknowledge the existence of such an edition, and I feel no doubt that Mr. Sidney Lee, whose acquaintance with Elizabethan literature does not admit of dispute, was perfectly correct in the statement quoted by Mr. HENDRIKS from the 'Dict. Nat. Biog.' But as regards Stow's monumental effigy, Mr. HENDRIKS is undoubtedly right. The material of which the monument is composed is stated, in the words of an unimpeachable authority, Mr. H. W. Brewer, to be for the most part

"veined English alabaster, with black marble introduced in the freize, and a white marble plinth. The use of English alabaster seems to prove it to be native workmanship, and it bears such a strong resemblance in the treatment of the heraldic design of the upper portion of the composition to the tomb of Humble in St. Saviour's, Southwark, that we are inclined to think that both monuments were the work of the same architect or sculptor."

But on this point I think a valued correspondent of 'N. & Q.' Mr. JOHN T. PAGE, is in a position to give further information.*

W. F. PRIDEAUX.

Ramsgate.

I am glad to see that Mr. FREDERICK HENDRIKS has at the last reference raised the question as to the material of which John Stow's monument in the church of St. Andrew Undershaft is composed. I am already aware that nearly every writer on the subject states that its composition is terra-cotta. This shows that they must copy each other most religiously, for I can hardly imagine any man in his senses who has seen the original setting down such a statement as his deliberate belief. I have several times examined the monument, and I unhesitatingly affirm that it is for the most part composed of veined alabaster. The terra-cotta theory finds due place on p. 193, vol. ii., of 'Old and New London,' and on the previous page is an engraving of Stow's monument incorrectly showing on the frieze the legends

STAT SCRIBENDA AGERE

STAT LEGENDA SCRIBERE.

Substitute AVT for STAT in each case, as on the original, and we have sense at once. It is a thousand pities that such glaring errors should be propagated *ad libitum* by writers when a little trouble on their part would ensure accuracy. May I add that a series of letters on John Stow's memorial, mainly relating to the material of which it is composed, appeared in the *City Press* in September, 1891, and April, 1892? Reference is there made to the statement in 'Old and New London' that the effigy of Stow was formerly painted to represent life. Is there any authentic information concerning this theory extant? My own belief, gained from a personal examination of the statue, is that there is no more foundation in this statement than in the one to which I have previously referred.

JOHN T. PAGE.

West Haddon, Northamptonshire.

* It is too true that, as Mr. HENDRIKS says, we are all prone to mistakes—even the usually immaculate printers of 'N. & Q.' The name of J. G. Nichols is twice printed in Mr. HENDRIKS's note as J. S. Nichols,

PEERS CONVICTED OF FELONY (9th S. viii. 103).

—The first part of Y.'s query is answered by the Forfeiture Act, 1870 (33 & 34 Vict., cap. 23, second part of sec. 2). The following passage also settles the point:—

"A Peer, however, convicted of treason or felony and sentenced, would be disqualified for sitting or voting in the House of Lords *until* he had suffered his punishment or received a pardon."—Pike's 'Constitutional History of the House of Lords,' p. 274.

A commoner so convicted can, after his term of servitude, become a member of the House of Commons.

"In former times insolvency or bankruptcy did not cause any disability, but since the year 1871 a Peer has been disqualified for sitting and voting in the House of Lords during bankruptcy, and no writ of summons to him will issue."—*Ibid.*, p. 275.

The same law applies to a member of the House of Commons.

The words of the Bankruptcy Act, 1883 (46 & 47 Vict., cap. 52, sec. 32), are as follows:

"Where a debtor is adjudged bankrupt he shall, subject to the provisions of this Act, be disqualified for (a) Sitting or voting in the House of Lords, or on any committee thereof, &c., (b) Being elected to, or sitting or voting in, the House of Commons, or on any committee thereof."

A bankruptcy may be annulled when the debts of the bankrupt have been "paid in full" (see sec. 35). As to the mode in which the seat of a member is vacated on bankruptcy, see sec. 33. The disqualifications to which a bankrupt is subject shall be removed and cease if and when

"he obtains from the Court his discharge, with a certificate to the effect that his bankruptcy was caused by misfortune without any misconduct on his part."

Moreover, the disqualification of a bankrupt does not exceed a period of five years from the date of the discharge. H. B. P.

FATHERS OF THE HOUSE OF COMMONS (8th S. ii. 327; iii. 34; iv. 249, 418; vi. 74).—Since my latest contribution on this subject, which was given at the last reference, three "Fathers of the House of Commons"—Mr. Charles Villiers, Sir John Mowbray, and Mr. Bramston Beach—have died, and Mr. Samuel Whitbread (who, if he had not withdrawn from public life, would have succeeded Mr. Villiers in the position) is now in retirement. The following extract from the 'Political Notes' of the *Times* for 5 August may therefore be added, in order to bring up to date the information previously given on the matter:—

"The following is a complete list of the 'Fathers of the House of Commons' since the passing of the Reform Act of 1832:—

"George Byng, 1832-46; Charles Watkin Williams Wynn, 1846-50; Sir Charles Merrik Burrell, 1850-62;

Henry Cecil Lowther, 1862-7; Henry Thomas Lowry Corry, 1867-73; George Cecil Weld Forester, 1873-4; Christopher Rice Mansel Talbot, 1874-90; Charles Pelham Villiers, 1890-8; Sir John Robert Mowbray, 1898-9; William Wither Bramston Beach, 1899-1901; Sir Michael Edward Hicks Beach, 1901.

"Of the earlier members who have attained to this dignity no exhaustive record has been kept. John Maynard, who was returned for Totnes in 1640, and who, after the expiration of the Long Parliament, sat for Plymouth, with the customary vicissitudes of that period, until his death in 1690, is sometimes referred to by contemporary chroniclers as Father of the House; and in an explanatory footnote to a picture of the popular Chamber painted by Hogarth and Sir James Thornhill, with Arthur Onslow (Speaker, 1726-61) in the Chair, Sidney Godolphin, who was first elected for Helston in 1698, and who successively represented, with a break of two years (1713-15), Helston, St. Mawes, and St. German's, until his death in 1733, is similarly described. Other members to whom the title has been applied are Whitshed Keene, who sat continuously from 1768 to 1818, first for Wareham and afterwards for Ludgershall and Montgomery Borough; John Blackburn, who was one of the representatives of the undivided county of Lancaster from 1784 to 1830; and Thomas William Coke (afterwards first Viscount Coke and Earl of Leicester), who sat for Norfolk from 1776 (except during the Parliament of 1784-90) until 1832."

POLITICIAN.

ISAAC PENINGTON THE YOUNGER (9th S. viii. 16).—His works, folio, first edition, 1681, are scarce and worth about 15s.

A BOOKSELLER.

"A FEEDING STORM" (9th S. viii. 13).—MR. BAYNE is inclined to be rash when he differs from Scott. That a "feeding storm" is recognized in Scottish non-pastoral districts is not a strong argument against Scott's explanation of the term. Similar sayings of the shepherd fathers have been transmitted to their *bourgeois* descendants. It seems unintelligible to attach such a meaning as that of "a lingering period of snowy weather, when the snow actually on the ground is increased or fed by intermittent falls." "Fed" in this sense loses its original meaning, but even in this sense no lingering period of rainy weather is ever called a "feeding storm." Lengthened periods of rain would never cause the idea of a "feeding storm" to form in one's mind. Let, however, the rain take the form of frogs or sawdust, and it would deprive the snow of its monopoly of the term. The correctness of Scott's derivation is after all almost admitted by MR. BAYNE when he says that the non-pastoral usage includes Sir Walter's explanation as well as that which attributes the name "feeding storm" to the habit of birds gorging themselves on the approach of a snowstorm. The term "feeding storm" as explained by Scott was cer-

tainly in use ages before man discovered this peculiarity of birds. A. B. S.

SHAKESPEARE QUERIES (9th S. vii. 388, 454 ; viii. 86).—I cannot discover whether at Spenser's funeral Shakespeare and others wrote epitaphs and threw them into his grave. It is likely enough they did, or more probably they pinned them to the pall, since it would be in conformity with the custom of the times to do one or the other on the occasion of the death of an illustrious person. It may be worth noting that in 1789, when the poet Wordsworth was an undergraduate at St. John's College, Cambridge, he got into trouble with the authorities on account of his refusing to write elegiac verses to the memory of the Master, John Chevallier, who died that year. There is an amusing story recorded in the Cambridge University College Histories, St. John's, as to a Trinity man snatching from the pall at the funeral several of the papers attached to it, and as to his motive for doing so. The custom seems to have died out soon after that time. I have been told that at the funeral of Henry White, the much-loved chaplain of the Savoy Chapel, about ten years ago, some of the choirboys or school children threw various compositions expressive of their grief into his grave at Brompton Cemetery.

STAPLETON MARTIN.

The Firs, Norton, Worcester.

CIVIL WAR: STORMING OF LINCOLN (9th S. viii. 43, 93).—Does a fairly complete list of prisoners taken from the King's army at Naseby on 14 June, 1645, exist; and, if so, where is it to be found? LAC.

JAMES II. (9th S. viii. 45, 92).—I was in hopes of having disposed of the legend of the preservation of James II.'s body, but legends die hard. I may be allowed, therefore, to refer your readers to the *Nineteenth Century*, vol. xxv. p. 120. J. G. ALGER.

Paris.

MICHAEL BRUCE AND BURNS (9th S. vii. 466; viii. 70).—It is rash to attach importance to the discovery that the 'Ode to the Cuckoo' is assigned to Logan in English anthologies. Such an attribution has been perfectly common for the last hundred years, one compiler simply following another, and quietly ignoring authoritative statements made by qualified specialists like Dr. McKelvie, Dr. Grosart, and Principal Shairp. Some editors—as, e.g., Prof. Palgrave and Mrs. Humphry Ward—have obviated the difficulty by simply ignoring the existence

of the poem. But Mr. Arber and Mr. Quiller-Couch have predecessors, so that there may after all be nothing exceptional in what they have done. Mr. Sidney Colvin, again, simply speaks from hearsay, which is not sufficiently definite for exact evidence. What is wanted is direct, irresistible proof, for the subject is already encompassed with sand-heaps of ineffectual polemics. Perhaps Mr. Colvin will kindly indicate where precise information is to be had. This will be more to the purpose than a quest after impossible MSS.

THOMAS BAYNE.

'THE MOSS ROSE' (9th S. viii. 82).—This poetical rendering of the original prose in Krummacher's 'Parabeln,' by J. F., was published in *Blackwood's Magazine* for June, 1817.

WILLIAM BLACKWOOD.

'The Moss Rose' is in an old book called 'Christian Melodies,' 1833. It is there stated that the poem is from the German.

MATILDA POLLARD.

The original poem on the moss rose was by Uhland. I did know the name of the translator, but unfortunately have forgotten it, not having made a note of it.

F. R. DAVIES.

Hawthorn, Black Rock.

SMOKING A COBBLER (9th S. vii. 509).—The cobbler used to sit in his open stall exposed to the public gaze. One may, even nowadays, sometimes see a survival of this custom in extra-urban parts. Hence roysterers and "very merry fellows" may easily have become possessed of a whim to chaff a cobbler as he sat at his work, just as they might take it into their heads to bait a watchman by night, for this seems to be what is here intended by "smoking," namely, chaffing, teasing, or badgering. Addison (see 'Imp. Dict.,' s.v. 'To smoke') has this meaning: "Thou'rt very smart, my dear; but see, smoke the doctor"; and Congreve, in the sense of to ridicule to the face, "Smoke the fellow there." It was, no doubt, a pastime indulged in by such "merry fellows," as the *Spectator* says, "as were seldom merry but had occasion to be valiant at the same time." However, there appears to have been a good deal less valour in "smoking a cobbler" than there was in the risk of sustaining "several wounds in the head by watch-poles, and being twice run through the body to carry on a good jest." How "smoking" obtained this meaning is another matter; but perhaps the transition was from "to smoke"—to punish, e.g., "At every stroke their jackets did smoke"

('Robin Hood and the Ranger,' Child's 'Ballads,' v. 209); and Shakespeare, "I'll smoke your skin-coat an I catch you right" ('King John,' II. i. 139). Then another sense of the verb implying punishment is thought to have originated with the fact that, at the stake, the smoke kills the victim or deadens his senses before his limbs become sensible to the flames; e.g., "Some of you shall smoke for it in Rome" ('Titus Andronicus,' IV. ii. 111). As to a cobbler being selected as a victim, not only his exposure to such opportunities, as he sat at work, would account for it, but also the contempt, for some reason or other, probably his poverty, in which the calling was generally held. "Cobbler's pork," for instance, was bread; "cobbler's punch," gin and water with a little treacle and vinegar; "cobbler's lobster," cowheel; while a "cobbler's curse" according to the 'Dialect Dictionary' is the extreme of valuelessness. But while a smoked cobbler would, for pecuniary reasons, withhold his curse from his festive tormentors, he would not fail to enforce "cobbler's law"—he that takes money must pay the shot," for "cobblers and tinkers are the best ale-drinkers," which is perhaps why the former's wife goes the worst shod.

J. HOLDEN MACMICHAEL.

In 'The Club,' by James Puckle, reissued last year with an introduction by Mr. Austin Dobson, at p. 112 one reads of "earthing, digging, and smoaking a badger." The meaning of "smoaking" here is "smoking out," and the transference of the practice to the case of the cobbler in his stall is easy. One has heard of such pranks as ascending the roofs of houses, where they were low enough to afford easy access, and causing the interiors to be smoked by stopping the chimneys with grass-sods or other substances. For reasons probably connected with the desire to keep their leather in good condition, cobblers more than other tradesmen have affected low-roofed and sometimes even cellar dwellings, and by so doing in the time of Steele they lent themselves to the attacks of the "very merry fellows" mentioned.

ARTHUR MAYALL.

ARMORIAL (9th S. v. 355).—I do not think that there is any known connexion between the De la Brokes of Leighton in Cheshire and the Leighton family, who were of Leighton in Shropshire, and resident there very shortly after the Norman Conquest, if not before.

Sir Thomas Leighton, Knt., Governor of Jersey and Guernsey, Constable of the Tower of London, was the second son of John

Leighton, of Watlesborough in Salop, by his second wife Joyce Sutton. He was knighted May, 1579, and was M.P. for Beverley 1571; M.P. for Northumberland 1572-83; M.P. for Worcestershire in 1601; member of the Court of the Marches of Wales; obtained the manor of Feckenham by grant from Queen Elizabeth, also a lease of the fisheries in Norhamshire; buried in the church of St. Peter's Port, Thursday, 1 Feb., 1609 (inq. p.m., 2 Oct., 1611). He married Elizabeth, daughter of Sir Francis Knollys, Knt., of Rotherfield Greys, co. Oxford, and had two daughters—Elizabeth, wife of Sherrington Talbot, of Lacock, co. Wilts, and Anne, wife of Sir John St. John, Bart., of Lydiard-Tregoz—and a son Thomas, of whose descendants an account is given in Nichols's 'History of Leicester,' vol. iii. part ii. p. 1146.

H. R. LEIGHTON.

East Boldon, R.S.O., co. Durham.

SIR THOMAS COOKE, SHERIFF OF LONDON, 1692-3 (9th S. vii. 429; viii. 19).—G. E. C. mentions one William Horne, of Ead, near Exeter. The village in question is now known as Ide. Horne is still a common surname in Devonshire. HARRY HEMS.

Marseilles.

BLUE BEARD (9th S. vii. 224, 355; viii. 24).—The following items, recorded by M. De la Force, may have afforded additional groundwork for the Blue Beard fable:—

VII. 37-8.—"J'ai déjà insinué qu'une de ces portes [de Tours] s'appelle la porte *Hugon*, que le peuple par corruption nomme la porte *Fourgon*, pour dire la porte de feu *Hugon*. Hugon selon Eginhard dans la vie de Charlemagne, et selon quelques autres Historiens, étoit Comte de Tours. Il y a apparence que s'étant rendu redoutable par sa méchanceté et par la férocité de ses mœurs, on en a fait après sa mort l'épouvantail des enfans et des femmelletes, et le canevas de beaucoup de fables. M. de Thou, malgré sa gravité, n'a pas dédaigné d'en parler dans son Histoire (Livre 24). *Cæsaroduni*, dit ce célèbre Historien, *Hugo Rex celebratur, qui noctu pomæria civitatis obegulare, et obvios homines pulsare, et rapere dicitur*. Ainsi on menace à Tours du Roi Hugon, comme à Paris du Moine Bourru, à Orléans du Mulet Odet, et à Blois du Loupgraron. D'Avila et quelques autres Historiens ont cru que les Calvinistes ont été appelez Huguenots, parce que ceux qui furent les premiers infectez de cette hérésie dans la ville de Tours, s'assembloient la nuit dans des caves qui étoient auprès de la *Porte Hugon*." [P. 51, s.v. Amboise: "C'est dans cette ville que commencerent les guerres civiles du Royaume l'an 1561, et que le nom de Huguenots fut donné aux Calvinistes pour la première fois."]

VII. 142.—"Le Seigneur de Pacé a aussi droit de mener ou faire mener le jour de la Trinité, par ses gens et Officiers, à la Dame toutes les femmes jolies [N.B. Jolie se prend ici pour *prude* et *sage*] qu'ils trouveront à Saumur et es Fauxbourgs tout ledit jour. Chacune de ces femmes jolies est tenue de

donner à ces Officiers quatre deniers et un chapeau de roses; et au cas qu'elles ne veuillent pas aller danser avec les Officiers sur ce ordonnez, ils peuvent piquer d'un bâton marqué aux armes du Seigneur, et ferré au bout en manière d'aiguillon, ladite femme jolie qui refusera d'aller danser, trois fois aux fesses. Le même Seigneur a droit ce jour-là de contraindre par lui même ou ces Officiers toutes les femmes qui ne seront pas jolies, de Bourdeau, qui seront notoirement diffamées de ribaundie, de venir à ladite Dame de Pacé avec lesdites femmes jolies; ou de payer cinq sols au Seigneur."

THOMAS J. JEAKES.

Tower House, New Hampton.

ANGLO-HEBREW SLANG: "KYBOSH" (9th S. vii. 188, 276, 416; viii. 87).—I have long been familiar with this word, but only in a sense which I do not think any of your contributors have yet assigned to it: to "put the kybosh on" a project, to give to a scheme or agitation its quietus. A and B devised a clever plan, but it failed of accomplishment, because C put the *kybosh* on it—i.e., nipped the project in the bud, or "squelched" the scheme on the eve of its fulfilment.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

"SNICKET" (9th S. vii. 348, 512; viii. 52).—When cotton or string has got tangled I have heard it spoken of hereabouts as being "all snick-snarles." Miss Baker gives *snarl* as "an old word for entangle."

JOHN T. PAGE.

West Haddon, Northamptonshire.

CHARLES LAMB AND THE ROYAL ACADEMY (9th S. viii. 104).—The G. D. referred to by Charles Lamb is George Dawe. He is buried between Landseer and Fuseli in the Artists' Corner of the Crypt, St. Paul's Cathedral. The following inscription is carved on the slab which covers his grave:—

Here
are deposited the Remains of
George Dawe, Esq^{re},
Historical & Portrait Painter,
Royal Academician,
Principal Painter
to His Imperial Majesty
Nicholas 1st, Emperor of Russia,
Member of the Imperial Academy
of Arts at St. Petersburg
and of the Academies
of Stockholm, Florence, &c., &c.
He was born February 6th, 1781.
Died October 15th, 1829.

Dawe visited Russia in 1819, and is said to have painted four hundred portraits there. He was elected an Associate of the Royal Academy in 1809, and became an R.A. in 1814. Two of his portraits are in the National Portrait Gallery. They represent the Princess Charlotte of Wales and the Rev. Samuel Parr,

LL.D., and were purchased by the trustees from Mr. Wright, the nephew of the artist.

JOHN T. PAGE.

West Haddon, Northamptonshire.

G. D. is George Dawe, a portrait painter, born in London in 1781. In 1819 he went to Russia. He became an A.R.A. in 1809 and an R.A. in 1814. He died in 1829, and was buried in St. Paul's Cathedral. MR. HEBB will find a short account of George Dawe in Bryan's 'Dictionary of Painters,' vol. i. p. 356, and a full account of him in the 'Dictionary of National Biography.'

HARRY B. POLAND.

Temple.

The G. D. Lamb sneered at, who painted the Empress of Russia, and was buried in St. Paul's, was George Dawe. Many of his works were engraved, including portraits and subject-pictures. He did not deserve Lamb's sneers. O.

SITE OF BRUNANBURH (9th S. viii. 100).—It will not be without interest to place on record that when the late Prof. Freeman was lecturing at the Royal Institution, Hull, he was asked to name the site of this battle. In reply he said that it was impossible to state the place with certainty, but the best evidence pointed to Bamborough, Northumberland.

WILLIAM ANDREWS.

Royal Institution, Hull.

"RACING" (9th S. viii. 104).—This particular meaning is not given in either Webster or 'The Imperial Dictionary.' The derivation, from the O.H.G. *reiza*, a line, is obvious. In the Black Country also the word is used precisely as indicated by the querist. It is noteworthy that the "racing" of a steam engine, a term applied to events arising from the sudden removing of the load, is not given by the second authority named. W. Clark Russell, in his 'Sailors' Language,' says:—

"The engines of a steamer 'race' when they work with great rapidity from the loss of resisting power, caused, for instance, by the breaking of the shaft, or the dropping off of the propeller, or the raising of the stern of the ship, thereby lifting the screw out of the water."

It is from causes similar to that first named that "racing" occurs in stationary engines. The word in this second meaning is derived from the A.-S. *ræs*, a rush.

ARTHUR MAYALL.

HIGH AND LOW: CONSERVATIVE AND LIBERAL (9th S. vii. 128, 238).—Your Northamptonshire correspondent will be glad to know that in 1748, at the election for that county, Mr. Knightley was the candidate

of the "High" and Mr. W. Hanbury of the "Low" party. See Doddridge's 'Works,' 1804, vol. v. p. 579, n. W. C. B.

ALBA POTTERY (9th S. viii. 44).—Will MR. DRURY pardon me if I suggest that the above name is perhaps a misprint for "Alloa"? I cannot trace out any reference to "Alba" ware, but it may not be too far-fetched to imagine that a mark or monogram which has "flushed" might possibly be misread as regards a difference of but one letter. Respecting the "Alloa Pottery," I venture to quote a few words from 'The Ceramic Art of Great Britain,' by Llewellynn Jewitt, F.S.A. (new edition, 1883), p. 625:—

"*Alloa Pottery.*—These works were established in 1790 by James Anderson, and were afterwards carried on by William Gardner, and in 1855 passed by purchase into the hands of W. & J. Bailey. At first the works, under Mr. Anderson, produced common brownware pans and crocks, and by Mr. Gardner the addition was made of Rockingham ware teapots; and later this branch of manufacture has been considerably improved, and so greatly extended that, at the time I write (1883), I am informed no less than twenty-six thousand teapots can be produced by them per week. Majolica and jet ware goods are also largely made, and a speciality of the firm is its artistic engraving of ferns and other decorations of the finer qualities of teapots, jugs, &c. The excellent qualities of the Alloa goods 'arise from the nature of the clay got in the neighbourhood,' and the density of colour and softness of the glaze are highly commendable."

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

PASS TICKETS OR CHECKS AT THEATRES IN SHAKESPEARE'S TIME (9th S. viii. 84).—If your correspondent will turn to Wilkinson's 'Londina Illustrata' (London, 1819), he will find twenty-four illustrations of the checks and tickets of admission to the public theatres and other places of amusement, among others the "Red Bull Theatre," which flourished from about the middle of the reign of Queen Elizabeth until some time after the Restoration—a check for the "Upper Gallery." For Drury Lane Theatre there is one "For the First Gallerie, 1671," on the obverse the head of Charles II., and another with the bust of James II. and Maria d'Este, his queen, dated 1684. There is also another "For the First Gallerie" of the Queen's Theatre, bearing the same date. The remainder are modern, and comparatively of recent dates. EVERARD HOME COLEMAN.

71, Brecknock Road.

CROSIER AND PASTORAL STAFF (9th S. vii. 387, 495; viii. 50, 90).—The following extract from the tenth edition of that rather scarce little book, Dr. John Bulloker's 'English

Expositor Improv'd,' edited by R. Browne, 1707, may be of interest to your readers:—

"*Crosier.* An Arch-Bishop's (not a Bishop's) Staff, that, with the Pall, being Badges peculiar to an Arch-Bishop, whilst the Bishop's is called a *Pastoral-Staff*, and hooked, or crooked at the Top, like unto a Shepherd's, whereas the *Crosier* is fashioned like a Cross at the Upper end, and thence became so called."

W. I. R. V.

In the fine east window of Bolton Percy Church, co. York, which contains some of the most beautiful fifteenth-century glass in England, are the life-sized figures of five Archbishops of York, Scrope, Bowet, Kempe, Booth, and Neville, each having in his left hand his pastoral staff surmounted with a Latin cross, whilst the right hand is raised in the act of benediction.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

TAVERNS IN SEVEN DIALS AND SOHO (9th S. vii. 487; viii. 94).—The "Witch's Head" at the last reference should be the "Welch Head," a sign commemorative of Saunders Welch, one of the justices of the peace for Westminster, who kept a regular office for the police in the district, in which he was succeeded by Fielding, brother of the novelist. Here a certain "Mendicants' Club" was held in 1710, the origin of which dated back to 1660, when its meetings were held at the "Three Crowns" in the Poultry ('N. & Q.,' 1st S. i. 229). The "Welch Head," like the "Black Horse," was in Dyott Street.

J. HOLDEN MACMICHAEL.

A LOST TOWN IN SUFFOLK (9th S. viii. 63).—The estuary of the river Deben, which estuary is within a few miles of the town of Woodbridge, lies within or touches the bounds of the manor of Walton with Trimley, and is in the court rolls of that manor frequently called by the name of Gosford Haven. But the same estuary is in the rolls of the same manor also sometimes called Woodbridge Haven. Where, then, is there any evidence that a town has been lost at all?

JOHN H. JOSSELYN.

Ipswich.

BURNT SACRIFICE: MOUND BURIAL (9th S. viii. 80).—A parallel case to that recorded by Prof. Boyd Dawkins will be found in Robert Chambers's 'Popular Rhymes of Scotland.' In the first edition of that work (1826) Chambers recorded a tradition, which he had taken down the preceding year, to the effect that it was supposed by the people who lived in the neighbourhood of Largo Law, in Fife, that there was a very rich mine of gold under

and near the mountain, and they were so convinced of the truth of this story, that whenever they saw the wool of a sheep's side tinged with yellow, they thought it had acquired that colour from having lain above the gold of the mine. A great many years ago a ghost made its appearance on the spot, supposed to be laden with the secret of the mine, and Chambers proceeds to tell the story of a shepherd who plucked up courage to accost it, and received the following reply to his demand to learn the reason of the spectre's presence:—

If Auchindownie cock disna craw,

And Balmain horn disna blaw,

I'll tell ye where the gowd mine is in Largo Law.

Not a cock was left alive at the farm of Auchindownie, but man was more difficult to control, for just as the ghost appeared, ready to divulge the secret, Tammie Norrie, the cow-herd of Balmain, heedless of all injunctions to the contrary, "blew a blast both loud and dread," on which the ghost immediately vanished, after exclaiming:—

Woe to the man who blew the horn,
For out of the spot he shall ne'er be borne.

In fulfilment of this denunciation the unfortunate horn-blower was struck dead upon the spot, and it being found impossible to remove his body, which seemed, as it were, pinned to the earth, a cairn of stones was raised over it, which, grown into a green hillock, was denominated Norrie's Law (A.-S. *hlæw*, a tumulus or barrow), and for long was regarded as uncanny by the common people. But it appears that in 1819 a man digging sand at Norrie's Law found a cist or stone coffin containing a suit of scale-armour, with shield, sword-handle, and scabbard, all of silver. This discovery was recorded by Chambers in later editions of his work, in which it is further stated that the finder kept the secret until nearly the whole of the pieces had been disposed of to a silversmith at Cupar; but on one of the few that remain it is remarkable to find the "spectacle ornament," crossed by the so-called "broken sceptre," thus indicating a great though uncertain antiquity. Further details will be found in Dr. John Stuart's book on 'The Sculptured Stones of Scotland.'

In this case, as in the Bryn-yr-Ellyllon one, we have not only a long-standing tradition of the burial of one of the precious metals, for the conversion of silver into gold would offer no difficulties to the popular imagination, but also of a spectre which apparently filled the office of guardian of the treasure; and the question would seem to present the same difficulties of solution as those that are

specified by A. FOLK-LORIST. At any rate, tradition in both these cases seems to have rested on a solid substratum of fact, and it would be interesting to hear of other instances of similar survivals.

W. F. PRIDEAUX.

Authentic particulars of burnt sacrifices in Man and elsewhere will be found in Principal Rhys's recently published 'Celtic Folk-lore, Welsh and Manx.' If your correspondent will refer to the index volume of *Archæologia Cambrensis*, under the heading 'Mold,' he will find a full account of the giant who was buried in "golden armour"; and he will, I think, be satisfied that the case furnishes an example of a genuine ancient tradition verified by archaeological research.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

MANX WORDS (9th S. viii. 83).—According to Jamieson's 'Scottish Dictionary' "maze" is a term applied to herrings, denoting the number of five hundred. Under "mese of herring," *ibid.*, several derivations are given. Skene is quoted as of the opinion that, as herrings are so numerous that they are commonly numbered by thousands, the "mese" is the *μεσον*, *medium*, or half thousand. In the abridged edition of 1818 Jamieson had been satisfied with but one derivation, and that from the Icelandic "*meis*, a bag in which fish are carried." "Mar-fire" may mean phosphorescence of the sea, or marsh-fire = *ignis fatuus*, according to the context. The latter is on the lines of a more exact etymology.

ARTHUR MAYALL.

THE TRYSTING OAK IN 'IVANHOE' (9th S. viii. 42).—Concerning the identity of the "trysting tree" in 'Ivanhoe' there is in this district a great difference of opinion, and this has existed for many years. There were two large oaks in Harthill Walk, one in the vicarage garden at Todwick, the other at some distance from it—the one, in fact, which Mr. Mosey, the present agent of the Duke of Leeds, claims as Scott's trysting oak. As far as I know, the oldest inhabitants have for years considered the tree at Todwick to be the one mentioned in 'Ivanhoe,' and they have ever looked upon it with pride. The portion of Harthill Walk at Todwick is now a private road, and the tree is a very fine one, worthy of the belief with which it is invested. Mr. Mosey has long been engaged in seeking information, and he pins his faith to the trunk which he has had taken down and transferred to the grounds of his residence; but it will require some strong

proofs to shake the local belief that the real "trysting tree" is still standing at Todwick.

There is also a considerable difference of opinion as to the position of the castle which Scott calls "Torquillstone," and many stoutly claim that the site of the old castle at Whitwell, in Derbyshire, best of all meets the description which Scott gives of "Torquillstone."

THOS. RATCLIFFE.

Workshop.

BELL INSCRIPTION AT PUNCKNOWLE, DORSET (9th S. vii. 365; viii. 22).—This inscription has been a puzzle to bell-hunters for the last forty years. With regard to the solution propounded by Mr. HESLOP, "lather" is not a Dorset equivalent for "ladder," nor (were that otherwise) does there seem much verisimilitude in this reading. Beneath the distich are the date 1629 and the initials "R. N.," which latter are probably those of Robert Napper.

LOBUC.

PRISONERS OF WAR IN OUR LITERATURE (9th S. vii. 469; viii. 46).—The following extract from the 'Annual Register' for 1812, though not exactly coming within the scope of the topic immediately to hand, may yet prove of interest, the rather that at the present moment the treatment (and behaviour) of "prisoners of war" has assumed the aspect of a "burning question":—

"Jan. 2. Six French prisoners, who lately escaped from the castle of Edinburgh, have been retaken to their old place of confinement. On Friday last information was given to the Commandant of Linlithgow Local Militia, that a number of foreigners had been seen skulking among Lord Hopetoun's plantations: a party was immediately sent out, which described them at some distance in the fields. On seeing the party they all separated, taking different directions; six of them, however, were taken, after considerable fatigue, four of them hid among the whins, and two of them in the hollow of a stack in a barn yard. On their escape they had made for the sea.....finding a boat they sailed up the Forth, till opposite Hopetoun house, where they landed.....They had subsisted for three days on raw turnips. On being taken they were carried to Linlithgow jail, fed and clothed, and conducted to Edinburgh on Saturday last."

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

Borrow's reference to them has already been quoted. At pp. 53-8, 88-94, vol. iii. of *Household Words* a most interesting article, commencing with a reference to them, and dealing with the expected landing of "Bony," is buried under the (for our purpose) unmeaning title of 'The Marsh Fog and the Sea Breeze.' It purports to be written by a quondam fisher-girl child, who, with her brother and mother, supplies the prisoners

with fish, and who marvels at their resourcefulness in cooking it, which she longs to imitate, but is prevented. Deliverance comes with the arrival of the military and the burning of the cottage.

THOMAS J. JEAKES.

If a rather little-known second (or third) rate novel is reckoned as literature, there will be found in 'Queen of the Moor,' by Frederick Adye (Macmillan & Co., 1897), very pleasantly written studies of a French general on parole, also of officer and soldier servant, prisoners in Princetown, Dartmoor, at the beginning of last century.

F. J. O.

UNMARRIED LORD MAYORS (9th S. vii. 428, 513; viii. 49).—Both the late Sir William Lawrence and the late Sir James Clarke Lawrence, who filled the office of Lord Mayor in 1863-4 and 1868-9 respectively, were unmarried; and their only sister, Miss Jane Lawrence, acted as Lady Mayoress to each, this being probably the only instance of a maiden lady being twice Lady Mayoress and each time with a different Lord Mayor.

ALFRED F. ROBBINS.

UGO FOSCOLO IN LONDON (9th S. vi. 326; vii. 150, 318, 476; viii. 92).—Let me quote an instance which does not admit of doubt of the preservation of a human body after a long inhumation. It is that of Napoleon I., whose coffin was exhumed in 1840 after a nineteen years' burial at St. Helena, and was thence transferred to the Invalides at Paris. The body was found perfect, though the epaulettes were a little tarnished, and mould lay on the boots; upon them the heart in a leaden case had been deposited. It was exposed to view only for a few moments for necessary identification, and General Bertrand, who had been with Napoleon in his exile up to his death in 1821, gazed on the features of his great commander. Unless my memory is at fault, there was an engraving of the scene in the *Pictorial Times* some years later, perhaps in 1843.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

When Ugo Foscolo's remains were removed from Chiswick Churchyard by the Italian Government, and were transferred to the church of Santa Croce, the Westminster Abbey of Florence, where the illustrious poet reposes with Leonardo Bruni of Arezzo and other scholars who enjoyed the sunshine of favour in the palace of Cosmo de' Medici, the modest tomb placed over the grave of the poet by Hudson Turner, M.P., one of his admirers, was removed, and a pretentious

polished-granite cenotaph with a long inscription substituted. This inscription is now nearly illegible, the iron railing round the tomb is rusted, and the whole structure is becoming dilapidated. It is a curious fact that granite, which is practically imperishable in the rainless climate of Egypt, rapidly deteriorates in our humid atmosphere, and the huge mass of stone which marks Foscolo's grave will probably gradually become a formless mass unless something is done to arrest the disintegrating effect of the London climate.

I have called the attention of the Italian ambassador to the condition of the cenotaph, but without avail. JNO. HEBB.

THE CORONATION STONE (9th S. viii. 63).—COL. RIVETT-CARNAC will find an account of the above stone in 'Crowns and Coronations, by William Jones. It gives not only the legendary origin, but a geological description and the dimensions. As to the marks, it says there is a rectangular groove or indent on the upper surface into which a metal plate, inscribed with a legend, might have been fixed; and at one corner of the groove is a small cross slightly cut. It also refers the reader to an article in the *Proceedings* of the Society of Antiquaries of Scotland, by Dr. W. F. Skene and Dr. John Stuart, and 'The Coronation Stone,' by the former, published by Edmonstone & Douglas.

JOHN RADCLIFFE.

BARBICAN WATCH TOWER (9th S. viii. 83).—It does not seem quite clear from MR. WRIGHT'S note whether he is referring to the old Roman watch tower, or to the watch house, which was at a later period erected on or near to the site of the watch tower.

Stow himself, in the last edition of his 'Survey' published in his lifetime, viz., in 1603, does not mention this later watch house. He only tells us that the old Roman watch tower was destroyed by Henry III. in 1267, when he reoccupied the City of London after his struggle with the barons, and that its site was subsequently given by Edward III. to Robert Ufford, Earl of Suffolk, in 1336 (Stow's 'Survey,' ed. 1603, p. 71). If this statement is correct, it is improbable that there would have come down to us any trustworthy representation of the old Roman watch tower. Such a remark, however, does not apply to the later watch house, of which we find a description in Strype's edition of Stow's 'Survey' published in 1720, vol. i., book iii., p. 93. This watch house, Strype tells us, was erected on the site of the old watch tower, fronting Red Cross Street, and

it is so marked on Roque's large map of London, 1763. Jesse, writing in 1871, in his 'London: its Celebrated Characters,' vol. iii. p. 20, says that the remains of this watch house, which stood on the site of the old Roman *specula*, "were visible in the latter half of the last century." I have not, however, been able to find any print or drawing of the watch house, which is represented in Roque's map as standing alone in the middle of the street at the north end of Red Cross Street, at its junction with the Barbican, and not in a line with the other houses, as shown in the engraving in Knight's 'London.'

J. G.

"ZAREBA" (9th S. vii. 224).—It may be noted that the use of this word is being revived in a curious fashion, Capt. Robert Marshall having brought it into two of his comedies, 'The Noble Lord' and 'The Second in Command,' both produced in London in 1900. Its employment in the former, indeed, was considered by some of the "first-nighters" to furnish internal evidence that the piece had been written some years before, when, because of the long struggle against the Mahdi, "zareba" was as frequently to be seen in the newspapers as "laager" is now.

ALFRED F. ROBBINS.

CHAPLAIN TO WILLIAM III. (9th S. viii. 83).—Rowland Davies, of the Hereford family, was appointed chaplain to one of the regiments that accompanied King William III. to Ireland, and arrived there 11 May, 1690. See his journal in the volume of the Camden Society for 1857. F. R. DAVIES.

Hawthorn, Black Rock.

AUTHORS OF QUOTATIONS WANTED (9th S. viii. 85).—

So nigh is grandeur to our dust,

So near is God to man,

When Duty whispers low, "Thou must,"

The youth replies, "I can!"

'Voluntaries,' Ralph Waldo Emerson.

He is oft the wisest man

Who is not wise at all.

'The Oak and the Broom,' Wordsworth.

CONSTANCE RUSSELL.

Is not "Have communion with few," &c., merely an amplification of the proverb "Have but few friends, though many acquaintances," in Spanish "Conocidos muchos, amigos pocos"? But a modern Doulton "specimen" jug in my possession has this house motto in a slightly different form, namely:—

Have communion with *all*,

Be familiar with one,

Deal justly with all,

Speak evil of none.

J. H. MACMICHAEL.

Miscellaneous.

NOTES ON BOOKS, &c.

Notes on English Etymology. By the Rev. W. W. Skeat, Litt.D. (Oxford, Clarendon Press.)

PROF. SKEAT has judged rightly in believing that a collection of his papers on etymological subjects, which are scattered through various publications, would be welcome to all who are interested in the study of English. Most of the 'Notes' included in the present volume have appeared in the *Transactions* of the Philological Society during the last twenty years, and a few in the more recent numbers of 'N. & Q.' The papers on words imported from South America and the West Indies are complete monographs on the subjects with which they deal, and a copious hand-list of early Anglo-French words will be found convenient and useful for reference. The chief value, however, of the book lies in the series of detached notes in which points of unsettled etymology are submitted to a fuller and more complete discussion than was possible even in the author's large dictionary. These, as embodying the final conclusions, retractions, and amendments of a scholar in a field where he is *facile princeps*, carry the utmost weight and importance. Indeed, to our thinking, no fairy tale can compare in interest with these fossilized histories, as they yield up their secret meaning and origin under the magic wand of the analytical etymologist. In many instances stubborn vocables now reveal themselves for the first time in their true colours, and with surprising results—e.g., *calf*, *crease*, *darn*, *gallop*, &c. In other instances Prof. Skeat's discoveries have been more or less anticipated by other investigators. A very similar account of *bronze*, e.g., will be found in Schrader's 'Prehistoric Antiquities of the Aryan Peoples,' p. 200, the English translation of which appeared in 1890. We notice also some cases where etymologies advanced in Dr. Palmer's 'Folk-Etymology,' 1883, are now adopted. The account of *scour*, to traverse hastily, there given (p. 648), separating it from *scour*, to cleanse, and deriving it through the Old French from Lat. *excurrere*, is thus accepted by Prof. Skeat. His note on 'Glory, Hand of,' agrees closely with Palmer's 'Hand of Glory' (p. 161). Unconscious cerebration will no doubt often reproduce in this way what one has formerly read and forgotten. Similarly the explanation of the Shakespearian crux, "We may deliver our supplications in the quill" ('2 Hen. VI., I. iii. 4), as meaning "collectedly," "all together" (=Fr. *en cueill-ette*), had already been given in the 'Folk-Etymology,' p. 310, though supplied there by an alternative suggestion *nihil ad rem*.

The origin of *blot* is not a little curious, coming as it does from *p'lot*, *pelote* (O.F. *blote*)=a *pellet* or ball of earth or dirt. The similar contraction in *platoon* from *peloton* might have been referred to. A parallel is afforded also by the surname Pratt (formerly Protte), which, if we mistake not, is a contraction of Perrot.

The explanation of the word *Esquimaux*, which Prof. Skeat takes from Tylor (given also in Taylor's 'Names and Places'), has been discredited by more recent writers. Our most learned authority on *res Americane*, Mr. E. J. Payne, shows that the name is taken from the Algonquin *askik-amo*, which

means "seal-eater" ('History of the New World,' ii. 350).

An excellent reproduction of the presentation portrait of the author which belongs to Christ's College, Cambridge, forms a pleasing frontispiece to the volume. We learn with satisfaction that he has material in hand which will furnish forth a similar issue, and can assure him that all lovers of their mother tongue will be prepared to give it a hearty reception. There is no writer of the day to whom they are under deeper obligations.

Dionysius of Halicarnassus. Edited by W. Rhys Roberts. (Cambridge, University Press.)

PROF. ROBERTS has edited the Greek text of the three critical letters of Dionysius, and provided an English translation of them, a glossary of rhetorical terms, and ample introductory matter. The book is a companion volume to his edition of 'Longinus on the Sublime' in 1899, and is one which deserves a warm meed of praise. We are always glad to see such thorough, well-equipped editions as this proceeding from the University Presses; they do not come too often, and the outside world is apt to be scornful about the amount of work in the shape of solid contributions to thought and the literature of learning which has been given to us of late by our greater universities. There is perhaps some reason for these complaints, crude as they are. Dionysius as a literary critic cannot compare in ability or originality with the author of the treatise on the sublime, be he Longinus or another, but his remarks are always worth reading. He belongs to the careful rather than the original type of scholar, and the merits of the first class are apt to be underestimated to-day. He is happiest in his estimates of authors who show elaboration of style, though he appreciates Lysias, a model of lucidity whom Thucydidean students do not read sufficiently. Vexing to the modern reader is his depreciation of the style of Plato, the divine master of grace and ease in language. This same ease is more the gift of Oxford than Cambridge, but it is pleasant to find that Prof. Roberts's translation is not lacking in so essential a quality, and not shackled by the claims of those who want a mere "crib." Sometimes we differ from him as to the best rendering of a word, but always he seems to have thought over the solution of the difficulty and found a way out of it. Thus *ἐθνοια* of a patriot is better rendered, we think, by "partiality" than "enthusiasm," and *δευρός* of Thucydides is more *φοβερός* than "clever." We do not hold with such a phrase as "when he elects to write." It is surely recent, Transatlantic, undesirable English. Despite his pedantry, Dionysius has some of the supreme Greek talent for seeing the right thing. A criticism of his on Thucydides we saw echoed the other day by the latest of critics on the newest of Greek histories. "Of all literary virtues, the most important is propriety." We fancy moderns without the Greek will imagine that this refers to what is called "unexceptionable morality," whereas "propriety" is only *τὸ πρέπον*. The whole discussion on Thucydides is interesting, more arresting than we had thought it; but we still lack an adequate reason for his extraordinary style—a better reason than that he invented it to give Greek grammarians a living. There is something pleasing in the serene spectacle of Dionysius criticizing his Plato and Demosthenes in letters to a friend in an age when

everything was being shaken by the decadence of imperial Rome, and the greatest change the world of thought has ever seen was close at hand.

THREE articles in the *Edinburgh Review* will remain of permanent value as an index of the state of knowledge and feeling at the beginning of the century. In 'Greece and Asia' are gathered in narrow compass the prominent facts relating to the early Hellenic civilization. It is a difficult subject whereon to write—one, indeed, on which few persons think clearly. We have been so accustomed to believe, in spite of the evidence that has always existed to the contrary, that our progress has been solely due to the influences of Semitic and Greek thought, that it will come as something like a shock to many good people to learn how much Hellas was in its beginnings indebted to races regarded as in every way inferior to the Aryans. We do not feel called upon to question this self-satisfying piece of optimism, but must draw attention to the facts that the alphabet itself has probably come from Hittite rather than Phœnician sources, and that true alphabets, as distinguished from cuneiform and hieratic, were the work of busy merchantmen and traders rather than of grave and thoughtful students struggling after logical simplicity. The sum of the matter is here said to be "that Greek civilization was mainly derived from the non-Aryan population of Asia Minor, and thus indirectly from the Mongol race in Babylonia, which first established art and a written character in Cappadocia." 'Temporary Stars' has gathered up all that is at present known, or which rests on a wide basis of probability, regarding those strange suns which burst upon the sight for a short time, and then, so far as human vision is concerned, sink into nothingness or become mere points of light. Until the spectroscope came into use nothing was known regarding these phenomena beyond their mere presence and that almost all of them had been seen among the great nebulae of the Milky Way. Now their chemical nature is to a great degree ascertained, and an important step has been taken towards solving the mystery of planet formation. We imagine that 'The Time-Spirit of the Nineteenth Century' will furnish many texts for controversy. With its main outlines we are in full sympathy, but on such a subject no two persons capable of abstract thought can be found who are in absolute agreement. The estimates of the survivors from the eighteenth century, several of whom continued to our own time, are especially good, as are also the remarks on the revived scholasticism which has been a distinctive characteristic of these latter days. The review of Mr. Corbett's books on Drake furnishes pleasant and instructive reading. The hero has been so long the victim of romance that it is delightful to have the truth, or what is a very near approach thereto, set before us in a form which will attract readers. The notice of Tolstoi is written with feeling by one who understands his subject. It is at present, however, far too early to come to definite conclusions.

PROF. MAITLAND has contributed to the *English Historical Review* an excellent memoir of the late Bishop of Oxford. It must give pleasure to every one who has a genuine love of knowledge, as distinguished from the vague generalizations which pass current among those who feel aggrieved if they do not find in the histories they read the excitement which a novel gives them. We have

heard such misguided people say that the late bishop's writings are dull, a statement indicating that they are not only devoid of the historical instinct, but also are deficient in power of appreciating a style remarkable for excellence. 'Europe and the Ottoman Power before the Nineteenth Century,' by Mr. W. Miller, is an instructive paper, as it contains information not elsewhere to be found in English. It is not easy to account for the decay of a great military power which was for so long a terror to the Christian West. The writer does not endeavour to do this, but he furnishes some details which may be helpful to any one who ventures upon this intricate subject. Mr. F. Baring writes on the New Forest, and shows, as we believe conclusively, that the cruelty of William the Norman in clearing that region for the purpose of making it a great game preserve has been exaggerated. We think, indeed, he might have gone further in the way of extenuation. The removal of rural populations from one site to another was not in the Middle Ages a great hardship, certainly not so cruel as the clearances in the Scottish Highlands which have in recent days met with ardent defenders. We wish Mr. Baring would devote his attention to William's devastations in the north of England. Have they also been exaggerated by chroniclers and historians? Mr. C. Bonnier gives from a Douce MS. a list of English towns with what he calls their attributes, which he regards as more complete than the others which are known to have come down to us. We believe it to be identical with a similar catalogue which appeared in our pages some years ago (6th S. viii. 223).

THE LATE DR. SYKES, of DONCASTER. — Will those readers of 'N. & Q.' who happen to have on loan any books belonging to the late Dr. Sykes kindly communicate with the Rev. W. C. Boulter, Norton Vicarage, Evesham?

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 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. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

H. H. E.—Many thanks.

NOTICE.

Editorial communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Brean'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 24, 1901.

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Notes.

SIR CHARLES SEDLEY'S ESCAPE.

READERS of Samuel Pepys will remember the virtuous horror which overtook that good man when he first became acquainted with the misdoings of Sir Charles Sedley, a young Kentish baronet, then in the twenty-fifth year of his age. It was on 1 July, 1663, that Mr. Batten told Sir John Mennes and Pepys "of a late trial of Sir Charles Sydy the other day, before my Lord Chief Justice Foster and the whole bench, for his debauchery a little while since at Oxford Kate's, coming in open day into the Balcone and abusing of Scripture and as it were from thence preaching a mountebank sermon from the pulpit, saying that there he had to sell such a powder as should make all the women in town run after him, 1000 people standing underneath to see and hear him, and that being done he took a glass of wine, and then drank it off, and then took another and drank the King's health. It seems my Lord and the rest of the Judges did all of them round give him a most high reproof; my Lord Chief Justice saying that it was for him, and such wicked wretches as he was, that God's anger and judgments hung over us, calling him sirrah many times. It's said they have bound him to his good behaviour (there being no law against him for it) in £5,000. It being told that my Lord Buckhurst was there, my Lord asked whether it was that Buckhurst that was lately tried for robbery; and when answered Yes, he asked whether he had so soon forgot his deliverance at that time, and that it would have more

become him to have been at his prayers begging God's forgiveness, than now running into such courses again."

Johnson, in his 'Life of Dorset,' tells the story, on the authority of Anthony à Wood, in rather a different way:—

"Sackville, who was then Lord Buckhurst, with Sir Charles Sedley and Sir Thomas Ogle, got drunk at the Cock, in Bow Street, by Covent Garden, and, going into the balcony, exposed themselves to the populace in very indecent postures. At last, as they grew warmer, Sedley stood forth naked, and harangued the populace in such profane language, that the public indignation was awakened; the crowd attempted to force the door, and, being repulsed, drove in the performers with stones, and broke the windows of the house. For this misdemeanour they were indicted, and Sedley was fined five hundred pounds: what was the sentence of the others is not known. Sedley employed Killigrew and another to procure a remission from the King; but (mark the friendship of the dissolute!) they begged the fine for themselves, and exacted it to the last groat."

For many years this escapade of Sir Charles Sedley served as an "awful example" to evildoers, and in June, 1749, Henry Fielding, when charging the grand jury of Westminster, drew special attention to it, and quoted as his authority Siderfin's 'Reports.' As none of Sedley's biographers appears ever to have consulted this official record of his offence and punishment, it may be interesting to quote it in full. The reference is 1 Sid. 168, Mich. 15 Car. II. B.R. :—

"Le Roy *versus* Sr. Charles Sidney.*

"Sr. Ch. S. fuit indict al common Ley pur several Misdemeanors encounter le Peace del Roy et que fueront al grand Scandal de Christianity, Et le cause fuit *quia* il monstre son nude Corps in un Balcony in *Covent Garden* al grand Multitude de people et la fist tiel choses et parle tiel parolls &c. (monstrant ascun particulars de son misbehavior) et cel Indictment fuit overtment lie a luy en Court et fuit dit a luy per les Justices que coment la ne fuit a cel temps ascun *Star-Chamber* uncore ils vail fair luy de scaver que cest Court *Est Custos Morum* de tous les Subjects [*sic*] le Roy, Et est ore haut temps de Punier tiels profane Actions fait encounter tout modesty queux sont cy frequent sicome nient sole ment Christianity. Mes auxy morality ad estre derelinquy, Et apres que il ad eè continue in Court p' recogn' del Terme de *Trin.* al Fine del Terme de *St. Mich.* Le Court luy demand daver son Triall pur cel al Barr, Mes il aiant advise submit luy mesme al Court, et confesse l'Indictment. Pur que le Court consider quel Judgment a doner, Et pur ceo q' il fuit Gent'home de trope aunc' Family (ore del pays de *Kent*) et son Estate incumber (nient intendant son Ruine mes pur luy reforme) ils fine luy forsque 2000 Marks et que serra imprison pur un Weeke sans Baile et del bone port pur 3 ans."†

* So spelt in the report, but in the index "Sidley."

† The original report is, of course, in black letter, except a few words in roman type, which I have transcribed in italics.

It does not appear that any proceedings were taken against Lord Buckhurst and Sir Thomas Ogle. This trial was almost the last held before Sir Robert Foster, who died 4 October, 1663, and was succeeded as Chief Justice of the King's Bench by Sir Robert Hyde. The "Cock Tavern" in Bow Street, where the orgie took place, rivalled its near neighbour, the "Rose" in Russell Street, as the headquarters of riot and dissipation among the young bloods of the Restoration.

I have always felt that Sedley was a much misunderstood man. He has been regarded as the typical rake of the days of Charles II., whereas he was no worse than the majority of his friends and contemporaries. His fate, compared with that of Buckhurst, exemplifies the common saying that one man may steal a horse while another is hanged for looking over the hedge. Johnson, in his 'Life of Dorset,' quotes Rochester's remark, "I know not how it is, but Lord Buckhurst may do what he will, yet is never in the wrong." Poor Sedley, on the other hand, was never in the right. So far as I know, no charge can be laid against his conduct in his later years. He became a steady Parliament man, and his speeches display ripe judgment and sound common sense. Many of the principles laid down by him are of more than temporary application. Politics have rightly no place in these columns, but there can be no great harm in quoting from a speech which was delivered more than two hundred years ago:—

"We must save the King Money wherever we can; for I am afraid the War is too great for our Purses, if things be not managed with all imaginable Thrift: When the People of England see that all things are saved that can be saved; That there are no exorbitant Pensions nor unnecessary Salaries; and all this applied to the Use to which they are given, we shall Give, and they shall cheerfully Pay, whatever his Majesty can want to secure the Protestant Religion, and to keep out the King of France."

It will be seen from this extract that Sedley knew his countrymen, though it may be that he did not thoroughly know his Parliament.

W. F. PRIDEAUX.

THE AUTHORSHIP OF 'THE BRITISH APOLLO.'

(Concluded from p. 99.)

At chap. xiv. the account of Martin's philosophical researches is interrupted by a love episode. There is no chap. xiii. in the first edition of the 'Memoirs.' Chap. xiv., 'The Double Mistress,' and chap. xv., 'Of the Strange.....Process at Law.....and the

Pleadings of the Advocates,' have been omitted by all editors since Warburton, except Bowles, for no more apparent reason than to make an already incomplete work still more fragmentary. The original chap. xvi. appears in the castrated editions as chap. xiii., 'Of.....Martinus, and some Hint of his Travels.'

Happening to stroll into a show where the Bohemian Twins Lindamira and Indamora were being exhibited, he became enamoured of the former. After a series of adventures he succeeded in effecting her escape, and they were married by a Fleet parson. The showman then seized on the Bohemian ladies by a warrant, and being determined to have revenge on Martin—whom he looked upon merely as a rival showman anxious to secure an attractive exhibit—commenced a suit against him for bigamy and incest. He even contrived to alienate Indamora's affection from him, and enticed her into an intrigue with a negro "prince," another of his exhibits, to whom she was married while her sister Lindamira was asleep. Martin now required to turn plaintiff, and commenced a suit in the Spiritual Court against the black prince for cohabitation with his wife. He was advised to insist on the point "that Lindamira and Indamora *together* made but one lawful wife." Randal, the showman, then forced Lindamira to petition for alimony, which was no sooner allowed her by the Court than he obliged her to allege that "it was not sufficient to maintain both herself and her sister, and if her sister perished she could not live with a dead body about her." Martin was now ordered by the Court to allow alimony to both, the black prince appearing insolvent. The Court then proceeded to try the main issue. Dr. Pennyfeather appeared for the plaintiff Martin. He made a long speech in which he maintained the propositions (1) that Lindamira and Indamora made but one individual person; (2) that if they made two individual persons, yet they constituted but one wife. He also maintained there were anatomical disabilities for the acceptance of two husbands. Finally the judge was besought not to "let a few heads, legs, or arms extraordinary" bias his judgment. Dr. Leatherhead replied at some length also, and insisted that Lindamira and Indamora were not anatomically debarred from having a duality of husbands, and craved that a jury of matrons be asked to determine the point. The matrons having made their report, which was in support of Dr. Leatherhead's contention, the judge took time to deliberate, and next day delivered the following verdict:—

"I am of opinion that Lindamira and Indamora are distinct persons, and that both the marriages are good and valid. Therefore I order you, Martinus Scriblerus, Batchelor in Physick, and you, Ebn-Hai-Paw-Waw, Prince of Monomotapa, to cohabit with your wives, and to lie in bed each on the side of his own wife. I hope, Gentlemen, you will seriously consider.....that being, as it were, joint Proprietors of one common Tenement, you will so behave as good fellow-lodgers ought to do."

This sentence pleased neither party, and Martin appealed from the Consistory to the Court of Arches, but the verdict was confirmed. It was next brought before a Commission of Delegates, who reversed the verdict of the inferior courts and disannulled both marriages.

While there is some probability that an author who had visited and written about the Twins in the *British Apollo* might feel inclined to write further on the subject, it must be admitted that it cannot be conclusively asserted that the writer of the *Apollo* articles and the writer of the satire were the same individual.

One of the authors of the *British Apollo* is more directly indicated in the following answer to a correspondent; but otherwise he does not show his personality in any other part of the volume. Asked, "Who was the best author that ever treated of painting?" he replied:—

"Signior Paulinus, an Italian, writ the best treatise on that art which hath come to our knowledge, but 'tis a very scarce book. In English a gentleman of our Society writ one some years since. All we shall say of it is that had he seen one before it in English, which discovered that the author so well understood the art, he had not writ his."

In discussing what was then the vexed question whether cochineal were a fungus, the berry of a plant, or an insect, it is stated that a member of Apollo's Society believed it to be a berry (in which he was wrong), as he found it growing on a shrub on the Isle of Tenedos in the Aegean Sea. It was the same gentleman presumably who visited the Dead Sea, and corrected the popular error that

"any bird is immediately struck dead if it attempts to fly over the Dead Sea.....Which is so far from the truth that it has been proved by the ocular demonstration of a Gentleman of our Society, that birds do not only fly in great numbers over, but will often perch on such parts of the lake as can afford 'em reeds, timber, sea weed, or any other float enough to stand upon" (vol. ii. p. 432).

It is hoped these few hints may have the effect of eliciting more definite information concerning the authorship of the *British Apollo* than the writer has been able to obtain.

G. W. NIVEN.

23, Newton Street, Greenock.

BEVIS MARKS SYNAGOGUE BICENTENARY.

(Continued from p. 139.)

THE 'Encyclopædia Britannica' in its article on the Jews mentions that the archives of the synagogue contain a curious printed invitation from the King of Sweden, sent in the year 1746, in which wealthy Jews are invited to Sweden, while the poor are warned that their residence will be unwelcome.

A most impressive feature of the recent celebration was that all parties among the Jews united in it. No similar assembly had been seen since the installation of Dr. Adler as Chief Rabbi. The *Jewish World* states that "it was an occasion to prove how much we all have in common, not how we may best magnify points of difference." The members of the West London Synagogue, partly an offspring of the Spanish and Portuguese congregation, joined heartily in their congratulations. In reference to this the Rev. Moses Joseph in his sermon on the event said, "The animosities which attended its birth were dead and buried, and the child unwelcomed and unloved, as it was at its birth, had in its manhood clasped hands with its parent in mutual esteem and goodwill." It was in 1692 that the German and Polish settlers increased so much in numbers that they decided to have a separate place of worship, and the first Ashkenazim Synagogue was commenced. It was situated in Broad Street, Duke's Place, and the entire expense of the building was borne by Mr. Moses Hart.

The synagogue was consecrated with great solemnity in 1722. In 1767 it was repaired, enlarged, and again consecrated with imposing ceremonies; and about this time the Jews became possessed of two Hebrew printing presses, one under the auspices of the German congregation, and the other under that of the Spanish and Portuguese. In point of numbers the Ashkenazim now far exceeds the Sephardim; it has more attractive services, and there is a difference in its liturgy; but owing to the greater freedom of speech and action allowed to its members it has suffered more from internal quarrels than its parent has done. To one of these quarrels, a question of a divorce, we owe the first Hebrew book published in this country, 'Urim and Thummim,' 1706. The second Hebrew book was by the learned Rabbi David Nieto, 'Mathai Dan,' or 'Rod of Judgment,' its object being a vindication of the oral law. His next work was 'Aish Dath,' or 'The Fire of the Law'; and in the same year, 1715, Rabbi Joseph Irgas pub-

lished 'Touchachath Megoolah: an Open Remonstrance.'

In 1771 Prof. Levysohn, who had been studying under the celebrated surgeon John Hunter, published his philosophical work 'Maamar Hatourah Whachochmar,' 'An Essay on the Law and Science,' his object being to inculcate that theology and science must go hand in hand. This work gave so much offence to his co-religionists that he left London and went to reside in Hamburg. It was he who discovered the use of chocolate.

In 1802, after several years had been passed without a Chief Rabbi, the German communities appointed Solomon Herschell. He occupied the position for forty years, and his influence was so great that during that period the Ashkenazim made rapid progress, twenty-five charitable societies and institutions were formed, and in addition to these a new synagogue was founded in Brewer Street. At his death at the age of eighty-one a medal was struck in his honour. He was succeeded by Dr. Nathan Marcus Adler, who was appointed on the 12th of December, 1844; and on his death in 1890 he was succeeded by his son, the present Chief Rabbi. I am indebted for many of the facts I have given to the Rev. Moses Margoliouth's interesting book 'The History of the Jews in Great Britain,' published by Bentley in 1851. Mr. Margoliouth's first work was, as is well known, 'A Pilgrimage to the Land of my Fathers.' I am glad to learn that a copy of the former book in the hands of his nephew, the Rev. G. W. Margoliouth, of the British Museum, contains many original notes by the author, so perhaps we may see a revised edition brought up to the present time. One has only to look over the pages of the 'London Catalogue' and at the shelves of the London Library to see how few have been the books published on the Jews. The Whitechapel Free Public Library contains one of the most complete collections of books relating to the Jews, a separate catalogue being devoted to it. The most complete little manual of the Jewish religion is that by Friedländer, published by Kegan Paul, Trench, Trübner & Co., 1891. In its pages can be found every particular concerning the Jewish faith. He is also the author of a small 'Text-Book' adapted for teachers.

'Jewish Portraits,' by Lady Magnus, published by Fisher Unwin, contains a beautiful sketch of that sweet singer "who solved the pathetic puzzle of how to sing the Lord's

song in a strange land"—Jehudah Halevi, physician and poet.

"He 'entered the courts with gladness.' 'For Thy songs, O God!' he cries, 'my heart is a harp'; and truly enough in some of these ancient Hebrew hymns.....we seem to hear clearly the human strings vibrate."

The truest faith, the most living hope, the widest charity, are breathed forth in them; and they have naturally been enshrined by his fellow-believers in the most sacred parts of their liturgy. The following three lines from the Atonement service Lady Magnus quotes as indicating the sentiment of Judaism:

When I remove from Thee, O God,
I die whilst I live; but when
I cleave to Thee, I live in death.

The poet questions,

Lord, where art Thou to be found?
Hidden and high is Thy home.
And where shall we find Thee not?
Thy glory fills the world.
Thou art found in my heart,
And at the uttermost ends of the earth.
A refuge for the near,
For the far, a trust.

The Jewish Historical Society is rendering useful work, and thanks are due to it for the very interesting monograph just published by Macmillan on 'Menasseh Ben Israel's Mission to Oliver Cromwell,' edited by Lucien Wolf.

It has been left to America to gather into the compass of one work all that concerns the Hebrew people. The Funk & Wagnalls Company of New York have just published the first volume—there are to be twelve in all—of the 'Jewish Encyclopedia,' edited by Isidore Singer, Ph.D. The work will be a complete history of the Hebrews from legendary times down to the present; each of the volumes will contain between seven and eight hundred pages. It is gratifying to know that six thousand subscribers have already been obtained. N. S. S.

(To be continued.)

"PITCHER."—This is referred to by Prof. Skeat in both his dictionaries as a Languedoc word, yet the only forms he adduces are Northern French. I presume he has not yet met with the Southern forms, and he may therefore be interested in the following note from the third volume of the complete works of Dr. Milá y Fontanals, Barcelona, 1890. The author is explaining a Provençal poem, dating from about 1419, in which is mentioned a certain "pixer de fin argent," and he gives the cognate terms known to him as follows: "El pixer encuenstrase tambien en valenciano (*pitxer*), en catalan (*pitxell*), en

patois (*pitcherro*), tambien en ingles (*pitcher*).” The nearness of these to the English will be better appreciated if I add that in Valencian and Catalan *tx* is pronounced as *ch* in “church.”

JAS. PLATT JUN.

STUART RELIC.—I have a pincushion which was originally white satin. On this are printed in blue letters, in circles on either side, the names of those executed in 1746. In the centre is a Tudor rose in outline, and round this the words “MART. FOR: K: & COU: 1746:” I have never seen one like it, nor have those persons to whom I have shown it; but I think such pincushions cannot be uncommon, since the words seem printed, and if so, there must have been many others made. The size is 3 in. by 2½ in.

IBAGUÉ.

THOMAS NEWCOMB.—The allusion to Thomas Newcomb, under ‘Hand-ruling in Old Title-pages’ (*ante*, p. 110), prompts me to say that this worthy man is buried at Dunchurch, Warwickshire. There is a monument to his memory on the north chancel wall, fitted with two marble doors for the better preservation of the inscription, which runs as follows:—

“Here lieth Interr’d the body of Thomas Newcomb, Esq., a worthy Citizen of London and Servant to his late Ma^y King Charles y^e Second in his printing office, who departed this life y^e 26 day of December, 1681, and in y^e 55 year of his age.

“In memory of whom his son Thomas Newcomb, Esq., Servant likewise to his late Ma^y and to his present Majesty K. James y^e 2 in y^e same office, erected this monument.

“He likewise departed this life March 27, 1691, being Good Friday.”

JOHN T. PAGE.

West Haddon, Northamptonshire.

JOHN POTENGER OR POTTINGER, 1647–1733.—The ‘Dict. Nat. Biog.’ vol. xlv. p. 206, seems to be hardly accurate in stating that this author and translator was “admitted to the Inner Temple in 1675.” No one of his name was admitted there in that year; but the books of the Inn show that a John Pottinger, of Inckpen, Berks, was admitted on 31 October, 1668, and that a John Potenger was called to the Bar on 28 November, 1675, and these entries doubtless refer to the subject of this note. Potenger was appointed Comptroller of the Pipe in the Exchequer Office on 7 February, 1676/7, and continued to hold that post until his death, his successor, Henry Fane, being appointed on 8 February, 1733/4. The statements in the ‘Dictionary’ as to Potenger being a Master in Chancery seem to require further investigation, for his name does not occur in

the list of masters given by Duffus Hardy in his ‘Catalogue of Lord Chancellors.....and Principal Officers of the High Court of Chancery’ (1843). According to the *Gentleman’s Magazine*, vol. iv. p. 50, Potenger died on 13 January, 1733/4; but it seems that his death was certified to the Treasury as happening on 18–19 December, 1733 (see ‘Cal. of Treasury Books, 1731–4,’ p. 659). His father, John Pottenger, D.D., who married Anne, daughter of William Wither, of Manydown, Hants, is apparently mentioned in the pedigree of Pottenger of Burghfield in the ‘Visitation of Berkshire, 1664–6’ (Metcalf’s edition, 1882, p. 77). The ‘Dictionary’ might have referred at the foot of the life to Hutchins’s ‘Hist. of Dorset,’ third edition, iv. 372; Fowler’s ‘Hist. of Corpus Christi College,’ (Oxford Hist. Soc., 1893), pp. 234–5; ‘N. & Q.’ 1st S. viii. 53; Burke’s ‘Commoners’ (1838), iii. 621; iv. 352. See also Harl. Soc. Pub., viii. 200; xxiii. 280.

H. C.

SHAKESPEARIANA: ‘OTHELLO,’ II. i. 60–65. (See 9th S. ii. 403; vi. 364; viii. 12.)—I have received a very kind letter from MR. MERTON DEY, in which he assures me there was no intentional discourtesy in his want of reference to my note. I at once accept this disclaimer, and ask MR. DEY’s forgiveness for having misjudged him.

R. M. SPENCE, D.D.

Manse of Arbuthnott, N.B.

SHAKESPEARIAN RELIC.—The *Bazaar, Exchange and Mart*, dated Monday, 15 July, p. 153, contained the following:—

“Anything relating to or in any way connected with Shakespeare is of such universal interest that it is almost necessary to state that Mr. William Jaggard, the compiler of the ten years’ index to ‘Book-Prices Current,’ and a well-known Liverpool bookseller, is a direct descendant of Isaac Jaggard, Shakespeare’s printer. Isaac printed the first folio of 1623 at his house in Fleet Street, subsequently a coffee-house, where the poet Cowper had a fit of insanity—possibly at the sight of his bill—and in our time, indeed until quite recently, a restaurant. In a letter to the *Glasgow Herald* Mr. Jaggard says that his ancestor was Shakespeare’s first printer; but this seems to be a mistake. We do not know how many of the quartos Jaggard printed, if indeed he printed any at all, and it is too hot to make inquiries; but the first of them—‘Titus Andronicus’—was printed by ‘I. R. for Edward White,’ in 1594, while ‘Venus and Adonis,’ which appeared the year before, had one William Leake for its sponsor. But the folio of 1623 is Shakespeare’s great memorial in the matter of paper and print, and that Mr. Jaggard’s family were associated with it is beyond all question. Indeed, we regard that gentleman as possessing a transmitted antiquarian interest of the highest order. He is, in fact, a living Shakespearean relic. And relics of Shakespeare are extremely scarce. Not a fragment of any one

of his manuscripts has come down to us, and it is remarkable that, with the exception of a few signatures and a line in the poet's will, not a single word in Shakespeare's handwriting is known to exist. Lady Barnard, his granddaughter, and the last of his lineal descendants, is said to have carried off a number of papers from Stratford, and possibly the fire at the Globe Theatre, in 1613, and the Great Fire of 1666, account for the loss of many more. The only real and authentic relics of Shakespeare that we know of consist of his jug and cane, which were sold at Christie's in June, 1893, for 155 guineas the two."

It would be interesting to have further information when it is not "too hot to make inquiries."

H. J. B.

'N. & Q.': A MOTTO.—While unwilling to displace the excellent motto already associated with 'N. & Q.', I think the following, which I chanced on in the almost obsolete pleasure of reading Ovid, apt enough to be worth a passing record:—

Sepe aliquod quæro verbum nomenque locumque:
Nec quisquam est, a quo certior esse queam,
'Tristia,' iii. 14, 43-4,

which, with hope of a better version, I have the impertinence to render:—

I often want a word, a place, a name,
And no one's by to help me to the same.

HIPOCLIDES.

"WEEK END."—The following paragraph, which appeared in the *Athenæum* of 10 August, deserves a corner in 'N. & Q.':—

"Our new contemporary the *Week End* and our biggest English dictionary may be interested to know that this brief holiday has got into serious history. No less an authority than Dr. S. R. Gardiner notes in his 'Oliver Cromwell' that 'Oliver—if he invented nothing else—may be regarded as the inventor of that modified form of enjoyment to which hard-worked citizens have in our day given the name of the "week end." He escaped from London to Hampton Court from Saturday to Monday."

EVERARD HOME COLEMAN.

71, Brecknock Road.

"PROVIDING"=PROVIDED.—Of late years I have noticed a distinct increase in the above usage. In the *Outlook* for 4 May (for instance) it may be found in at least three places:—"Providing always, as I have said before, That you paid the price" (p. 427, 'Ode to Mr. Pierpont Morgan'); "Cody agreed, providing that two gentlemen of his own kidney..... could be induced to act as 'pards' in the enterprise" (p. 440, 'Buffalo Bill'); "Omniscience is a useful thing, providing always you do not go too far with it" (p. 442, 'Literary Gossip'). Speaking offhand, without referring to any book, I should say that the usage is a sign of illiteracy. Of course

the old-fashioned "beholding" for "beholden" is not parallel.

J. P. OWEN.

JOHN CLARE AND HEINE.—Of all the nature-poets of the Victorian era, John Clare (1793-1864) is the most obscure and the least read to-day, yet it would seem that Heine was indebted to him for a gem-like thought. I have no access to the Jewish poet myself, but am relying upon the authority of Dr. Furness, who embodies Heine's words in a fine critical passage regarding the "originality" of 'King Lear.' John Clare in his poem 'Insects' sings:—

One almost fancies that such happy things,
With coloured hoods and richly burnished wings,
Are airy folk in splendid masquerade
Disguised, as if of mortal folk afraid;
Keeping their joyous pranks a mystery still,
Lest glaring day should do their secrets ill.

It is too much to presume that the rustic poet can have borrowed from the author of the 'Reisebilder.' Perhaps some lover of Heine will favour us with the exact wording, to enable us to compare at first hand.

M. L. R. BRESLAR.

THE LATE MARQUESS OF BUTE.—When Lord Bute died in October, 1900, it was found that he had expressed in his will a desire that his heart should be buried on the Mount of Olives, which was done, and the following inscription is now placed in the "Dominus flevit" chapel near the spot:—

Pax . esto . æterna
Animæ pietissimæ
Joannis . Patricii . Crichton . Stuart
Marchionis III. de Bute
In Scotia
VII. Idus . Octobres
Anno . Dni . MDCCCC
Mortem in Christo Obuntis
Cujus Cor
In Terram Sanctam
Suprema Testamenti Cautione
Delatum
Guendolina Conjux
In Horto
Huic Dominus Flevit Ædiculæ
Annexo
Quatuor Adssistentibus Filiis
Idibus Novembris eodem anno
Propriis religiose manibus
Sepelivit.

The inscription was composed by Dom Oswald Hunter Blair, O.S.B.

GEORGE ANGUS.

St. Andrews, N.B.

CHALICE AS RACE CUP.—Perhaps the following from the *Globe* of 2 August may be worth recording in 'N. & Q.':—

"That a chalice should, in the course of a chequered career, figure as a prize in a horse race is a strange fate indeed; but such has been the ex-

perience of a chalice of solid silver, which has once more returned to its place in Clontarf Church. The cup, a very handsome one, richly embossed and believed to be of Dutch or Hanoverian workmanship, was given to the church in 1721. It disappeared in the early part of last century, and quite recently it was found in the possession of a gentleman, in whose family it had been for many years. From an inscription on the bottom of the chalice, it is evident it was presented as a prize at the Cheltenham Races in 1833."

IBAGUÉ.

"MEETING."—This word has been for some time acclimatized on the Continent, and we find it in newspapers where we should have expected *assemblée*, *Versammlung*, or *riunione*. It is usually written as in English, but I observe that the *Heraldo de Madrid* adopts the defective transliteration *mitin*.

FRANCIS P. MARCHANT.

Brixton 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.

PORTRAIT BY DIGHTON.—Can any of your readers help me to identify the subject of a water-colour portrait signed R. Dighton, Charing Cross, 1805? It represents a tall, elderly man standing, leaning slightly on a cane; he wears a scarlet tunic, with blue collar and cuffs, silver epaulettes, silver lace "frogs" on the tunic, and silver lace on collar and cuffs, a silver lace sash round his waist, white leather breeches, jack boots, silver spurs, large black cocked hat with a red and white ornament like a shaving brush, and curved sword. Might this be the "Wind-sor uniform" or a colonel of militia's of that date? H.

SAMUEL RICHARDSON.—Any information relating to the exact date of birth and name of place (in Derbyshire) in which the famous printer-novelist was born will be gratefully received. R. N. WHITE.

ARMS OF RICHMOND, SURREY.—Can any of your correspondents tell me whence are derived the arms of Richmond, Surrey, Per fesse azure and gules, a fesse ermine charged with three roses gules (or Tudor roses; I am not certain which)? The town was restored and renamed in 1499 by Henry VII., styled Earl of Richmond prior to his accession to the throne. I therefore presume that its arms were intended to commemorate its royal benefactor, and that, since the

bearing of the Earls of Richmond, Gules, an orle argent, over all a bend ermine, had previously been adopted by the older town of Richmond in Yorkshire, it was considered necessary to difference the arms of the Surrey town by the tincture azure and the substitution of the ermine in fesse for the ermine in bend. B. C.

POPE AND ARBUTHNOT.—I have a little calf-covered volume entitled 'The Works of Mr. Alexander Pope,' dated London, 1720, with an excellent portrait by Coster of the poet, in long flowing wig, presumably as he appeared at the time, in his thirty-second year. Inside the cover has been written:—

"John Arbuthnot
B^t at Rott^m 2/5."

I should much like to know if there is any means of finding out whether this is the autograph of Pope's friend, the celebrated wit and physician. There are also autographs of later owners, "Rob^t Arbuthnot" and "Rob^t Arbuthnot, Junr," showing that the volume was valued by the family.

WM. NORMAN.

SCOTT QUOTATION.—Where is to be found "the old song" quoted by Hob Happer, the miller, in chap. xiii. of 'The Monastery'?—

I live by my mill, God bless her!
She's parent, child, and wife.

Hob says: "The poor old slut [that is, the mill], I am beholden to her for my living, and bound to stand by her, as I say to my mill-knaves, in right and in wrong." Would not the miller have sympathized with Maître Cornille in his touching devotion to his mill in Alphonse Daudet's story in his charming 'Lettres de mon Moulin'?

JONATHAN BOUCHIER.

'EROS' AND 'ANTEROS.'—I should be glad if one of your readers could kindly tell me the title and author of a book of which I possess only a few pages. It appears to be divided into two sections, entitled 'Eros' and 'Anteros.' It is a tale of the time of the Roman emperors. The principal characters appear to be Esca, a British slave; Valeria, a noble Roman lady; and Mariamne, a young girl with whom Esca is in love. F. G. R.

MURAL PAINTINGS: ST. CLEMENT'S, JERSEY.—On 6 November, 1879, the Rev. R. Bellis read a paper before the Royal Archaeological Institute on the mural paintings at St. Clement's Church, Jersey. I cannot find that the paper was printed in their *Journal*. Was it printed separately, or in the *Transactions* of any Channel Islands society?

Where can I find any illustrated account of these paintings?

T. CANN HUGHES, M.A., F.S.A.

Lancaster.

PRONUNCIATION OF WILHELMINE.—Will some one kindly tell me whether the *W* in Wilhelmine should be pronounced as *V*? I believe it is so in *Wilhelm*. GERMAN.

Tunbridge Wells.

[English and German pronunciations are distinct, and one has as much claim to recognition as the other.]

"GLORIOUS UNCERTAINTY OF THE GAME."—What is the origin of this phrase, which regularly turns up in the cricket reports? Is it classic? It is not alliterative, as in "glorious Goodwood"; and why is uncertainty "glorious"? Attractive certainly, but "glorious" seems to be transferred by a confusion of thought from the winning of an unexpected victory to the "uncertainty" which it implies. V. R.

MARSHALSEA AND KING'S BENCH PRISONERS.—In looking through a burial register at St. George's in the Borough, Southwark, I noticed after some of the names abbreviations which I should be glad to have interpreted. I give a few examples:—

- 1668, April. John Fox, M.S.
- 1668, August 29th. Wm. Hatter, F.M.A.
- 1668/9, February 3rd. John Lambert, P.M.S.
- 1668/9, February 15th. Matt. Draper, M.S.P., Debtor.
- 1669/70, February 17th. John Loyd, M.S.P. at y^e Lock, *m.w.* (?)
- 1670, September 6th. Sarah Jackson, K.B. at y^e Lock.
- 1670, September 9th. Sarah Whiteing, widd. D.A.H.
- 1670/71, February 2nd. Thos. Cade, K.B.
- 1670/71, March 12th. Joyce Whiteing, from the F.M.A.
- 1670/71, March 27th. Wm. Harris, P.K.B.
- 1671, May 11th. Wm. Humphries, D.A.H.

No doubt prisoners of the King's Bench and Marshalsea were referred to in most of these cases.

1670/71. John Roades, a prisoner of Capt. Saunders. Was the latter an official connected with either of the afore-mentioned prisons? The letter *C* after some names I guessed to mean that they were interred in the church or crypt, and not in the yard. Several persons, men and women, were described as "Pensioner." Would these be recipients of some local charity?

The parish clerk, Miss E. C. Cross, was unable to throw light on these points, though she entertained me with some interesting parochial reminiscences, having been

born opposite the Marshalsea Prison—"a nice building with a forecourt"—and hard by the King's Bench, over whose high wall, to her delight as a child, small white leather-covered balls would sometimes be thrown by the prisoners at their "merry play." Indeed, she had penetrated its inner mysteries, as a visitor, and had submitted to the regulation—a precaution against exchange of dress with prisoners—of having her veil lifted and her features exposed to a strong light with reflectors.

In conclusion, may I ask whether there are extant any lists of inmates and officials of the King's Bench Prison at about the period covered by my extracts?

ETHEL LEGA-WEEKES.

ORNAMENTED LACE STICKS.—In this lace-making county of Devon the manufacture of hand-made lace was, I suppose, more commonly the custom before machinery was so much used. I have now before me some of the little sticks used in making the lace, of a rather curious appearance. I believe it was the custom to give them as presents. They vary a little in thickness, but otherwise are much alike in form. What renders them curious is that they are most elaborately ornamented. On the surface there is a series of extremely minute carvings, and the interstices are apparently closed by being filled up with sealing-wax, black and red. Some have trees or flowers upon them; one, a fish; one, "Pride is the downfall of thousands"; one, "When this you see remember me." And this sort of ornamentation would appear to have existed for at least two hundred years, for the date of one is 1702; others are 1801, 1816, and 1823. Can you or your readers say whether this ornamental work was the practice in other places? It must have cost much time and labour. The sticks I have were found in a house at Lymptone near here, in a drawer where they had reposed for many years.

GEORGE H. COURTENAY.

Southtown House, Kenton, near Exeter.

SHIFTING PRONUNCIATION.—Thirty years ago educated people (the late Prof. Ruskin for one) used to speak of Marlborough House and the Duke of Marlborough with the first syllable so uttered as to rime with our present pronunciation of *part* in the word Parliament. I now hear fine people pronouncing it *Morlborough*, almost exactly, as to the first syllable, riming with *hall*, *tall*, &c. Which is right, and why? When the French sang of Malbrouck, we may feel pretty sure that their word, so spelt, copied

pretty faithfully the sound of the name of the British commander as they then heard it. Malbrouck then is an English fossil found in France. If the French, even in these later days, sound Mal to rime with our Christian name Sal (short for Sally), we may opine that they did not give any deeper sound to the syllable in the older times, and thus Malbrouck seems to prove that the Morlbrough sound of to-day is not right, but wrong.

B.

"JACK AMONG THE MAIDENS."—In chap. xvi. of ever-delightful 'Eothen' Kinglake describes how Dthemetri, his servant, was distracted by the temptations of an unoccupied shrine: "There were so many stones absolutely requiring to be kissed, that he rushed about happily puzzled and sweetly teased, like 'Jack among the maidens.'" I presume this refers to some game like kiss-in-the-ring; but is the name local in the West Country, and still in use?

JAMES HOOPER.

Norwich.

ROBERT SOUTHAM, MARTYR.—Fox mentions the burning of this man, with others, at Smithfield in July, 1558. I shall be glad to know if the notes of the trials of these people are in existence. I have searched various records in London. Perhaps some one will suggest likely papers and places.

HERBERT SOUTHAM.

Shrewsbury.

JACOBITE LETTER.—I should be very glad of any information as to the writer, addressee, circumstances, &c., of the following Jacobite letter (original among Southwell MSS., R.I.A., Dublin):—

Dr Sr,—I have not neglected any thing as you see by the Inclosed, as alsoe Expect a great Relief from the Army for there is 1500 Coming from loghrea under the cmd. of my Ld Dunsany & 9000 more longbarrow rode under the cmd. of O'Donnell the treu[?] Earl of Tyrconnell. Sr [or Ld] Anthony was heere just now. I have this day sent to Majr. Genl. Sarsfield as I promised. This is all from yr^s.

Augst. ye 7th 90 [or 91].For Capⁿ Redmond [illeg.] ye these.

P. REDMOND.

Hampden Club, Phoenix Street, N.W.

HUGUENOT.—In a recent issue I notice one of your correspondents says he has found Huguenot and Huguenotte were diminutives in fifteenth-century French for Hugues, and he proposes to derive the name of Huguenot from some leader Hugues, otherwise unknown. Is it impossible that Hugues may simply be a corruption of John Huss, and that Huguenot may after all be nothing but a corruption of

Hussite? Littré, of course, gives Pascal Huguenot, of Saint Julien, in Limousin, as a Doctor of Canon Law in 1387, in support of Mahn's conjecture that Huguenot is a diminutive of Hugues, "a heretic otherwise unknown"; but is not Hugues very near Huss in date and sound? Hence the German associations clinging to the word. R. H.

RUSSELLS OF AYLESBURY.—Can any one tell me of what family were the Russells whose names appear so constantly in the parish registers of Aylesbury from 1577, when a Humphrey Russell was married, till 1652, when Michael Russell was buried? The name continues to appear there occasionally till 1661, when it ceases altogether. In 1619, 1621, and 1622 the name Swingfeld and Swinkefill Russell appears, which, I take it, should be Wingfield. In the Civil War these Russells evidently sided with the Parliament, as in 1651 Richard and Michael Russell are amongst the names of the inhabitants of Aylesbury who signed the petition to Parliament for a reward to Thomas Scot and Richard Salwey for having brought the particulars of the victory at Worcester. Francis Russell, of Aylesbury, was justice of the peace in 1655.

CONSTANCE RUSSELL.

Swallowfield.

FOX FAMILY OF BRISTOL.—"Anthony Fox, of this par., bach., and Mary Rice, of St. James, Bristol, spin.," were married 2 October, 1770, at the Abbey Church of Bath. I know their subsequent history, but want particulars of their parentage, &c. He, who is said to have come from Bristol, died in July, 1822, aged seventy-five, and his wife in November, 1820, aged seventy-two.

ALEYN LYELL READE.

Park Corner, Blundellsands, Liverpool.

PAINTER'S NAME WANTED.—Can any reader name the painter who (in 1728 A.D.) signed his works with the initials P. C. F. A.? One familiar with the Brescia branch of the Venetian School might know if Peter Avogardi used those letters. A reply would greatly oblige.

L. E. DAVIES.

43, St. George's Avenue, Tufnell Park, N.

CHARLES SPEKE PULTENEY.—Can any reader of 'N. & Q.' give me information as to when and where Charles Speke Pulteney died? He was a doctor of Sherborne, Dorset. He married in 1772 at Yeovil, and one child was born of the marriage. His brother, Daniel Pulteney, by his will (proved P.C.C., 20 August, 1811) described himself as Fellow and Vice-Provost of King's College, Cambridge, and referred to "having never heard

any account of or from a brother whose name was Charles Speke Pulteney since the year 1780 or thereabouts." Application has been made to the College of Surgeons, but they cannot trace anything relative to Charles Speke Pulteney, and I have no knowledge as to where he went abroad.

W. J. GADSDEN.

17, Middle Lane, Crouch End.

Epilix.

CHARLES LAMB AS A JOURNALIST.

(9th S. viii. 60, 85, 125.)

I PROCEED to examine the "revised" chronology of the letters in what the *Quarterly* critic of October, 1900—good, easy man!—is pleased to term "Canon Ainger's really satisfactory and practically final edition of Lamb." Canon Ainger's design, both in 1888 and 1900, has been, he tells us, to print the letters, so far as their dates are discoverable, in chronological order—an undertaking of no great difficulty, provided one possesses an average intelligence, a habit of attention, and some little knowledge of the history of Lamb's chief correspondents. But just here—in this last qualification—it is that Canon Ainger appears to be wanting. He seems, in fact, to have no *exact* knowledge of the "doings and done-untos" even of Coleridge, Southey, or Wordsworth, his references to whom are vague and not seldom inaccurate. Hence he is unable fitly to utilize the internal evidence of date, in which so many of these letters abound.

1. Take, for instance, the letter to Coleridge which Canon Ainger, following all former editors, marks "No date—end of 1800." Now, in the first place, this description is untrue; the letter is fully dated, though the date is cryptic. Rallying Coleridge on his lofty dismissal of his literary worshippers as "mere shadows,"* Lamb concludes his letter thus, "Farewell, dear *Substance*. Take no *umbrage* at anything I have written. C. LAMB, *Umbra*." Then comes the date, "Land of Shadows. Shadow Month the 16th or 17th, 1800." The contents of the letter prove that by "Shadow Month" here we are to understand April. The date of the letter then is

16 or 17 April, 1800, and its proper place in the series is on p. 178, vol. i.—just before No. lvii.—instead of at the end of the letters of 1800, on p. 12, vol. ii., ed. 1900, where it stands at present.

How do we know this? The letter was addressed to Grasmere (see the reference to it in letter lxi., vol. i. p. 206, ed. 1900) along with a MS. copy of Lamb's play, which, writes Lamb to Coleridge, "I beg you to present in my name, with my respect and love, to Wordsworth and his sister." Presently he adds, "Our loves and respects to your host and hostess. Our dearest love to Coleridge." There are no loves to Mrs. Coleridge or Hartley, but lower down Lamb writes, "Pray send us word of Mrs. C. and little David Hartley, your little reality." Coleridge then was staying, without wife or child, in the Wordsworths' cottage at Grasmere. This circumstance alone suffices to identify the visit as that which Coleridge, having first dispatched Mrs. Coleridge and Hartley to the Roskillys', Kempsford Rectory, in Gloucestershire—to remain there a month and then proceed to Bristol—himself started from London on 1 April to pay his friends at Dove Cottage. If corroboration be wanted we find it in abundance. Lamb writes:—

"Take no thought about your proof-sheets. They shall be done as if Woodfall himself did them..... Write your *German* as plain as sunshine, for that must correct itself. You know I am *homo unius lingue*: in English—illiterate, a dunce, a ninny."

(A little sample, this last, of Robert Burton, on whom, in April, 1800, Lamb's thoughts were running.) The reference here is to the translation of Schiller's 'Wallenstein,' on which Coleridge was engaged during his visit to the Wordsworths, which was printed by G. Woodfall, 22, Paternoster Row, and published by Longmans (two parts in one) on 7 June, 1800. Fragments of German are cited in several of the notes (see part i. pp. 24, 74, 88, 96, &c.). On 21 April Coleridge writes from Grasmere to Josiah Wedgwood:—"To-morrow I send off the last sheet of mytranslation of Schiller." On 4 May he left Grasmere to rejoin his wife and son at Bristol. All which proves conclusively that the letter before us must have been written in April, 1800. The copy of 'John Woodvil' which accompanied it as a gift to the Wordsworths (see the reference in Dorothy's Journal under 4 October, 1800) was, I repeat, a MS. copy. The play was not published until January, 1802, though Canon Ainger, with persistent error, still gives the date of publication as 1801 (note on Burton fragments, 'Poems, Plays,' &c., ed. 1900, vol. iii.).

* Coleridge was apt to repeat himself—sometimes after a long interval. On 25 January, 1808, he writes to Mary Morgan and Charlotte Brent: "Of the lady and her poetical daughter I had never before heard even the name. Oh these are shadows! and all my literary admirers and flatterers.....pass over my heart as the images of clouds over [a] dull sea. So far from being retained, they are scarcely made visible there."—Letters of S. T. C., 1895, p. 526.

2. Again, take the long but incomplete letter to Manning numbered xviii. and dated "February, 1803," in ed. 1888, as in all former editions. This belongs, in fact, to February, 1802, and one is glad to find it correctly dated and placed (ci.) in the *édition de luxe*, 1900. Here, however, the editor has failed to discern that ci. and the preceding fragment dated 15 February, 1802 (Nos. xcvi. and lxxxvii. of ed. 1888), are in truth parts of one and the same letter—ci. being the earlier and c. the latter portion. In ci. Lamb writes, "In all this time"—i.e., since Manning's departure to Paris at the close of 1801—"I have done but one thing which I reckon tolerable, and that I will transcribe.....You will find it on my last page. It absurdly is a first Number of a series thus"—viz., through Lamb's retirement from the *Morning Post*, already communicated to Manning in this letter—"strangled in embryo." Some chat follows about "the Professor's Rib" (Mrs. Godwin) and—here No. c. begins—about Lamb's play; then Lamb proceeds, "I will now transcribe the *Londoner* (No. I.), and wind up all with affection and humble servant at the end." There can be no doubt whatsoever that what is described in ci. as the "first Number of a series strangled in embryo" is no other than "the *Londoner* (No. I.)" of letter c. The essay which appeared under this heading in the *Morning Post* of 1 February, 1802, was never followed up, the series being abruptly broken off owing to the fact that Lamb just at this date threw up his engagement with Dan Stuart, the editor of that journal.

3. Oddly enough, while he has detected the year's error in the received date of ci., Canon Ainger has failed to perceive a precisely similar error in the dating of cxv., ed. 1900 (cii., ed. 1888). This letter, which was written on St. George's Day, Canon Ainger in common with all the editors assigns to the year 1803; it belongs in truth to 1802, as the following extracts from the contents serve to show. "I find nothing new," i.e., no news to tell. "Something [however] I will say about people that you and I know. Southey is Secretary to the Chancellor of the Irish Exchequer." Now Southey was appointed in the summer of 1801, and by July, 1802, he had resigned. "Stoddart is turned Doctor of Civil Law, and dwells in Doctors' Commons." John Stoddart became D.C.L. and was admitted to the College of Advocates late in 1801. To Manning at Paris this intelligence might be fresh in April, 1802, but the news would be stale indeed by April, 1803.

The Professor has not done making love to his new spouse." Now the "Bad Baby" (Mrs.

Godwin No. 2) was but a four months' bride in April, 1802, but she could not be fitly described as a "new spouse" a twelvemonth later. "I send you.....an epitaph I scribbled upon a poor girl [Mary Drutt] who died at nineteen.....being the only piece of poetry I have done since the Muses all went with T. M. [Thomas Manning] to Paris" (i.e., since the end of December, 1801). Now, in an unpublished letter to Rickman Lamb encloses an alternative epitaph on Mary Drutt. So Canon Ainger himself informs us in a note on No. cxv.; and he adds that the date of the letter to Rickman was 1 February, 1802. Yet he assigns the letter to Manning (cxv.) to April, 1803! Well, well! no doubt the *Quarterly* critic will murmur "Credo quia impossibile," and bow the head in meek assent.

4. The critic of Canon Ainger's chronology is embarrassed with the wealth of material at his hand. The foregoing examples have been taken at random out of a large number of misdated letters in his recent "revised" *édition de luxe*. One more shall be added, as it furnishes an amusing illustration of the editor's inveterate wrongheadedness in the matter of dates. Canon Ainger and Mr. W. C. Hazlitt have for years past been boggling and bickering over the dates of the three letters to Cottle, numbered respectively cxvii., cxviii., and cxix. in ed. 1900, and clxxvii., clxxviii., and clxxix. in ed. 1888. (See 'The Lambs: their Lives,' &c., by W. C. Hazlitt, 1897, pp. 102-105.) In 1888 Canon Ainger originated the comical blunder of affixing to the *third* of these letters the date—5 November, 1819—which appears in the autograph MS. of the *first*. This blunder has been corrected in the *édition de luxe*; but in setting it to rights the indefatigable editor has ingeniously evolved yet another bungle: he has dated the third letter 'close of the year 1819.' Now it happens that of the three letters this alone contains internal evidence of date; and that evidence proves letter cxix. to have been written in May or early June, 1820. Lamb writes, "Southey is in town, whom I have seen slightly; Wordsworth expected, whom I hope to see much of." Southey, who had stayed at home in Keswick during November and December, 1819, arrived in town on May Day, 1820. In May, too, Wordsworth left home for London on his way abroad. He came up by Oxford, where he composed the two well-known sonnets 'Ye Sacred Nurseries' and 'Shame on this Faithless Heart!' on 30 May, and arrived in town early in June to attend the wedding of his wife's cousin Thomas Monkhouse. Thus Lamb's letter cannot have been written

before 1 May, or later than the very beginning of June, 1820. Let Canon Ainger "cudgel his brains no more about it," &c., but take his pen and mark these three letters to Cottle "Nov. 5, 1819," "1819, later," and "May or early June, 1820," respectively.

That the reader may form some notion how far the editorial blunderings in the 'Letters' of 1900 extend, I now append a list of the documents in their true order, dated as exactly as possible, from October, 1798, to the close of 1800. The asterisks mean wrong dates in the "revised" edition of 1900.

Édition de Luzé (1900). *Édition of* 1888.

		Date.
xxxv.	—	Oct., 1798
xxxvi.	—	Oct., 1798
xxxiv.	xxxv.	29 Oct., 1798
xxxviii.	xxxvi.	3 Nov., 1798
xxxix.	xxxvii.	8 Nov., 1798
xl.	—	13 Nov., 1798
xli.	—	20 Nov., 1798
xlvi.*	xlili.	c. 20 Nov., 1798
xlii.	xxxviii.	28 Nov., 1798
xlili.	xxxix.	27 Dec., 1798
xliv.	xl.	21 Jan., 1799
xlvi.*	xliv.	c. 31 Jan., 1799
xl.	xli.	15 March, 1799
xlvi.	xlii.	20 March, 1799
xxxvii.*	—	After 13 April, 1799
xlxi.	—	Sept., 1799
l.	xl.	31 Oct., 1799
lii.	xlvi.	Dec., 1799
li.	xlvi.	28 Dec., 1799
lii.*	xlvi.	23 Jan., 1800
liv.	lii.	13 Feb., 1800
lv.	xlxi.	1 March, 1800
lvi.	l.	17 March, 1800
lxxii.*	lxiv.	c. 5 April, 1800
lxxiv.*	lxxvi.	16 or 17 April, 1800
lvii.	li.	12 May, 1800
lviii.	—	17 May, 1800
lix.	lii.	End of May, 1800
lxi.	—	2 July, 1800
lxix.*	lxii.	July (early), 1800
lx.*	liv.	Prob. 22 July, 1800
lxii.	lv.	6 Aug., 1800
lxv.	lviii.	c. 7 Aug., 1800
lxvi.	lix.	11 Aug., 1800
lxvii.	lx.	14 Aug., 1800
lxiii.	lvi.	c. 14 Aug., 1800
lxiv.	lvii.	c. 16 Aug., 1800
lxviii.	lxi.	22 Aug., 1800
lxx.	—	Prob. autumn, 1800
lxxi.	lxiii.	26 Aug., 1800
lxxiii.	lxv.	9 Oct., 1800
lxxiv.	lxvi.	13 Oct., 1800
lxxv.	lxvii.	16 Oct., 1800
lxxvi.	lxviii.	3 Nov., 1800
lxxvii.	lxix.	28 Nov., 1800
lxxviii.	lxx.	4 Dec., 1800
lxxix.*	lxxi.	10 Dec., 1800
lxxx.	lxxii.	13 Dec., 1800
lxxxi.	lxxiii.	14 Dec., 1800
lxxxii.	lxxiv.	16 Dec., 1800
xcvii.	lxxxiv.	—
(postscript)*	(postscript)	Dec. 19, 1800
lxxxiii.	lxxv.	27 Dec., 1800

MYOPS.

SWEENEY TODD (9th S. vii. 508; viii. 131).—As there seems some interest in "the demon barber," I will just mention that in the year 1859 I well remember going with my old college friend Walter Besant, who was to become so famous, to a performance called 'The String of Pearls; or, the Barber Fiend of Fleet Street.' I forget whether the theatre at which it was played was the Standard in Shoreditch or the Britannia, Hoxton; but I think it was the Britannia. Certainly our blood was curdled, *steteruntque comæ*.

JOHN W. HALES.

The hideous story has been frequently revived. I have known it since 1840, and once saw it acted as a drama at a "penny gaff" at Hoxton. Its latest appearance in print was in the new series of the *London Journal*, 1899, vols. xxxi. xxxii., one of the special 'Tales of Mystery,' and entitled 'The String of Pearls,' the second name of the dramatic version. It ended in No. 826, 14 October, 1899.

J. W. EBSWORTH.

The Priory, Ashford, Kent.

Besides the 'Sweeney Todd' drama by F. Hazelton of 1850 there was one by George Dibdin Pitt, produced at the Britannia Theatre in 1842, called 'Sweeney Todd, the Barber of Fleet-Street; or, the String of Pearls, a Legendary Drama in Two Acts.' I do not think G. A. Sala wrote the story. I fancy it was from the pen of a man named Savage, who was responsible for 'Charley Wag,' 'The Woman with the Yellow Hair,' and other abominations of the same class. I do not think George Augustus Sala ever "prostituted" his abilities at any time. He wrote for *Bow Bells* and *Dicks*, but *Dicks* did not publish anything of such a low class as the works I have mentioned.

S. J. A. F.

KIPLING STORIES (9th S. vii. 488).—I gladly answer MR. ELLIOT STOCK in regard to two of the five stories. The silly illustrated trifle entitled 'The Legs of Sister Ursula' appeared in the earlier sixpenny series of the *Idler*. (I have mislaid my copy, but it was before August, 1895, when the new series began, edited by Jerome K. Jerome.) In another number, at nearly the same time, was published the railway story of 'A Sunday Holiday,' which is perhaps the worst that Kipling ever wrote, quite unworthy of its reappearance in in 'The Day's Work' volume. 'The Lamentable Comedy of Willow Wood' has not been republished. It fills twelve large octavo pages of the *Fortnightly Review*, pp. 670-81, May, 1890. There are many other of Kipling's stories that well deserve to reappear, such as 'The

Enlightenment of Pagett, M.P.,' from the *Contemporary Review*, September, 1890, a worthy successor in prose to the spirited poem of 'Pagett, M.P.,' of 'Departmental Ditties,' p. 60, fourth edition, Calcutta, 1890; also 'Mrs. Hawksbee Sits Out,' which adorned the Christmas number of the *Illustrated London News*, 1890. J. WOODFALL EBSWORTH.
The Priory, Ashford, Kent.

FAMILY LIKENESS (9th S. viii. 62).—That family likeness endures for centuries is indisputable. It was well known to visitors at Powderham Castle that the likeness of one of the Courtenay family to the portrait of Edward Courtenay (who preferred the Princess Elizabeth to Queen Mary, her sister, and died at Padua) was so strong that, but for its age, it, the portrait, might be of either man, and I can testify to the fact.

JULIA R. BOCKETT explains (1st S. i. 102) how John Northcote won the manor of Kennerleigh from his cousin german Thomas Dowrish, and H. H. Drake (editor of the 'Hundred of Blackheath'), who by descent represents Dowrish (Sir J. Maclean, 'Deanery of Trigg'), relates that, in travelling to Exeter, he fell in with a gentleman farmer (living near Kennerleigh and knowing the story) who noticed his likeness to Sir Stafford Northcote, afterwards Lord Iddesleigh, the owner of Kennerleigh.

On handing a receipt for money, a shop-keeper in Tottenham Court Road said to Mr. Drake: "Excuse me, sir, but all the time you have been in the shop I was struck by your likeness to Lord Iddesleigh, and the more I looked at you the stronger the impression grew."

Soon after Lord Iddesleigh's death Mr. Drake, on returning some books at the British Museum Reading-Room, was thus accosted by Mr. Grote (attached to the MS. department): "You gave me such a shock this morning that I have hardly got over it," and he explained: "On entering the room you stood motionless inside the door for a minute, and my blood curdled, for I thought I saw the ghost of Lord Iddesleigh."

To account for it, in the first place a Dowrish and a Northcote married sisters, coheirresses, descended from Helion the Norman, who held in Devon, and Upton Helion came to Dowrish in purparty (Risdon).

The gamblers aforesaid were cousins, John Northcote being the son of Elizabeth (aunt of Thomas) Dowrish. Again, Lewis, the son of Thomas Dowrish, married Anne Davey, daughter of Katherine, the sister of John Northcote.

It would be in the interest of science if your readers would note such peculiarities. Mr. Drake himself detects a very slight resemblance, but all do not see alike. He remarks, in his introduction to 'Blackheath,' that the countenance being the index of the mind, in transmitting the one we transmit the other.

GENEALOGIST.

King Louis I. of Bavaria was an extremely ugly old man at seventy-six, and, according to his portraits taken in early life, had never been even passably well looking. His son and successor Maximilian had not the remotest resemblance to him, but his grandson Louis II., while being a very handsome man at twenty-five, had the most wonderful likeness to his ugly grandfather and no resemblance whatever to his own father, and at the time of his death he was, like the Emperor Frederick, one of the finest-looking men in Germany.

Showing a miniature of his great-grandmother to a cousin, I said to him, "Did you ever see any one like that?" "Why," he replied, "the face is absolutely that of Cecil" (his fourth son). K. J. J.

"GALLOGLOSS" (9th S. vii. 506).—Is there any suggestion as to the origin of this word, and of the connotation of *Scottici*, in the following quotation from p. 137 of 'The Chronicles of the Picts and Scots,' published by H.M. Treasury in 1867? Tract 17, anno 1165 (MS. Coll. Bib. Imp., Paris, 4126), there given, describing the seven kingdoms of Alban, states, "Septuim regnum erat Arregaithil (Argyle). Arregathel dicitur quasi margo Scottorum generaliter Gaththeli dicuntur a quodam eorum primevo duce Gaethelglas vocato." This same Dux Gaethelglas or Gaedhel Glass, which is elsewhere given as his name (and of which Galloglass is no untoward rendering, the *dh* being silent), is said by Skene, in his 'Celtic Scotland,' vol. i. p. 179, to have been the eponymus of the Gaelic race. J. L. ANDERSON.
Edinburgh.

CREST AND MOTTO (9th S. viii. 104).—The motto is that of Lord Somers. See 'Classical and Foreign Quotations.' The present baron, who is a minor, is connected with the Somerses in that Lady Henry Somerset, the temperance advocate, is the eldest daughter of the last Earl Somers ('Who's Who').

ARTHUR MAYALL.

'BURIAL OF SIR JOHN MOORE' (9th S. vii. 461; viii. 72).—A very beautiful translation of this into Latin appeared in the *Church of Ireland Gazette* recently, published by Messrs.

Charles, Middle Abbey Street, Dublin. The original poem in a letter by Mr. Wolfe to a friend is framed and glazed in the library of the Royal Irish Academy, Dawson Street, Dublin.

F. R. DAVIES, M.R.I.A.

Hawthorn, Black Rock.

RURAL DEANERIES (9th S. viii. 64, 115).—MR. HUSSEY will probably find a portion of what he seeks in William Dansey's 'Horæ Decanæ Rurales,' 2 vols. 4to, 1835. A second edition was issued in 1844.

EDWARD PEACOCK.

"SELFODE" (9th S. vii. 89).—The latter part of the word is O.H.G. *uodil*, Icel. *óðhal*, allodial, or udal property, explained by Jamieson *s.v.* 'Udal,' practically freehold. Cf. late Lat. *allodium*, Fr. *allieu*.

H. P. L.

"SAWNEY" (9th S. vii. 447; viii. 68).—There is a transferred meaning of this word that is worth recording. If a minder in a cotton mill have four or five hundred "ends" or threads broken through the chance intervention of an obstacle when the carriage is on the outward run, or through the sudden breaking of a band, he is said to "have a sawney." Incompetence is suggested in the use of the expression; but this feature is also noticeable, that when a "sawney" occurs the lineality of the carriage has been suddenly lost.

ARTHUR MAYALL.

KYRIE ELEISON (9th S. vii. 505).—The interesting topic of survival of Greek words in Latin offices was dealt with by Bishop Forbes, of Brechin, in an essay 'On Greek Rites in the West.' See 'The Church and the World,' Longmans, 1867.

RICHARD H. THORNTON.

Portland, Oregon.

PALL MALL (9th S. viii. 14).—

"Le Mail [de Tours, 1722] passe pour être le plus beau du Royaume. Il a plus de mille pas de longueur, et est orné de deux allées d'ormes de chaque côté. La ville de Tours est si jalouse de cet ornement, que les Magistrats ont défendu d'y jouer et de s'y promener lorsqu'il a plu, jusqu'à ce qu'il soit sec, sous peine de dix livres d'amende."—P. De la Force, 'Nouvelle Description de la France,' vii. 401.

THOMAS J. JEAKES.

BROSELEY PIPES (9th S. viii. 104).—The collection referred to was probably sold to Mr. Wm. Bragge (not "Blagg"), of Sheffield, and purchased by Messrs. Cope, of Bristol, after his death. A similar purchase was referred to not long since in 'N. & Q.'; but I am at the moment unable to give the quotation.

H. P. L.

BARON DE GRIVEGNÉE AND POWER (9th S. vii. 409, 476).—From a copy of the 'Chro-

nicles of the Kirkpatrick Family' which has been lent me, I learn that the Christian name of Mrs. William Kirkpatrick, one of the daughters of the Baron de Grivegnée (given by me in error as Grivignce), was Fanny. May I hope for further information as to the Baron de Grivegnée and for some particulars as to Power?

REGINALD STEWART BODDINGTON.

15, Markham Square, Chelsea.

MUMMY WHEAT (9th S. viii. 82).—I believe that the limits of life of seeds have been scientifically ascertained (either for the Linnean Society or at Kew) and found to be very brief—only a year or two in fact. Mr. Sutton, of Reading, would doubtless confirm this (of other species of seeds) from his wide experience. It would be curious, however, to know if *all* vitality disappeared, *i.e.*, the wheat seed itself perishing beyond question, if its decayed remains gave birth on damping to a fresh life, of fungus, lichen, &c. This (to avoid "modern life germs" in the air itself) would have to be tested under sterilized glass covers.

R. B.

The late Canon Baggott, of Fontstown, co. Kildare, was one of the most famous agriculturists in the United Kingdom. At one of the scientific meetings of the Royal Dublin Society he showed some mummy wheat that he had himself obtained, and promised to sow it carefully and mark the result. He did so. The wheat grew. He had the produce ground into flour and made into bread, which he exhibited in due time at another meeting of the Royal Dublin Society, and I ate some of that bread.

F. R. DAVIES.

Hawthorn, Black Rock.

[We record this, but cannot discuss the question further, as it has already been amply ventilated in our columns.]

"STINGER" (9th S. viii. 81).—There are various "stingers." Old strong ale is known as "stinger ale," and a thirsty soul after disposing of a "tot" of satisfactory liquor of any kind says, "Ah! that's a stinger!" A knock-down blow, an alarming flash of lightning—anything, in fact, violently abrupt—is a "stinger," and it is applied also in argument when an opponent delivers a crushing statement. Strong drinkables go by the general name of "stingo."

THOS. RATCLIFFE.

Workshop.

'CORONATION ANECDOTES' (9th S. viii. 65).—The information given in the above little work is fairly correct, and on examination one would conclude the first part was derived

from Taylor's 'Glory of Regality.' Pp. 194-210 are verbatim from the 'Ceremonies to be observed at the Royal Coronation of King George the Fourth' (S. & R. Bentley the authorized printers), the rest an abbreviation of a portion of Huish's 'Coronation of George IV.' 1821. The name assigned to the author is treated by bibliographers as an assumed one, and I cannot find any clue respecting it.

JOHN RADCLIFFE.

MALT AND HOP SUBSTITUTES (9th S. vii. 150, 215, 296, 454; viii. 26, 72).—GNOMON will find the correct rendering of the couplet which he quotes *ante*, p. 26, in the Cam. Soc. publications for 1839 (p. 126, No. ccix.). This, in turn, is quoted from 'The Compleat Angler,' chap. ix. :—

".....Sir Richard Baker, in whose chronicle you may find these verses :—

Hops and Turkies, Carps and Beer,
Came into England all in a year."

The "year" is generally supposed to refer to 1524. I think the verses will be found in the 'Chronicle' *circa* p. 297.

Sir Richard Baker, of course (cf. 'D.N.B.'), is scarcely to be trusted in all his assertions. In Apuleius's 'Herbarium' (*circa* 1050) hops are said already to have been introduced into English drinks, although it is evident that they were not in general use until the sixteenth century. "Carps," if not native to British waters, were certainly known long before 1500. Beer may have been distinguished from other liquors on account of the quantity of hops used, though not because hops formed one of the elements of its composition (cf. Apuleius).

R. BACHMAN, Jun.

Colonial Club, Princeton, New Jersey, U.S.

ARTISTS' MISTAKES (9th S. iv. 107, 164, 237, 293; v. 32, 317, 400; vi. 44).—In my communication on this subject (9th S. v. 317) I ventured to hint that a possible source of these errors was the neglect of artists to familiarize themselves with the text of the "copy" they essayed to illustrate. A conspicuous instance of this is afforded by the current number of the *Strand Magazine* in the resuscitation of our old favourite the inimitable Sherlock Holmes. The date of the incident supplying the *motif* of 'The Hound of the Baskervilles' is given with sufficient explicitness in the last two lines (second column) of p. 127, "Know then that in the time of the Great Rebellion (the history of which by the learned Lord Clarendon...)," &c. We cannot therefore go far wrong in placing the period in the forties of the seventeenth century. The frontispiece and the engraving

on p. 129 purport to illustrate two of the scenes of the legend. How is it, then, that the actors are represented as attired in the costume of the fifties or sixties, or somewhat later, of the eighteenth century—an anachronism of over a hundred years? It is obvious, though, how the mistake arose; the date of the old MS. recording the tradition is 1742 (p. 126, last paragraph of the second column), and we are expressly informed in the text of the record that three generations have passed since the transmitted incident occurred—three generations between the occurrence of the tragedy and the composition of its narrative. The artist then, it is clear, goes no further back than the date of the MS., and clothes the actors in the grim scenes of 1642-50 in the habits of 1750-70, or, as he imagined, the costumes near enough to those worn in 1742.

GNOMON.

Temple.

"TOUCAN" (9th S. vii. 486; viii. 22, 67, 85).

—I am quite willing to withdraw from so much of this discussion as relates to the bird of tropical America, to Brazil, and to the Brazilian language. My original intention was to assist in clearing matters up by directing attention to the statement in 'Chambers's Encyclopædia' as affording a possible clue to the puzzle as to whence the bird of South America got the name of "toucan." I am, however, by no means inclined to believe that the Malays borrowed their name for the hornbill from any foreign language or people. The bird must have been familiar to the Malays ages before Europeans discovered America. The Malays called it a "toucan" for the reason which I before explained, and, so far as the hornbill of the Far East is concerned, its local name (toucan) is Malay.

H. G. K.

NEPTUNE AND CROSSING THE LINE (9th S. vii. 404; viii. 19, 108).—Similar customs seem to have been observed formerly by the French and Dutch sailors elsewhere than at the equator.

According to Esquemeling* the custom was observed by sailors of the former nation off the coast of France in latitude 48° 10' (where navigation was apparently attended with some risk), in the tropic of Cancer, and in the tropic of Capricorn.

* "The Buccaneers of America: a true account of the most remarkable assaults committed of late years upon the coasts of the West Indies by the Buccaneers of Jamaica and Tortuga (both English and French), &c. By John Esquemeling, one of the Buccaneers who was present at those tragedies. London: Swan Sonnenschein & Co., 1898."

This writer, who was in the service of the West India Company of France, gives an account of the "baptism" at sea as witnessed by himself during a voyage from Havre de Grace to the island of Tortuga in the year 1666. He says that when off the coast of France, in latitude 48° 10', the master's mate, whose face had been blackened with soot, having donned a long garment reaching to his feet, a cap of a burlesque fashion, and a collar made of small pieces of wood, commanded all who had not sailed those seas before to be brought into his presence. This being done, he ordered them to kneel, and, after making the sign of the cross upon their foreheads with ink from a pot which he held in his left hand, he gave each one a blow on the shoulder with a wooden sword; the fortunate few or many, as the case might be, who had sailed that way before, amused themselves by throwing bucketfuls of water over those who had just gone through the ordeal of inkpot and wooden sword. An offering of a bottle of brandy, to be placed near the mainmast without speaking, was expected from each of the newly baptized. If the ship had not passed that way before, the captain was expected to distribute wine among the passengers and crew.

A similar custom was observed by the Dutch in the same latitude, and also off the coast of Portugal in latitude 39° 40', but the ordeal seems to have been more trying, as the unfortunate individual was hoisted up at the mainyard's end and dipped into the ocean three times; a passenger of distinction was dipped a fourth time in the name of the Prince of Orange or the captain of the ship. The first dipped had the honour of being saluted with a gun. Those who were not willing to undergo this somewhat rough form of baptism could compound by paying a sum of money—one of the crew paying twelve pence, an officer of the ship two shillings, and a passenger according to his means or pleasure. The money so obtained was handed to the master's mate, and on reaching port was spent in wine for the seamen. As in the French service, if the ship had not sailed that way before, the captain was bound to distribute wine; failing this, the seamen had the right of cutting off the stem of the ship.

ALBERT GOUGH.

Glandore Gardens, Antrim Road, Belfast.

Your readers may be interested in the following extract from my diary of 1862:—

"Nov. 19th. This evening Neptune's *avant-courier* hailed the ship from over the bows and informed us that His Highness would come on board tomorrow.

"20th. Crossed the Line under sail [the ship was an auxiliary-screw three-master]. There was a grand 'masque': Neptune, Amphitrite, Tritons, and attendants came on board in character, N. and A. drawn on a gun-carriage. The orthodox shaving was carried out on all of the ship's company who had not crossed the Line before. We passengers escaped by paying up. After being shaved the 'shavee' was tumbled back into a large sail stretched amidships and half full of water: emerging with difficulty from which, owing to its wet slanting sides, he was dried with a sooty towel brought from the funnel, which had been lowered, as we were under sail in a light wind."

"The Line" was the equator. Neptune had a long white beard and hair, with a tin crown, and held a trident. Amphitrite was a sailor boy, who made a very good-looking young woman. MICHAEL FERRAR.

Little Gidding, Ealing.

An interesting and amusing account of this ceremony may be found in a book very easy of access, Chambers's 'Book of Days,' vol. ii. pp. 653, 654, to which let me refer your correspondents. It is accompanied by an engraving 'Marine Ceremonies at "Crossing the Line."' JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"GENTLIER" (9th S. vii. 468; viii. 114).—Shakespeare has *kindlier* as a comparative adverb in the fifth act of the 'Tempest.' Parolles, in 'All's Well that Ends Well,' says: "Man will be *quicklier* blown up." Milton has *wiselier*:—

Doubt not but God

Hath wiselier armed his vengeful ire than so
To be forestalled.

'Paradise Lost,' book x. lines 1022-4.

Shakespeare, in the 'Tempest,' has the same word: "You have taken it wiselier than I meant you should." Milton has *rightlier*; and, without inquiring further, we can see that Tennyson was quite right in using the form *gentlier* as a comparative adverb. For a superlative adverb formed in the same way see 'Cymbeline,' IV. ii.:—

To show what coast thy sluggish crave
Might easiliest harbour in.

The verses of Tennyson remind me of some by Ben Jonson:—

And fall like sleep upon the eyes,
Like music on the ear.

But I do not say that the thought expressed by one poet is identical with that of the other. I should say that in quoting the lines of Ben Jonson I am relying on my memory.

E. YARDLEY.

'THE TRIBAL HIDAGE' (9th S. vii. 441; viii. 99).—It is stated by J. B. that the *Wocen sætna*, with a hidage of 7,000, have

been identified with the people of Woking. Considering the corrupt form in which the document known as 'The Tribal Hidage' has come down to us, a likelier supposition is that *Wocen* is a mistake for *Wrocen*. The question has been carefully worked out by Mr. W. H. Duignan in the *Transactions* of the Shropshire Archaeological Society, Second Series, vi. 16-18. Mr. Duignan shows that a charter of Burgred, King of the Mercians (855), is tested "in loco qui vocatur Oswaldesdun,* quando fuerunt pagani in *Wrocensetun*"; and in a charter of Edgar (963) the king grants lands at Plash, near Cardington, and Aston, near Lilleshall, "in provincia *Wrocensetna*." As Cardington and Lilleshall are twenty miles apart, the province of the *Wrocensetna* must have covered a large district. In another charter of Edgar (975) the king grants lands at Aston, the bounds of which travel along "*Wrocene*" to Watling Street. From the *Wrocen* we get the modern *Wrekin*, *Wroxeter*, and *Wrockwardine*. The *Wrocensetna* probably occupied the greater part of the county of Salop, or at all events that portion of the county which lies to the eastward of the Severn. I think on the whole that this identification would fit in better with J. B.'s general theory than the very dubious attribution to Woking. W. F. PRIDEAUX.

Under heading "18. *Hicca*" J. B. writes, "Wickham on the river Titchfield." Is this not a slight mistake on his part? I never heard of a river in Hampshire called the "Titchfield." I was born at Wickham, Hants, and the river that runs through it, and also through Titchfield, emptying itself into Southampton Water at Hillhead, I have always heard called the river Meon, which rises close to East and West Meons, running through Warnford Park (in which are several additional springs), and thence through Exton and Meon-Stoke on to Wickham and Titchfield. There is a small stream or river (of the name of which I am ignorant) rising on or near Titchfield Common and running near to Titchfield House, Postbrook, falling into Southampton Water higher up than the Meon does. Perhaps J. B. has confused this stream—Titch or Ditch—with the river Meon. Residing at the present time in what I have come to consider about the heart of the ancient Mercian territory (*i.e.*, near Grantham), I follow J. B.'s

deductions, which appear to me satisfactory and clear as well as highly interesting.

WILLIAM OF WYKEHAM.

THE NATIONAL FLAG (9th S. v. 414, 440, 457, 478; Supplement, 30 June, 1900; vi. 17, 31, 351, 451, 519; vii. 193; viii. 67, 112).—MR. ST. JOHN HOPE cannot see that any contradiction is involved in the expression "dimidiated per saltire." Does not the very etymology of the word "dimidiate" show to him that the objects to be dimidiated, before being brought together in the process known as dimidiation, must first be halved? This halving can only be done by a single bisecting line drawn per pale, per bend, &c., whereas two lines drawn per saltire must necessarily divide the objects to be dimidiated into four parts; and to call such a process "dimidiation" is, I submit, etymologically and heraldically incorrect. In order to test MR. ST. JOHN HOPE's view of the matter, I invite him to cite a single authentic instance in British or foreign heraldry of "dimidiation per saltire."

I have taken penknife and paper and tried to work out MR. ST. JOHN HOPE's picture puzzle, but it will not do, unless indeed the saltires are divided quarterly as well as per saltire, in which case the fragments can, of course, be arranged according to the key-picture by any one acquainted with the design of the Union flag. But, as I have already shown, this is not dimidiation; neither is it free from ambiguity in the other respect I have mentioned, inasmuch as the word "quarterly" does not appear in the proposed new blazon.

I am sorry MR. ST. JOHN HOPE thinks my criticism unduly strong. By way of reparation, and in the hope of drawing down the fire of his criticism on my own head, I suggest an alternative blazon for the flag, *viz.*, Azure, a saltire quarterly and per saltire counter-changed argent (for St. Andrew) and gules, fimbriated of the second (for St. Patrick), debriused by the cross of St. George fimbriated as the saltire.

The matter is one of great difficulty, and I do not wish to dogmatize as to the value or otherwise of my suggestion. Does MR. ST. JOHN HOPE doubt the possibility of dimidiation per bend? If so, I would refer him to Woodward and Burnet's 'English and Foreign Heraldry,' p. 477, where he will find an example of such dimidiation.

ARTHUR F. ROWE.

Walton-on-Thames.

* Oswaldesdun does not seem to have been identified. Mr. Duignan says "probably Oswestry" and it may have been the down or hill on which Oswald's tree was situated.

NATHANIEL HAWTHORNE (9th S. vii 510; viii. 72).—Major William Hathorne, the first

American ancestor of Nathaniel Hawthorne, the American author, was the eldest son of William Hathorne, of Binfield, in the north-eastern part of Berkshire (Waters's 'Genealogical Gleanings in England,' Boston, 1901, vol. i. pp. 43-5). M. H. WALL.
Boston, U.S.

A LADLE (9th S. vii. 467; viii. 94).—In country churches and chapels in Derbyshire when I was a lad the collections were always taken by ladle—a square wooden box at the end of a joiner-made stick, 3 ft. to 5 ft. long. I used to listen with much pleasure to the rattle of the coppers in the box as it was passed along pew by pew. The operation of collecting was also a matter of particular interest to the congregation generally, and when at some of the pews no "copper droppings" were heard there were significant nudges and digs in the ribs amongst the occupants of the "tubs," whose heads could be seen strained above the tops of the pews. But there were very old-fashioned doings at the three churches I best remember—Duffield, Horsley, and Holbrook.

Ladles of this kind did double duty on the occasion of "love-feasts," which were then very common among the Wesleyans, Methodist New Connexion, and Primitive Methodists, and at the many "camp meetings" held in the summer time. There may be contributors and readers of 'N. & Q.' who know better than I do what these "love-feasts" were. They were exciting occasions, when men, women, and children, "moved by the Spirit," related their experiences and "testified." At the appointed time "broken bread" was handed about in the collecting "ladles," and all—including the children—took a little square of bread. Water was next handed round in mugs, some of them two-handled. While the bread and water were thus distributed "John Wesley" favourite hymns were sung. Before the close collections were made in the boxes which had been used in the ceremony of bread distribution. These "camp meetings" and "love-feasts" were impressive and of a deeply interesting nature.

THOS. RATCLIFFE.

Workshop.

I have in my possession two copper church collecting ladles (having given to friends two from the set of four). They are said to have been used in Wem Church, co. Salop. These ladles are in good preservation, and in shape are somewhat like a warming-pan with half of the lid cut away and the other half fastened down, the total length being

12½ in. The copper part is 6 in. long, 7½ in. and 7¼ in. wide, and nearly an inch deep inside. They appear to have had thick paper pasted inside to prevent noise during collection.

HERBERT SOUTHAM.

Shrewsbury.

Miscellaneous.

NOTES ON BOOKS, &c.

The Jewish Encyclopædia. Isidore Singer, Ph.D., Projector and Managing Editor. Vol. I. (Funk & Wagnalls Company.)

WE have here the first volume of a very ambitious and wholly commendable undertaking. This is nothing less than an encyclopædia devoted to "the history, religion, literature, and customs of the Jewish people from the earliest times to the present day." It is being carried out by the Funk & Wagnalls Company, to which we owe the best and most convenient of accessible English dictionaries and many other important works, and is the product of more than four hundred scholars and specialists, including many scholars whose names are known over two continents. Were we not assured by the management that the whole will be comprised within twelve volumes, we should be led from the book before us to expect an almost interminable series, the first volume, which comprises over seven hundred pages, ending with Apocalyptic literature, or little more than half way through the first letter of the alphabet. It will give some idea of the probable cost of the undertaking when we say that the production of the first volume has involved an outlay of no less than 20,000*l.*, and that five times that amount will have to be expended before the completed work is in the hands of the subscribers. This brings the 'Encyclopædia' into the same class with the 'New English Dictionary' and the 'Dictionary of National Biography,' the two undertakings of which, though the general reader remains lamentably ignorant, the cultivated Englishman is most proud. Promises of support sufficient to constitute a guarantee of success have been received from the United States. A much larger public remains behind. A cursory glance over the names reveals not a single English, or indeed European, subscriber, and only a sprinkling of names from Canada.

It need not be supposed that the constituency consists only of Jews. Such are in themselves very numerous, and as a rule they are also spirited and enlightened. The appeal extends to Christians. Our religion is rooted in that of the Jews, and more of our views and customs than is generally admitted is Hebrew in origin. Quite impossible is all knowledge of the mysteries of our faith to one wholly unversed in Hebrew studies. By far the larger portion of the Bible is the Divine Book of the Hebrew as well as our own. No source of folk-lore and legend more important than the Talmud exists, and it is greatly to be desired that an English translation of this were generally accessible. One such began, and was warmly welcomed by us. Its publication was apparently suspended, not more than a single volume having reached us (see a review of 'A New Edition of the Babylonian Talmud,' by Michael L. Rodkinson, 8th S. x. 367). In all that regards the origin of creed and development of every kind the Jew is the most

interesting and important of beings, and his history, it may be said with little fear of exaggeration, is more important than that of any people. In favour of the literature which gave us the Old Testament, with all its unparalleled glories, what is to be said? What is there that should be said? We are not advancing as important statements which are necessarily commonplace. We are but affirming that the interest of this noble work extends to non-Jewish readers, and that no student of the problems—literary, social, philological, or theological—by which the world is most stirred can help profiting by its possession, or can fail to find himself under grievous disqualification if he be denied opportunities of access. In every public library of importance it is bound to find a place. One branch of study wholly non-political will appeal directly to a large number of our readers. Of the explorations in Palestine and in the matters of Assyriology, Egyptology, and the like, which are in highest favour, the 'Encyclopædia' gives the latest and most interesting results. The connexion between Hellenistic and Hebrew literature, the texts of the Septuagint of Aquila and Theodotion, the works of Philo Judæus, and other matters are dealt with in critical studies which English scholarship will not dream of neglecting. Some of these are, indeed, matters in which English compilations supposed to be authoritative are most behindhand. The Talmud and Rabbinical literature constitute a world in themselves. The important histories of Jewish literature, but little known in England, of German writers from Zunz to Winter and Wünsche, the authors (or compilers, rather) of 'Jüdische Literatur,' have been carefully studied. The Jewish religious philosophy of mediæval times and the ethical teaching of Rabbinical Judaism are for the first time dealt with consistently and thoroughly. Illustrations have been abundantly employed, the frontispiece consisting of a beautifully coloured design of the Ark of the Law. A coloured plate of the animals of the Bible is also given, as are many views from photographs and reproductions of engravings from works of established authority, facsimiles, and the like.

The first article of primary importance is 'Aaron,' among bearers of the name who are dealt with being Aaron of Lincoln, whose well-known house in Lincoln, supposed to be the oldest stone residence in England the date of which can be fixed, is depicted. Curious proof of the minute provisions of the Talmudic law may be found under 'Abduction,' 'Abetment,' 'Ablution,' and other headings. An important essay on 'Abraham' is by Prof. Toy, of Harvard University; and one on 'Accent' by Dr. Margolis, who declares the accents in the ordinary editions of the Bible "to be too frequently 'unreliable,' a base word which, coming from an American, may be passed. Accompanying 'Adam' we find a fine design (or perhaps designs) of our first parents from the 'Sarajevo Haggadah' of the fourteenth century. The various papers on Adam constitute a mine of curious information. Under 'Adam Kadmon' is explained Philo's mystical conception of the original man. Under 'Adonai' interesting information is furnished. Mr. Joseph Jacobs writes on 'Æsop's Fables.' Rabbi S. Kahn deals with 'African Jews,' a subject concerning which little is known. 'Agriculture' and 'Agricultural Colonies' are among the most important and edifying contents of the volume. The matter connected with Ahasuerus, otherwise Xerxes, will

probably be more fully treated under Esther or Ishtar and Mordecai. The present article seems reticent. Much more ample is the treatment of the Ahikar legend and of Ahriman. References to anti-Semitism are frequent. They occur under 'Apion' (the Μόχθος of Suidas), the Greek grammarian and bitter enemy of Josephus, under 'Alsace (the Persecution in),' and under 'Anti-Semitism.' A full history of recent demonstrations is supplied. Anti-Semitism, it is stated, does not exist in either England or the United States, though a feeling against the Jews is said to manifest itself in "social discriminations." Some excellent illustrations of 'Altars' are supplied. The articles on 'Apocalypse' and 'Apocalyptic Literature' repay close study. Concerning Apella in Horace's satire "Credat Judæus Apella," it is stated that Apella, as this very credulous person is called, does not seem to be a Jewish name at all. It may be worth while to give the names of those who, signing the preface, are presumably responsible for this laudable and magnificent undertaking. They are, in addition to Isidore Singer, Cyrus Adler, Gottfried Deutsch, Louis Ginzberg, Richard Gottheil, Joseph Jacobs, Marcus Jastrow, Morris Jastrow, Jun., Kaufmann Kohler, Frederick de Sola Mendes, and Crawford H. Toy. It is not to be doubted that the response will be adequate to the merits of the undertaking.

The Complete Works of John Gower. Edited by G. C. Macaulay.—Vols. II. and III. *The English Works.* (Oxford, Clarendon Press.)

UPON the appearance of the first volume of 'The Complete Works of John Gower' we drew attention to the character and aims of the edition and the circumstances attendant upon its publication (see 9th S. v. 58). The second and third volumes contain 'Confessio Amantis,' the best-known and most important of Gower's works, and a short poem, 'To King Henry the Fourth in Praise of Peace,' together with an historical preface, notes, and a glossary and index of proper names. A fourth volume, completing the work, will consist presumably of the 'Vox Clamantis,' to the character of which we have previously referred, with probably its continuation, the 'Chronica Tripartita.' By the 'Confessio Amantis' Gower has been and will continue to be known. It has won a recognition in advance of its poetical merits, but it will stand comparison with similar collections of stories in verse or prose of its own or a subsequent date. Gower indeed, although Lowell says that he raised "tediousness to the precision of a science," was a good story-teller, and versifies with some spirit in his eight books narratives from the Bible, 'Gesta Romanorum,' Josephus, Ovid, and the classical writers popular in mediæval times. We cannot, of course, occupy our space with analysis or criticism of a work which, however few its readers may now be, is in a sense a classic. "Moral Gower" is a phrase due to Chaucer, his whilom friend, and was probably given in allusion to the moralizings with which Gower accompanied his stories, sometimes passably licentious. According to English ideas of to-day, and to the signification now attached to the word, the term "moral" applied to Gower is not much more appropriate than it is in the 'Contes Moraux' of Marmontel. Edifying are no doubt the reflections with which the confessor sent by Venus consoles the hero lover, but the stories themselves, those especially of the eighth book, deal tenderly

with records of incest, Biblical, classical, or romantic. A useful feature of the present edition, suggested by Dr. Furnivall, consists of a short summary of such of the one hundred and fourteen stories as are not too familiar to need any form of analysis or explanation. What is known as the Fairfax MS. has been used by Mr. Macaulay, who in the course of his labours has become increasingly convinced of the value and authenticity of the text. From the introduction we learn that the 'Confessio Amantis' was the first English book to be translated into a foreign tongue, a Spanish translation, dating apparently from the very beginning of the fifteenth century, being accessible, and a Portuguese version, not now to be found, having been executed. A critical estimate of the poetic merits of the poem is good, and the passages quoted are the best to be selected. The circumstances under which the poem was written at the command of King Richard II., and those under which the dedications were altered and the complimentary allusions to Chaucer were omitted, are told. Chaucer seems, indeed, to have changed his views as to the "morality," using the term in its conventional sense, of the 'Confessio Amantis,' and even to have reflected upon the author. The orthography, phonology, and inflexion are treated separately; a treatise on the metre follows, and the differences (in some cases sufficiently great) of the forty or so MSS. are explained. Other particulars, including an account of the Spanish translation, are given. The notes are few and useful, and the glossary is ample and satisfactory. Readers are to be congratulated on the approaching completion of an important and a well-executed task. Oocleve, whose literary baggage is not extensive, and Lydgate, whose 'Fall of Princes' and 'Troy Book' have strong philological interest and are not without other claims on attention, may be commended to the consideration of the Clarendon Press. Lydgate especially uses characteristic words to be found in no other writer.

THE first article in the present issue of the *Quarterly Review* relates to Eastern North Africa. 'Negro Nileland and Uganda,' as the article is called, is an eminently picturesque description of those vast regions the greater part of which is under English influence. There is hardly anything therein directly relating to politics, but it sets before the reader, in a manner we have never met with before, the great possibilities of the country and its extreme interest for those who study nature in any of her various forms. To the anthropologist the account of the dwarf races of the south-western limits of the Nile watershed will be of much interest. When the blood has remained unmixed the race appears to represent a very ancient type. It would be rash to affirm that these little men are the most archaic examples of the human race now known to be in existence, but there is not a little to be said in favour of those who hold this opinion. The classical writers had evidently heard in some way or other of these small people, and the tradition of them did not die out, for we find them in mediæval romance. Hangings adorned with pigmies are mentioned sometimes in inventories, and there was in Lincoln Cathedral, before the pillage, a box, silver covered, on which were represented "a nian and a woman called pigmies." The endeavour to ascertain the exact date of Dante's pilgrimage to that world which is not ours is by no means light reading, but it is of a high degree of interest. Appearing where

it does, we do not think it was needful to imply that the subject might be regarded as "trivial and unimportant." The question in debate is, Was the year selected by Dante 1300 or 1301? The latter is, to our thinking, the more probable, but certainty has not yet been arrived at. The paper contains much curious learning, and the account of the various dates on which the year has been reckoned to begin in Christian times will be of service to some who take little interest in the great Florentine. There are but few matters in which people have shown a greater capacity for blundering. The result has been a large crop of chronological mistakes. 'The Protectorate of Oliver Cromwell' is well-intentioned, and is written by one excellently posted up in the annals of the time. It must do good, as helping to mitigate that excessive hero-worship which in all cases tends to produce an equally imbecile reaction. The writer goes certainly too far when he says that "the story of the major-generals is an unsolved riddle." Whether their creation was a blunder or a necessity we will not discuss. Those, however, who hold the former opinion do not for the most part realize the extreme danger in which the country was involved and the necessity for prompt action. 'Society Croakers' is one of those light and entertaining papers for which the *Quarterly* has for some time been famous. It gives a picture, in some ways not too favourable, of the world of seventy years ago. For 'New Lights on Milton' we have little but praise, but we are compelled to say that we regard both the influence and the intrinsic merit of Milton's prose works as much undervalued. Novel-readers, and still more novel-writers, should ponder seriously over 'The Popular Novel.' It is unwontedly severe; but on such a subject, if any good is to be done, there must be hard hitting.

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 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. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

G. K. A. BELL ("The hand that rocks the cradle rules the world").—William Ross Wallace, an American. See 9th S. ii. 358, 458.

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 31, 1901.

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Notices to Correspondents.

Notes.

TENURES OF LAND IN CROWLAND.

DURING a short visit to Crowland in South Lincolnshire in June, 1900, I took notice of some customs relating to the tenure of land in that place.

The Postland estate, forming the east portion of Crowland, formerly belonged to the Marquis of Exeter, who was also lord of the manor of Crowland. This is a large "fine arbitrary" manor, including about a hundred houses and cottages and over 2,000 acres of land. The Postland estate and the manor were sold some years ago to Lord Normanton, and he in 1885 sold the manorial rights to Messrs. Paine & Brettell, of Chertsey, in the county of Surrey, solicitors, who called on most of the copyholders to enfranchise under the Copyhold Acts. A large number of copyholders did so, the lord and tenant agreeing as to the terms, though in some cases the lord's compensation was fixed by the Land Commissioners, and a rent charge imposed.

Before the enfranchisement there were various persons whose holdings were known as "whole copyholds" and "half copyholds." A "whole copyhold" consisted of a house and garden with four acres of arable land in a place just outside the village called the

Alderlands, together with land known as a "whole right" in the great adjoining fen or plain called the Wash, and also common appurtenant. A "half copyhold" consisted of a house and garden with two acres of arable land in the Alderlands, with land in the Wash called a "half right," and also common appurtenant. These plots of arable land are not intermixed with other plots. They are rectangular or nearly square in form, and are separated from each other not by balks or hedges, but by small ditches. I was informed that originally there were no "half copyholds," but I doubt the accuracy of this. These "whole" and "half" copyholds are locally known as "lots."

In North Street I examined two adjoining plots consisting of two long strips containing a rood of land each. A thatched cottage, with its gable towards the street, stands upon each plot, and upon it are sheds and outbuildings called "hovels." The cottages are set back, at a rough estimate, about 50 ft. from the street, and each cottage adjoins one of the long boundary lines of the strips, so that there is room for a cart to pass along the "drove" or road between each cottage and the opposite hedge. I was told that each of these roods of land has two acres of arable land in the Alderlands and a "half right" in the Wash, the entire holding forming a "half copyhold." The occupant of one of these two cottages said that before the enfranchisement copyhold cottages and arable land could not be sold separately, but must go together. I was also told by the same occupant that if a copyholder built on a portion of his copyhold land, an increased fine was payable to the lord on death or alienation, for the new building increased the annual value of the property. The land in the Wash could be dealt with separately, as the copyholder desired.

In parts of the town—as, for instance, in South Street—there were formerly houses on one side of the street only, and the owners of these claimed the strip of land on the opposite side of the road, and in time built upon that strip. The cottages built on these strips previous to enfranchisement could not be alienated from the "whole copyhold" or "half copyhold," as the case might be, to which they severally belonged.

I had a good deal of talk with the occupant and owner of one of the above-named cottages in North Street. Noticing at that end of his cottage which was nearest to the street a small, low building, which was rounded off like the apse of an old church, I laid my hand on the thatch and said, "What do you call this?"

What I wanted to know was the local name of the projecting building, but the owner thought I meant the thatch-pegs which held the thatch down, so he said, "Speets.*" In Yorkshire the generic name of such a building is "an outshot." Here I only learnt the specific name: it was the pantry. The thatch on the pantry was old, but the walls seemed comparatively new, so I said, "The pantry is new, I suppose?" But the owner assured me that it was not, and took me inside to show me traces of the original woodwork. The copyholder had erected a brick wall outside the original "stud and mud" of which the pantry, like the rest of the cottage, was built, leaving some of the old posts within. The same thing is done from one side of England to another. As the framework of "stud and mud" decays, panels of brickwork now usually take the place of the wattles and mud, and as the main beams perish new beams are inserted, or, when the decay is great, the entire wall is rebuilt or faced with brick or stone. And so it often happens that one finds "stud and mud" on one side of a cottage wall, and brick or stone on the other.

Having photographed the last-named cottage, I took outside measurements, and found the length to be 28 ft. and the breadth 16 ft., so that the site contained nearly two bays of 240 sq. ft. each. The pantry or "outshot" is 6 ft. in length by 13 ft. in breadth. I did not measure the other cottage. It had no "out-shot," but its size appeared to be about the same as the other. The lower rooms of the two cottages were about 6 ft. high, and each had small bedrooms beneath the thatch. To get to the bedrooms you open a door in one corner and enter a little closet or box containing a movable ladder, with its upper end hooked to the bedroom floor.

Not far from the houses in the village are some arable lands known as the Six Scores. I was told that they were laid out in plots of six to twelve acres each, the long score being, as I was told, twenty-four.† These lands, where not enfranchised, are copyhold, and it is said that no house has ever been attached to them.

In one part of the village I saw a long row of cottages known as "key-hole property." I was told that they belong to their several occupants. No arable land is attached to this property, and its owners are possessed

only of the ground on which the houses stand. In front they touch the street; behind they have no land. The consequence is that the occupants have to hire small plots behind their cottages for gardens and out-offices. I found that the breadth of the long strip on which the cottages stand is only 36 ft. I asked a man if he could tell me what "key-hole property" meant. He said, "If you hold the key you hold the property." Another man, in reply to the same question, said, "You can get a man out of copyhold property, but not out of key-hole property." I was amused to find that "key-hole property" was regarded as a better thing than copyhold.

In reply to a query from me about this "key-hole property," Mr. Wade, of Market Deeping, solicitor, who also practises at Crowland, kindly wrote to me thus:—

"I believe the land on which these houses stand was formerly waste land, and got gradually built upon by people at will, and when the owner of a cottage sold it he took the money and handed over the key to the purchaser, and this was considered sufficient for many years; but during the last fifteen or twenty years these cottages in several instances have been sold by deed. The steward of the manor contends that these cottages were built on land appurtenant to the manor, and I have heard of owners being admitted to and enfranchising the property at a nominal cost. Two years' annual value on death is not an uncommon fine in many Lincolnshire manors. In Crowland the custom is one and a half years'."

As the nature and quality of the soil may have some bearing on the subject, it may be well to say a word or two on that point. Crowland lies in the fens, about nine miles from Peterborough. Previous to the existing system of drainage agriculture must have been precarious. On the Wash the "cow flag" and other reeds grow so high in summer that men standing among them cannot see the abbey. From three to four feet below the surface of the ground enormous oak-trees are found—some 100 ft. long. They are black, and when exposed to the weather crumble away. They all lie to the east, showing that they have been blown down by the west wind. The soil in Crowland is rich, and lets at good rents.

Certain land in the parish belonging to the poor is let by auction to the highest bidder every three years. My informant described the rent arising from this land as "theft money," meaning probably "feoffee money."

It appears that

"the Copyhold Act, 1841, after recognizing that by the custom of some manors the lords thereof could not grant licences to their copyholders to alienate their tenements otherwise than by entireties,

* O.N. *sp/ta*, a stick, wooden pin.

† In A.D. 1258 Edmund de Lacy held "a certain culture containing 7 score and 20 acres of land" in the soken of Snayt by Pontefract.—'Yorks Inq.', i. 52 (Yorkshire Arch. Association, Record Series).

enabled such lords to grant licences for the alienation, by devise, sale, exchange, or mortgage, of any portion or parcel of the copyhold tenement, and to apportion the rents accordingly; and the Copyhold Act, 1894, continues these provisions.*

It would seem from what has been said that at Crowland such licences were not generally granted. To grant them would probably have been only a temporary measure; the best thing both for lord and tenant being enfranchisement.

These "whole copyholders" and "half copyholders" at Crowland will remind us of the "yardlings" and "half-yardlings"† of old English records, and of the *plenarii villani* and *dimidii villani* of the 'Black Book of Peterborough' (A.D. 1125-28) and other early documents. We must, however, remember that the "full villein" was a virgater whose normal holding was thirty acres of arable land, besides a messuage and common rights. It is interesting to notice that at Crowland copyhold house and arable land could not be severed at all before the year 1841. I do not know the extent of the rights which the copyhold tenants had in the Wash.

It will be seen that I have merely given a cursory and imperfect sketch of a subject which might have been expanded into a more complete and useful monograph. It was my intention to pay at least one more visit to Crowland, and also to apply for leave to examine the court rolls, which are in the custody of the stewards of the manor, Messrs. Beaumont & Son, of Coggeshall, in Essex, solicitors, but I have found this impossible at present.

S. O. ADDY.

BEVIS MARKS SYNAGOGUE BICENTENARY.

(Continued from p. 160.)

THE Jews and their history have hitherto occupied but a small place in our general literature, and the Jew, with three notable exceptions, has found little place in fiction. Sir Walter Scott makes Rebecca, the beautiful daughter of Isaac of York, one of the most important figures in 'Ivanhoe,' and represents her as singing that glorious hymn

When Israel, of the Lord beloved,
Out of the land of bondage came.

George Eliot's 'Daniel Deronda' was, however, as Lady Magnus states, the first serious attempt by a great writer to make Jews and

Judaism the central interest of a great work, and it was not until after a long interval that this was followed by Mr. Israel Zangwill's 'Children of the Ghetto: a Study of a Peculiar People.' This last treats mostly on the Jewish poor, and, in fact, puts into romance the revelation first made by the commissioners of the *Morning Chronicle* so far back as 1849.

At the recent celebration Dr. Gaster rendered a graceful tribute to England, and Englishmen may also cordially render their tribute to their Jewish fellow-subjects. A notable characteristic of the Jew has always been his faithfulness and affection for the land of his adoption.

The Jews of Holland were full of gratitude to William of Orange for the freedom he had given them, and, when he was in need of funds to fit out his expedition to England, one of their community placed at his disposal two millions of guilders, saying, "If you succeed, you will no doubt repay the loan; if you fail, I am content to lose it in the cause of religious freedom." Prof. Marks, in a lecture delivered at South Place Institute, 'The Jews in Modern Times' ('Religious Systems of the World,' Sonnenschein, 1890), referring to France as being the first Christian state of Europe that fully carried into effect the principle of liberty of conscience, when in 1789 it proclaimed complete emancipation to all its Jewish subjects, states that "they have repaid the debt by a passionate devotion to all its national interests." France contains upwards of a hundred thousand Jews, and they are remarkable for their staunch patriotism. They differ from their ancestors of a bygone age, in so far as they have lost all feeling for the land of the Patriarchs, and exult in the exclamation, "Notre Zion c'est la France."

The Great Powers at the Congress of Vienna in 1814, in return for the patriotic efforts made by the Jews during the war, caused to be inserted a special article in the treaty pledging themselves to secure for the Jews a perfect equality of rights in all the Allied States. It was long, however, before the pledge was redeemed by Germany and Austria, while in Russia it still remains unfulfilled, and a recent ministerial edict limits the number of Jewish students in the Russian universities to three per cent. of the total number of the *alumni*. This applies to all the Imperial universities, except that of Moscow, to which no Jew is admitted.

The affection of the Jews for England is proverbial. They gave a notable instance of this so far back as the '45 troubles. The

* Scriven's 'Law of Copyholds,' p. 241.

† Vinogradoff's 'Villainage in England,' p. 148. The *villanus dimidius* occurs in Hamilton's 'Inquisitio Comitatus Cantab.' (eleventh century), p. 52.

success of the Pretender seemed to be assured, and when statesmen, merchants, and all classes were seized with panic, the Jews stood firm, and the poorer classes among them, notwithstanding their custom of not bearing arms except in cases of great emergency, enlisted in the militia, while the wealthy rendered valuable financial support. John Francis, in his 'Chronicles and Characters of the Stock Exchange' (Longmans, 1855), relates how Sampson Gideon, the great Jew broker and founder of the house of Eardley, profited by the panic of the Gentile merchants, bought all the stock in the market, advanced every guinea he possessed, and pledged his name and reputation for more. When the Pretender retreated, and stocks rose, the Jew experienced the advantage of his foresight. In the course of his transactions he obtained an advance from Mr. Snow, the banker, of 20,000*l.* Mr. Snow, Francis relates, got alarmed, and wrote a piteous appeal to Gideon, who went to the bank, procured twenty notes, and, rolling them round a phial containing hartshorn, sent it to Mr. Snow.

Gay, the poet, celebrates Thomas Snow for his sagacity during the South Sea Bubble panic. It is worthy of note that the Jews remained aloof from the scheme. No Jewish name occurs among the bankrupts of the time. Mr. F. G. Hilton Price, in 'A Handbook of London Bankers' (Chatto & Windus, 1876), states that in 1798 the firm of Snow admitted Mr. J. D. Paul into partnership, and that after 1843 it was styled Strahan, Paul & Bates.

It was fitting that the Lord Mayor should take part in the Bevis Marks celebration, for from the time of the Royal Assent being given to the Sheriffs' Declaration Bill in 1835 the City has been foremost in advocating for the Jews the rights of equal citizenship. The first Jew to hold the office of sheriff was David Salomons (1835), and in 1855 he became Lord Mayor being the first Jew to attain that distinction. He was created a baronet in October, 1869. One of the earliest acts of Victoria's reign was to confer the honour of knighthood on Moses Montefiore, elected sheriff in 1837, and five years afterwards, by Royal licence, permission was granted to him to bear supporters to his family arms. It took twenty-three years from 1835 to secure entire freedom, the final triumph dating from the 26th of July, 1858, when Baron Rothschild took his seat as member for the City. The Jews, to show their gratitude to Lord John Russell, caused a medal to be struck in his honour. The inscription contains these words:—

Have we not one Father?
Hath not one God created us?

Thus one by one the barriers have fallen; while under the Factories Act the Jews are specially favoured, as it grants them the right to work on Sunday, provided they rest on their own Sabbath.

The establishment of the "Gates of Hope" in 1664 showed how anxious the Jews were in the matter of education; in later years their schools have rapidly increased both in size and efficiency. The passing of the Act in 1846 enabling Jewish charities to hold land was a great boon. The school in Bell Lane now instructs more than three thousand five hundred children, at an annual cost considerably above 12,000*l.* There are over fifty class-rooms for boys, and nearly as many for girls. A few years ago the Rothschild wing was added (specially devoted to technical instruction) and the school generally enlarged. Free clothes, provided by the Rothschilds, are distributed to each scholar. Among other important schools is the Westminster Jews' Free School, where about three hundred boys and over three hundred girls attend. The head mistress, Miss Hannah Hertzog, has just completed twenty-five years of service. There are a swimming class and a good library, and in the winter the children are provided, when necessary, with dinner. There is also a clothing and a boot fund.

The Government Inspectors report most favourably of the Jewish schools, and state that of all religious denominations the Jews have proportionately the smallest number of scholars destitute of the knowledge of reading and writing. N. S. S.

(To be concluded.)

SHAKESPEARE'S BOOKS.

(Continued from p. 79.)

MANY years ago, in *Archiv. f. n. Sprachen* in Germany, and subsequently in 'Shakespeare illustrated by Old Authors' in England, I called attention to Shakespeare's profound knowledge of Puttenham's 'Arte of Poesie,' and although I have made many illustrations of obscure passages from this source, I have not yet finished the work I ventured to begin. I have found it easier to make my illustrations from old authors as the passages to which Shakespeare refers came to my memory than to attempt to have done with one old author before making use of another. Following this method, I leave the 'Life of Scanderbeg' for a time.

Shakespeare often uses anaphora, or the

figure of report, thus described by Puttenham in 'The Arte of Poesie':—

"Repetition in the first degree we call the figure of Report according to the Greeke original, and is when we make one word begin, and as they are wont to say, lead the daunce to many verses in sute, as thus.

To think on death it is a miserie,

To think on life it is a vanitie :

To think on the world verily it is,

To think that heere man hath no perfit blisse.

"And this written by Sir Walter Raleigh of his great mistresse in most excellent verses.

In vayne mine eyes in vayne you waste your teares,

In vayne my sighs the smokes of my despaires :

In vayne you search th' earth and heauens aboue,

In vayne ye seeke, for fortune keeps my love."

Examples of Shakespeare's use of this figure abound in his works. I will quote two passages and refer to others:—

Some glory in their birth, some in their skill,

Some in their wealth, some in their bodies' force,

Some in their garments, though new fangled ill,

Some in their hawks and hounds, some in their horse.

Sonnet XCI.

O God ! methinks it were a happy life,

To be no better than a homely swain ;

To sit upon a hill, as I do now,

To carve out dials quaintly, point by point,

Thereby to see the minutes how they run,

How many make the hour full complete ;

How many hours bring about the day ;

How many days will finish up the year ;

How many years a mortal man may live.

'3 Henry VI., II. v.

In these passages Shakespeare uses the figure of report, making one word begin and lead the dance "to many verses in sute"; and in the passage from 'Henry VI.' he also uses climax, or the marching figure, for he makes one word proceed double to the first that was spoken: thus minute proceeds double to minutes, hour to hours, day to days, and year to years. In *Archiv. f. n. Sprachen* and in 'Shakespeare illustrated by Old Authors' I have given examples of Shakespeare's use of climax or the marching figure, but I do not think that I have before given examples of Shakespeare's putting two of the figures into one.

There is another sort of repetition called antistrophe, or the counter turn, which Puttenham thus describes:—

"Ye have another sort of repetition quite contrary to the former when ye make one word finish many verses in sute, and that which is harder, to finish many clauses in the midst of your verses or dittle (for to make them finish the verse in our vulgar it should hinder the rime) and because I do finde few of our English makers use this figure, I have set you down two little ditties which our selves in our yonger yeares played upon the Antistrophe, for so is the figures name in Greeke: one upon the mutable love of a Lady, another upon the meritorius love of Christ our Saviour, thus.

Her lowly lookes, that gave life to my love,
With spitefull speach, curstnesse and crueltie :
She kild my *love*, let her rigour remove,
Her cheerfull lights and speeches of pitie
Revive my *love* : anone with great disdainie,
She shunneth my *love*, and after by a trainie
She seeks my *love*, and faith she loves me most,
But seing her *love*, so lightly wonne and lost :
I longd not for her *love*, for well I thought,
Firme is the *love*, if it be as it ought.

The seconde upon the merites of Christes passion toward mankind, thus,

He that redeemed man : and by his instance wan
Grace in the sight of God, his onely father deare,
And reconciled man : and to make man his peere
Made himsele very man : brief to conclude the case,
This Christ both God and man, he all and onely is :
The man brings man to God and to all heavenly blisse.

The Greekes call this figure Antistrophe, the Latines, conversio, I following the original call him the counterturne, because he turnes counter in the midst of every meerne."

Shakespeare sometimes makes one word finish many clauses in the midst of his verses. I give two examples:—

Let him have time to tear his curled hair,

Let him have time against himself to rave,

Let him have time of Time's help to despair,

Let him have time to live a loathed slave,

Let him have time a beggar's orts to crave,

And time to see one that by alms doth live
Disdain to him disdained scraps to give.

Lucrece.

She burn'd with *love*, as straw with fire flameth ;
She burn'd out *love*, as soon as straw out-burneth ;
She fram'd the *love*, and yet she foiled the framing ;
She bade love last, and yet she fell a-turning.

'The Passionate Pilgrim.'

Shakespeare in these passages puts the figure of report (anaphora) and the counterturn (antistrophe) into one, for he not only makes one word begin and lead the dance to many verses "in sute," but he also makes one word finish many clauses in the midst of his verses — *time, love* ; and it may be considered worthy of notice that in the passage I have quoted from 'The Passionate Pilgrim' Shakespeare finishes several clauses in the midst of the verses with the word *love*, which Puttenham uses in one of the little ditties he gives in illustration of this figure, the counterturn. For examples of anaphora or the figure of report in Shakespeare's works see Sonnet LXVI., where "and" leads the dance to many verses "in sute" ; and also 'Lucrece,' lines 883 and 894, 918 to 921 ; and, in fact, see the whole of Shakespeare's works *passim*.

W. L. RUSHTON.

(To be continued.)

MISTAKES OF AUTHORS.—That capital book 'The Cloister and the Hearth' was highly praised by the late Sir Walter Besant, who

went so far as to call it "the greatest historical novel in the language," and "a picture of the past more faithful than anything in the works of Scott." The scene is laid just "past the middle of the fifteenth century." The accuracy of antiquarian knowledge can only be tested by the examination of prominent details. With all respect, then, for the author and for his panegyrist, I propose to point out one or two curious faults which the former seems to me to have committed, but which may easily be forgiven by his multitude of readers out of their gratitude and admiration for the rest of the work, in spite of its style, which is to me frequently a matter of abhorrence. Indeed, the author makes his hero speak, p. 122 (Chatto & Windus's edition, 1899), of "the garlic, that men and women folk affect, but coven abhor from [*sic*]." This is strange English in a book so modern otherwise in its diction as to have "cheek" for impudence, and "What the Dickens" for an exclamation.

A more serious blunder, as I believe, occurs on p. 166, where he makes his "monastic leech" speak of "the little four-footed creature that kills the poisonous snake." Was the mongoose known in Holland in or about 1455? I am, of course, open to correction, and should be glad to know that our author was right here; but I very much doubt it.

Another case is that (p. 516) in which "the child cried a good deal; and.....Margaret suspected a pin."

Now it is not likely that a poor Dutchwoman or her baby at that date should be suffering from a superfluity of stray pins. We know that brass pins were brought from France in 1540, and were first used in England, it is said, by Catherine Howard, queen of Henry VIII. Pins were made in England in 1543 (Stow). Our author, therefore, would certainly appear to have anticipated their use in Holland by a century or more.

There may be many other such errors in this excellent book; but to hunt them up were an ungrateful task. Those few which I have mentioned struck me casually in reading the delightful pages of Charles Reade's greatest novel. There are many misprints in this edition, but for these neither he nor his ghost can be held responsible.

JULIAN MARSHALL.

BATTLE OF COPENHAGEN.—The following note is taken from 'Scrapns from a Journal,' by F. S., printed for private circulation in 1836. The author was Sir Francis Sykes, Bart. :—

"I visited the dockyard; they were repairing the fleet, and the ships apparently were beautifully

built; they are good sailors, as well as fast. You see also here the remnants of balls sticking in a house, near this dockyard. Underneath is this inscription — 'Englishman's frendskapt' — 'Englishman's friendship.'"—P. 41.

W. C. B.

THE TWO SCHNEBBELIE, DRAUGHTSMEN.—The discussion with regard to what is known in France as the Schnebelé incident, revived by the publication in the *Figaro* newspaper of the late Félix Faure's comments on his contemporaries, recalls the names of two topographical draughtsmen named Schnebbelie, father and son, whose names are now well-nigh forgotten. Jacob Schnebbelie (1760-92), draughtsman to the Society of Antiquaries, made the drawings for the second and third volumes of 'Vetusta Monumenta.' He commenced the publication of the 'Antiquaries' Museum' in 1791, but only lived to complete three parts. Schnebbelie the elder died 21 February, 1792, in Poland Street, leaving a widow and three children in poor circumstances. His son, Robert Bremmel Schnebbelie, made drawings for Wilkinson's 'Londina Illustrata,' and died in 1849, but the precise date is unknown (*Gent. Mag.*, 1792, i. 189; Nichols's 'Anec.' vol. vi. *passim*; Redgrave's 'Dict.').

There is a good memoir of the elder Schnebbelie prefixed to the 'Antiquaries' Museum.' Two sons and a daughter were born during the last years of their father's life, and a son was born five days after his death in 1792, but I am not sure if this was Robert. Schnebbelie the elder was buried in St. James's burial-ground, Hampstead Road, which has been converted into a recreation ground.

There is a plan of Elvetham House, an Elizabethan house one and a half miles from Hartford Bridge, Hants, drawn by J. Schnebbelie, in the 'Antiquaries' Museum.' Many of the Schnebbelies' drawings are in the Crace Collection, among others Elias Ashmole's house, Ship Yard, Temple Bar, published by Wilkinson in 1815, and No. 17, Fleet Street, 1807 (portfolio xix. 29).

JOHN HEBB.

NEW TESTAMENT TRANSLATION.—Allow me, in continuation of a note I sent you some months ago on the R.V. of the Lord's Prayer, to bring before readers the 'Twentieth Century New Testament,' part i., the Gospels and Acts, 1898; part ii., St. Paul's Epistles, 1900. This is the work of an anonymous company, who may be corresponded with through their treasurer at 10, Gordon Road, Clifton, Bristol. They specially invite criticisms and suggestions for a new edition. The aim is different from that of a national translation, where ambiguities of the original are sometimes retained to the greater ob-

scurity of the rendering. This book attempts to give the sense, the one preferred sense, in current English. It thus fulfils in part the work of a commentary, e.g., John xv. 16, ἵνα ὁ τὸν ἀν' αὐτῆς ἔχοντες τὸν πατέρα ἐν τῷ ὄνόματί μου, ὃς ὑμῶν, is rendered "So that the Father might grant you whatever you ask as my followers." A high authority kindly showed me that this rendering, "as my followers," is inadequate, the corresponding Greek words here and the ἐν Χριστῷ so frequent in St. Paul including a far greater depth of significance. Yet I venture to think this new translation is useful, the words *in nomine Domini nostri J.C.* being, I fear, too often repeated psittacistically.

I disagree with the new translators in using the plural *you* for the singular *thou*; this conforms to modern colloquial usage, but to dispense with *thou* is a damage to our grammar, and sometimes leads to obscurity, as Matt. xxvi. 32, 34, "I will go before you into Galilee..... Believe me..... this very night, before the cock crow, you will disown me three times." In John xvii., sometimes called the high-priestly prayer, the Twentieth-Century translators retain *thou* throughout.

Again, their way of interjecting "he said," "he exclaimed," &c., in the middle of a reported speech reminds me of the fashion of the eighteenth-century novels. The Greek order is simpler, familiar, and every way preferable.

It is in the rendering of St. Paul's epistles that the clarification of the meaning is most apparent. Take this as an example, Rom. xi. 28-31:—

"Regarded from the standpoint of the Good News, the Jews are God's enemies on your account. Yet from the standpoint of God's choice, they are dear to him on account of their ancestors. God never regrets his gifts or his Call. Just as you at one time were disobedient to him, but have now found mercy in the day of their disobedience; so, too, they have now become disobedient in your day of mercy, in order that they also may find mercy and find it now."

The last three words are the rendering of *νῦν*, not found in the A.V. or in the T.R., but inserted by Westcott and Hort, whose text this new company follows throughout.

T. WILSON.

AMERICAN WORDS.—A trio of words that have escaped all dictionaries, so far as I know, may be worth anchoring here before they are wholly lost to memory. One of them is still in use in the farming sections of New England: it is *snibel*, meaning the pin that fastens the tongue of a cart to the body. This is obviously the Dutch *snavel*, German *Schnabel*, beak, point, hook. Prob-

ably the *snibel* was originally a hook. The word, of course, came through the Dutch.

Skipple, a three-peck measure.—This is another Dutch importation, *scheffel*, bushel. The reduction of the meaning to three pecks indicates that the Dutch bushel was short measure.

Linkumfiddle, a visionary fool.—I have heard my New England grandparents use this repeatedly; but that it was not exclusively New England in use there is a curious proof. Washington Irving in his 'Salmagundi' calls the imaginary pedant on whom he fathers absurdities "Linkum Fidelius," obviously a jocular Latinization of the foregoing. The word at first sight looks like a pure nonsensical coinage; but the genesis seems to me very simple. There was a variant form *ninkumfiddle*, which is pretty clearly the original one, and carries us at once to *nincompoop*; in truth it is the same word, with the unsavoury-sounding final syllable (dropped because it means in popular use merely "break-wind," and so was considered gross) replaced by a humorous verbal flourish. That flourish itself was no doubt chosen for its general significance of anything trifling, as in "fiddle-faddle," "fiddle-de-dee," or the common exclamation "Oh fiddle," for "fudge."

F. M.

Hartford, Conn.

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.

MS. PLAYS BY WILLIAM PERCY, 1600.—In his 'History of English Dramatic Poetry' (1831, vol. ii. p. 351, foot-note) Mr. J. Payne Collier deals briefly with a folio volume of six unprinted plays by William Percy, the author of 'Sonnets to the Fairest Cælia,' published in 1594. It was then in the possession of Mr. Haslewood, of the Chapter House. I should be greatly obliged if any reader of 'N. & Q.' could inform me of its present whereabouts.

WILLIAM J. LAWRENCE.

Comber, County Down.

GOLD RING FOUND AT DORCHESTER.—In Gough's edition of Camden's 'Britannia' there is an engraving and description of a gold ring found in 1736 at Dorchester, Oxon, and bearing the date DCXXXVI., which suggested a connexion with St. Berin, who became bishop there in 635. It is set with (apparently) a Roman gem engraved with a *meta*,

The date may be supposed to be MDXXXVI. It is mentioned in Brewer's 'Oxfordshire,' 1813, as being then in the possession of Mr. Philips, a carpenter, of Wallingford. It is not in the British Museum nor in the Ashmolean at Oxford. I am anxious to ascertain what has become of it, with a view to collecting all the facts which bear upon the history of St. Berin. J. E. FIELD.

Benson Vicarage, Wallingford.

ROYAL PERSONAGES.—Can any of your courteous readers oblige me by furnishing me with the burial-places and dates of funerals of the following?—

Duke of Kent, son of George III. (? married 11 or 13 July, 1818).

Charlotte, Queen of Württemberg.

Elizabeth, third daughter of George III. (? died at Homburg Castle).

Duke of Cumberland (and son, the late duke), place of death and funeral and date.

Duke of Sussex; also date and place of his second marriage with Lady Cecilia Underwood. Further, place of birth and death and date of funeral of his son Augustus Freak d'Este, and the same as regards his daughter Ellen Augusta (? where married to Lord Truro, 13 Aug., 1845).

The infant Princes Octavius and Alfred, and date of removal to Windsor (? died at Buckingham House).

Louisa Anne, sister of George III.; place of birth and death, and date and place of funeral.

Elizabeth Caroline, sister; date of birth and place of death and funeral, and date.

A. W. BALLARD.

103, Tredegar Road, Bow, E.

"LOOKS WISE, THE PRETTY FOOL."—An Australian friend writes to ask if I can discover the authorship of a line,

Looks wise, the pretty fool, and thinks she's thinking.

He has tried so long and vainly to discover it that he begins to think he must have dreamed it. Can any reader help him?

MELBOURNE.

FRANCIS, DUKE OF GUISE.—What was the date of his marriage with Anne of Este? 'L'Art de Vérifier' says 19 January, 1548; Dyer's 'Modern Europe' (by Hassall, 1901) gives December, 1549. May I ask that any reply to my question may mention the authority upon which it is based? C. S. WARD.

Wootton St. Lawrence.

CHALKING UNDER A POT.—What is the meaning of the following passage, which is

quoted from the *Sporting Magazine* (1797), vol. x. p. 102?—

"A poor man named Lake of Bale, who went to the above fair [Holt] to buy a cow, was cheated out of five guineas by the stale trick of chalking a letter under a pot."

I fear I am showing my ignorance by asking this question, but as Coleridge would have said, I am "unalphabeted in the life and truth of things" as they used to flourish in the eighteenth century at country fairs.

K. P. D. E.

ETONIAN WOODWORK.—Can any of your readers inform me who is now in possession of the old woodwork which was removed from Eton College Chapel in 1840?

A. F. G. LEVESON-GOWER.

PRINCE OF WALES SOVEREIGN.—I picked up a few days ago an imitation sovereign, showing on the obverse the head of our late Queen between the words "Victoria Regina," and on the reverse the Prince of Wales's plume within a circle compony, surmounted by the Queen's crown, the legend being "The Prince of Wales Model Sov^m." There is no date or mark of any mint or artist. Was such a coin actually ever struck; and if so, with what object?

MICHAEL FERRAR.

Little Gidding, in Ealing.

"DOORMAN."—I have recently noticed the following advertisement in more than one provincial paper: "Wanted, doorman, able to nail well." I have made some inquiry, and find that shoemsmiths call the men who nail on the shoe, in contradistinction to those who make the shoe, doormen. Whence comes the term? Is it local, or general to the trade?

D. M. R.

CORLETT OF DOUGLAS, ISLE OF MAN.—Can any Manx reader of 'N. & Q.' tell me if the above family were well-to-do people in the island? I should like particulars of a man named Corlett who, in the seventeenth century, married Frances, widow of Andrew Jones, of Gwern y Marle, in Caervalluch, in the parish of Northop, Flints.

W. J. W. J.

DUBLIN BOOKSELLERS.—I shall be much obliged by a correspondent of 'N. & Q.' informing me if there has been anything published on this subject. Scant, indeed, is the reference thereto (only one name, that of Duffy, is mentioned) in 'A History of Booksellers, the Old and the New,' by Henry Curwen (London, Chatto & Windus, 1874). I need hardly add that numerous are the names of the booksellers and publishers re-

ferred to in 'A History of the City of Dublin,' by J. T. Gilbert, honorary secretary of the Irish Archaeological and Celtic Society, three volumes (Dublin, James McGlashan, 1854).

HENRY GERALD HOPE.

119, Elms Road, Clapham, S.W.

CARTWRIGHT. — Can any one give me information concerning a family of Cartwright, of Sandbach, Cheshire, whose arms were a fess with cart-wheels, with motto "In celo martyris corona," of which I have a book-plate, but without date? I believe a family bearing these arms was existing in the seventeenth century.

L. J. C.

OSPRINGE DOMUS DEI, KENT. — Wanted references to any works giving information about this Domus Dei or Maison Dieu at Ospringe, founded in 1235, and in the reign of Henry VIII. given to St. John's College, Cambridge. Amongst the possessions of this Domus Dei was the manor of Tangerton (now Tankerton), in the parish of Whitstable.

ARTHUR HUSSEY.

Tankerton-on-Sea, Kent.

POEM WANTED. — Where can I find a poem which begins somewhat as follows? —

I looked far back into other years, and, lo, in bright array

I saw, as in a dream, the form of ages pass'd away.
It was in a stately convent with its hoar and lofty walls,

And gardens with their broad green walks where soft the footstep falls;

And there five noble maidens sat beneath the hawthorn trees,

In that first budding spring of youth when all its prospects please.

WILLIAM KING.

['Mary, Queen of Scots,' by H. G. Bell.]

MR. GEORGE F. — In John Wesley's 'Journal' (13 July, 1789) is the following: —

"I read over the Life of the famous Mr. George F., one of the most extraordinary men (if we may call him a man) that has lived for many centuries. I never heard before of so cool, deliberate, relentless a murderer! And yet from the breaking of the rope at his execution, which gave him two hours of vehement prayer, there is room to hope he found mercy at last."

Where can be found an account of Mr. George F. — ?

FRANCIS M. JACKSON.

BRANGWIT. — What is the explanation of "Brangwit, i.e., the White Crow Act"? It is mentioned in Gardiner's 'Constitutional Documents' in Berkeley's speech on the ship-money case.

C. A. J. SKEEL.

JOHN PEACHI OR PECHHEY. — He was M.D. Caen, and was admitted an extra-licentiate

of the College of Physicians in 1683. He is said to have practised his profession in Gloucestershire. I shall be grateful for any information about him, and especially as to the exact locality in which he lived and died.

GEORGE C. PEACHEY.

THE REV. WILLIAM MOSSE. — A clergyman of this name is said to have accompanied William III. to Ireland, as chaplain, in 1689. Can any of your correspondents refer me to documentary proof that this is true? I should be greatly obliged for any authentic information regarding the above named. In 1689 there were two clergymen (uncle and nephew) having the same name, one aged fifty-nine years, the other nineteen years, and I am anxious to ascertain which of them accompanied King William to Ireland.

J. FORBES-MOSSE.

10, Little Stanhope Street, Mayfair.

LEATHERHEAD BRIDGE, SURREY. — Can any kind reader inform me how it is that the lower part of certain piers of the above seems to be built of Roman brick? An old resident will have it that it is really Roman work, but surely this cannot be true. Was the brick taken from some Roman remains in the neighbourhood; or is what we take to be brick simply common tile of a much more recent date? Is this interesting fact referred to in any work? I asked this question some time ago, but unfortunately received no reply.

F. SEARCH.

'A PASTORAL IN PINK.' — Can you tell me the author or publisher of 'A Pastoral in Pink'? I have been unable to find this in any bookseller's list, so suspect it appeared in a magazine or collection.

P. C. W.

BONAPARTE QUERIES. — Whom did Caroline Murat (née Bonaparte) marry after her husband's decease? Was there any offspring? Are there living descendants of Marie Louise, ex-Empress of the French, and of her second husband Count Neipperg?

CHARLES J. HILL.

NINEVEH AS AN ENGLISH PLACE-NAME. — In Mr. C. G. Harper's entertaining book 'The Great North Road' (vol. ii.) mention is made and a picture given of that "strange mound with the stranger name," Nineveh, opposite Allerton Park, near Walshford Bridge. There is a farmhouse four miles from Epworth, on the Yorkshire border, which bears the same name. Some twenty years since a letter addressed to the occupant of this farm, and bearing the superscription "Mr. Earl, Nine-

veh" (neither more nor less), was posted in Chicago, and duly delivered! I write, however, to ask if any one can suggest a reason why this name should have been given to these places. C. C. B.

"GHETTO."—The 'H.E.D.' says, "Of the many guesses as to the ultimate etymology, perhaps the most plausible is that it is an abbreviation of *borghetto*, diminutive of *borgo*, borough"; but MR. ST. CLAIR BADDELEY, in a learned contribution on the Roman ghetto (9th S. iii. 91), states in a note that ghetto means the "shut-in," corrupted from a Hebrew term. What is the Hebrew term? There is no explanation of the word in Graetz's great work on the Jews.

JAMES HOOPER.

"BOLTEN."—The *Rugby Advertiser* of 27 April uses the word "bolten" to describe a truss of straw. Should it not be *bolt*=truss (a rounded bundle), plural *bolt-en*? K.

"THERE WERE GIANTS IN THE LAND."—A. H. Clough, in the days of his boyhood at Rugby, wrote a poem with this refrain, of which I recall two stanzas, recited to me some fifty years ago:—

When juniors on the pump were set,
To pelt at and to sing,
And sent to buy
A pennyworth of string:

When we walked about the playground
With our breakfast in our hand,
Ere the days of tea and coffee,
There were giants in the land!

Can any old Rugby man supply what is incomplete in the former stanza?

C. B. MOUNT.

14, Norham Road, Oxford.

Replies.

ST. CLEMENT DANES.

(9th S. vii. 64, 173, 274, 375; viii. 17, 86.)

IN reference to COL. PRIDEAUX's interesting note he may like to know—

1. The place-termination *wick*. Bacon's 'Popular Atlas of the British Isles' does not show one single instance of the termination *-wick* in the main valley of the Thames about London Bridge, except "Wych Street," quoted by COL. PRIDEAUX. Of *Wick* or *Wyck* I have found five instances, viz. (1), Hannington Wick, near Cricklade, Wilts. Here for the *-ey* termination we have Elsey, Meysey, though near Water Eaton. (2) Hardwick House, near Goring, Oxfordshire, possibly modern. The *-ey* termination is found in Chazey

Farm, Sonning Eye, Boulney Court, and Cholsey. (3) Eton Wick, near Windsor, Bucks, near Boveney. (4) Hampton Wick, Surrey, near Molesey; and (5) Chiswick, near Putney. I cannot trace a single instance in the Kennet, Cherwell, Ock, or Colne valley. In that of the Lea we find Eastwick, Herts, near Harlow, although on the Essex coast, starting from Shobury Ness, we find Great Wakering Wick, Land Wick, Wick, East Wick, Bridge Wick, Raywick, Lower West Wick, Steeple Wick; but between the Blackwater and Stour only Jay Wick, till we come to Harwich on the Orwell, followed by Dunwick and Walberswick, with Bawdsey Ferry. As islands we have Canvey Island, with Knight's Wick, Wallasea, Northey, Osea, and Mersea (contrast Meysey, Gloucestershire), all three in the Blackwater estuary, followed by Horsey, inside the Naze. In Surrey there appears to be no Wyck, Wick (except Hampton Wick), or Wich, but we have Chertsey, Molesey, and Putney as contrasted with Battersea, above London Bridge, whilst following the river and Kentish coast below London Bridge we find Greenwich, Woolwich, Burntwick Marsh, Chitney Marsh, Sheppey Island, Harty Island, Elmley Island, and round the North Foreland Sandwich, Fordwich, with Romney and Scotney in Romney Marsh; but no instance of any of these terminations occurs in the valley of the Medway. Clearly, then, the presence of some barrier like London Bridge had an important influence in determining the nomenclature of the Thames Valley, though, of course, if COL. PRIDEAUX can prove his case that the name of Wych Street was derived from Aldewych, this would be an important proof of the presence of a Danish colony near St. Clement Danes; but I still cannot understand why a colony of traders should have been placed in such a position, when all the other foreign colonies in London were established so much nearer to the trading centres at Cheapside and Dowgate. If the Danes were to be lodged on the west side of the Fleet at all, I should have thought they would have naturally have been placed nearer Ludgate Circus. However, the cathedral at Roeskilde is placed in a somewhat similar position to that of St. Clement Danes with reference to the town landing-place on Isa Fjord, and those who know that lovely town may, perhaps, see in the narrow tree-shaded lanes which lead down from the cathedral to the water-side, with their elms and very Highland-looking cottages, the prototypes of the earliest Fleet Street.

2. My quotation with reference to Gothia

in the Crimea was merely intended to show the presence of Teutonic-speaking peoples, whether of Low German or Scandinavian stock, in the neighbourhood of Cherson, just where the Varangians on their way by Novgorod and Kiev to Constantinople would first strike the coast. We see by all the instances of missionary enterprise in Scandinavia in the seventh, eighth, and ninth centuries that Low German missionaries were the most successful in making themselves understood in Scandinavian countries, whilst it is well known that Frisians, and even Low Saxons, were to be found amongst the Vikings. For instance, amongst the discoverers of "Vinland the Good" was a German who had lived on the Rhine and seen grapes. Consequently, if we may reason from the very similar instance of the mission of St. Augustine of Canterbury, we may readily imagine that the Varangians found their earliest interpreters for their intercourse with the Greek empire amongst these Goths of the Crimea. These people were naturally familiar with the name of St. Clement, patron of seamen, and, like modern Italian and Greek seamen in a storm, would invoke their patron in every part of the Euxine. Hence his name became very familiar to those Northmen who kept up an intercourse with Constantinople, as it did also to those Northmen who established themselves in Lower Italy, and were well acquainted with San Clemente, the Northman's church at Rome. But St. Clement, who was not a seaman himself, had only become the "patron of seamen" because he was drowned with an anchor round his neck at Cherson in Dacia, an anchor being his symbol in all the Clog almanacs so much used in the North. Hence Dacia became inseparably connected with his name, and, as we have seen, a confusion with Dania was not long in arising.

I am not aware if St. Peter or Our Lady was ever looked upon as the special "patron of seamen" amongst Scandinavian nations, nor can I recall any instance in England or the North where a church to either occupies the same position, as the fisherman's church *par excellence*, at the entrance to a harbour, which is held by Notre Dame de la Garde at Marseilles or St. Pierre at Dieppe. On the other hand, it is at least curious that the finest churches in the Danish fishing towns of Sandwich and Hastings, which in the eleventh century ranked as amongst the first ports of England, should be dedicated to St. Clement, who, however, had first gained his position as the "patron of seamen" amid

the storms of the Black Sea amongst people who inhabited the ancient Dacia, and some of whom, at least, as descendants of the ancient Goths, spoke a Teutonic tongue.

3. COL. PRIDEAUX will, however, doubtless allow that "Aldwych" may be simply a translation of "Vetus Vicus," a British settlement on the road from Thorney (I forgot this *-ey*) to London, anterior to the Roman town, just as *Old Street*, *St. Luke's*, *Clerkenwell*, is said to have been a British trackway older than the Roman road. The position between the Fleet and the stream which entered the Thames at Ivy Bridge would be a very natural one for a British stockade, and *Vicus* is a term peculiarly applicable to a detached group of houses lying along a highway outside the radius of a Roman city and its suburbs. *Hackney Wick* is undoubtedly "Vicus," not "Wych"; and *Vico*, *Vicovaro*, *Vico Equense*, are instances which will occur to every Italian traveller. The derivation of *Vipont* from "De Veteri Ponte" = *Oldbridge* (there is an *Old Bridge* of Urr in Kirkcudbrightshire, an *Oldbridge* in Waterford, and an *Old Ford* in Essex) would be an analogy, whilst we have four *Old Towns* in Ireland, and one *Oldstead* (Yorks), three *Aldwarkes* or *Aldwarks* (Yorks and Derby), and one *Aldworth* (Berks) in England. Hence *Aldwych* as a name for a hamlet is not necessarily a proof of its Danish origin. H.

P.S.—May I add that the modern inhabitants of Dacia, the Roumanians, speak a language of Latin not of Greek origin, so that to the inhabitants of Gothia the neighbouring continent would always have been Dacia, as it was also to the Mæso-Goths of Ulilas? The Genoese called the coast from Kertch to Balaklava "Gothia."

Perhaps your correspondent H. would be good enough to explain the following two extraordinary statements which he makes at the last reference but one: 1. "Clapham and other settlements with Danish names near London"; 2. "The specifically Danish termination of *-wich*." His explanation would, I venture to think, be very interesting, and I am sure that it would be very informing.

HY. HARRISON.

THE 'MARSEILLAISE' (9th S. viii. 61, 126).—I am sorry if I have written a word which has offended MR. KARL BLIND; I had no wish to do so. But one is apt to be carried away sometimes, even after the "mezzo del camin di nostra vita," by indignation at the pleasure which some envious spirits seem to take in plucking the laurels from one brow

in order to graft them on another, which, in nine cases out of ten, has no possible claim to them. This has been seen in the cases of 'God save the King,' Handel's (so-called 'Harmonious Blacksmith') air in the Fifth Suite, &c. In the present case the evidence on the plaintiff's side, poor Rouget de l'Isle being the defendant, seems most unsatisfactory.

I assume that the old masses, from which the defendant is said to have stolen, were never printed at the time of their supposed composition. The plaintiff therefore must produce them, or prove satisfactorily their existence and contents. When I say *prove*, I mean *prove* in the technical sense, so as to bear examination of the evidence. He ought further to prove that Rouget had ever seen or heard these alleged compositions, or one of them. The evidence of Fétis cannot be held to be convincing, prejudiced as he was against all things French. If his son had evidence in his possession, it is a pity he did not produce it. The same may be said of M. Albert Legrand. Mr. Schreiber's statement is unfortunate for the plaintiff. "Such a mass," he says, "may at one time have been there [at Meersburg], but.....*it was possibly put out of the library* with compositions which are in a defective state and no longer used." Could anything be more unlucky for the plaintiff, who relied on this as one of his chief pieces of evidence?

As to Castil-Blaze, I do not think he needs an answer. When, however, we are told that "that refurbished old German mass in Swabia was recognized by a soldier who had fought in the revolutionary and Napoleonic wars as being in the main the tune of the 'Marseillaise,'" I am amazed indeed. How a mass could be mainly "the tune of the 'Marseillaise,'" or of any other song, I fail to perceive; and we know that "you should not tell us what the soldier or any other man said; it's not evidence," as the little judge observed in 'Pickwick.' Evidence of less cogency it is, indeed, almost impossible to imagine. The skeleton appearance of the first copies of the real song is easily accounted for, to those who know its history, by the manner of its printing, by a travelling hand-press following the troops on march. This is evidence for the defendant, I think, again, rather than on the other side. When better evidence on the side of the plaintiff comes to light, I shall be ready to receive it with respect, and to bow to the decision of competent musicians.

JULIAN MARSHALL.

MR. KARL BLIND says he has been through a mass of manuscripts dealing with the origin and supposed origin of this song. Before I

issued my work 'Stories of Famous Songs' to the public, I worked at the subject of the origin and history of songs for fifteen years at home and abroad. If MR. KARL BLIND will consult my book he will find that there is no need for him to investigate the matter any further. I have considered and weighed all claims. I have given honour where it is due. Grisons's claim is absurd. The melody was composed and published a year at least before his (Grisons's) oratorio was written. As a matter of fact Grisons "borrowed" the melody in 1793 for his 'Esther.' Rouget de l'Isle's 'Marseillaise' was sung and published in 1792. Has MR. BLIND consulted 'La Vérité sur la Paternité de la Marseillaise,' by A. Rouget de l'Isle, published in 1865? The first title of the "hymn" was, of course, the 'Chant de Guerre pour l'Armée du Rhin.' The Meersburg legend is a legend and nothing more. Has MR. BLIND seen the first Strasburg edition of the song? If he has not, I think upon investigation he will find himself wrong in the assertion that it "does not bear Rouget's name." May I again suggest that MR. BLIND should just give a glance at p. 40 in my work? S. J. ADAIR FITZGERALD.

P.S.—In the first edition of 'Stories of Famous Songs' the foreign languages are more of the printer's imagination than of my quotation. But such is the compositor's humour.

'THE BURIAL OF SIR JOHN MOORE' (9th S. vii. 461; viii. 72, 169).—In a paper of mine on the above subject, at the first reference, an unfortunate error crept in, which I had fully intended to correct on receipt of the proof. When this arrived, however, I was abroad, and, being unable to have my correspondence properly attended to, it got set on one side, so that until my return home on 13 August I never knew it had been sent, much less that the article had appeared—a fact communicated by a friend.

The mistake is as follows: the article states that Perrin's letter appeared in the Dublin *Daily Express*, Friday, 22 August, 1879. Instead of this read, "Perrin's letter appeared in a daily *Express*, most probably an Irish one, Friday, 22 August, 1879." The letter referred to was quoted from a newspaper cutting in the possession of E. Lytton Falkiner, Esq., of Dublin, who very kindly lent it me to copy. The owner had surmised that it formed part of the Dublin *Daily Express* for Friday, 22 August, 1877. This surmise, though extremely natural, proved to be incorrect on researches instituted by the present writer. The description of the slip is as follows: in

large type, "*Express*, Friday, August 22, 1877", whilst in small type on the device stands the word "*Daily*." At the top of the letter the editor referred to its having been written shortly before Mr. Perrin's death in March, 1877, the year in which Mr. Perrin himself dates it. On the back of the column containing the letter are a number of Irish and other scholastic advertisements, one of which mentions 1880 as a future date; this refers the appearance of the letter to 1877, 1878, or 1879. Now, as the calendar shows that 22 August fell on a Friday in 1879, the only question remaining regards the exact title of the newspaper. With a view to ascertaining this the librarian of the Dublin National Library kindly searched the Dublin *Daily Express* for the date 22 August in the years mentioned, but without success.

All that can be said, therefore, is that the letter appeared on Friday, 22 August, 1879, in a daily newspaper, part of the title of which was *Express*. Thus far certainty. The strong probability is that the *Express* in question was published in Ireland. Can any of your learned correspondents suggest its full designation?
C. C. DOVE.

Birkdale.

"VEIRIUM" (9th S. viii. 120).—The passage quoted from the French edition of the Gascon Rolls by O. O. H. is incorrectly printed by the French editor. In the original roll the word is *veicii*, not "*veirii*." I have never seen either word, but it is possible that "*veicium*" is connected with "*vehere*," and may mean a conduit or pipe.
C. T. M.

NAPOLEON'S LIBRARY (9th S. viii. 145).—See '*La Bibliothèque de Napoléon à Sainte-Hélène*,' by Victor Advielle (Paris, 1894, 16mo, Lechevalier éditeur). Napoleon II. never came into possession of those four hundred volumes.

BARON ALBERT LUMBROSO, D.L.
Frascati, Italy.

"PENNY IN THE FOREHEAD" (9th S. viii. 104).—The phrase "wheedled as children with a penny in the forehead" recalls a practical joke of old standing which I have seen played in the following manner. The perpetrator selected an unsophisticated youth from several present, and induced him to allow a coin to be placed on his forehead. When this was firmly pressed it adhered to the brow, and the company were invited to look intently at the experiment. Under pretence of adjusting it more firmly the operator then deftly removed the coin. But the sensation produced by the pressure of

the piece remained after the coin was gone, and the youth imagined that he still carried the coin itself in his forehead. He was then told to show the spectators the tenacity of the supposed adhesion by wrinkling his brow, shaking his head, &c. The grimaces made in doing this provoked much merriment, and it was not until the laughter of the audience became immoderate that the nature of the joke revealed itself to its dupe. Has the proverbial phrase originated in an allusion to this old and well-worn trick? Many variations in the method of the performance have been current, and a coin may have been stuck on the forehead without any suggestion of making a butt of its exhibitor. This might be inferred in the citation from Burton's '*Diary*,' which suggests the enactment of this little by-play to the family group as the jocular friend appears: "Look me in the face, children, to see if I have a penny in my forehead." An old silver penny is the most suitable coin to use for the purpose.

R. OLIVER HESLOP.

Newcastle-upon-Tyne.

With regard to the circumstances of a coin, the forehead, and the eyes, there is such a coincidence that one may cite the practice known as "shaking the shilling" as supplying the information wanted. The incident occurs in this way. The statement having been made that a coin can be pressed on to an individual's forehead in such a way that he cannot shake it off, a cold coin is applied thereto by a second party, with the request that the victim of the practical joke shall look the operator straight in the eyes. With the attention so fixed it is easy to withdraw the coin surreptitiously when removing the hand; and the victim being asked to try to shake off the coin will attempt to do so, mistaking the cold feeling still remaining for the coin itself. The phrase "shaking the shilling" has come to be used loosely as descriptive of any piece of folly; for example, undue enthusiasm for football is said to be "as bad as shaking the shilling."

ARTHUR MAYALL.

SOURCE OF QUOTATION (9th S. vii. 8, 292, 332).—

He, dying, bequeathed to his son a good name.

This line begins the third stanza of Farmer Blackberry's song in John O'Keefe's opera '*The Farmer*,' Act I., with music by Wm. Shield, performed at Covent Garden Theatre in 1787. Sung by Mr. Darley, it was deservedly popular. It is a sound-hearted lyric, of a class far superior to the rubbish which a

century later found favour at music-halls. It has rung in my ears since childhood.

A GOOD NAME.

Ere around the huge oak, that o'er shadows yon mill,
The fond ivy had dared to entwine;
Ere the church was a ruin that nods on the hill,
Or a rook built his nest on the pine;

Could I trace back the time, a far distant date,
Since my forefathers toiled in this field,
And the farm I now hold on your honour's estate
Is the same that my grandfather till'd.

He, dying, bequeath'd to his son a good name,
Which unsullied descended to me;
For my child I've preserv'd it, unblemish'd with
shame,

And it still from a spot shall be free.

The words alone are given in O'Keefe's 'Dramatic Works,' vol. iv. p. 274, and 'Universal Songster,' 1825, vol. i. p. 317; the *Lyre*, i. 108; and, with the music, in Tegg's 'Skylark,' p. 142; 'Edinburgh Musical Miscellany,' in 1792, vol. i.

J. WOODFALL EBSWORTH.

The Priory, Ashford, Kent.

CIVIL LIST PENSIONS (9th S. viii. 1, 29, 57, 66, 133).—I think there is an error in the note made by Mr. FRANCIS (*ante*, p. 58) relative to the pension awarded to Lady Green in 1892. Her husband, Sir William Kirby Green, was not "Consul-General in Tunis when the French went there," or at any other time, though he was in the consulate there for three years, 1869-71, and was Acting Agent and Consul-General from 19 May till 5 September, 1870. Lady Green's father, however, Col. Sir Thomas Reade, C.B., was British Agent and Consul-General at Tunis for twenty-five years, from 1824 to 1849, and her brother Thomas Fellowes Reade held the same position from 1879 until shortly before his death in 1885, and had the mortification of seeing Tunis pass into the hands of the French.

It is interesting to note, as bearing on the fact that Sir Hudson Lowe's daughter is still in receipt of her pension (*ante*, p. 36), that Lady Green's father was his chief of staff at St. Helena. It may also be worth recording here that Sir Thomas Reade, who from his position should have been of all men the best qualified to judge, does not seem to have shared the popular opinion of Sir Hudson Lowe—that opinion reflected in a modified form in Lord Rosebery's 'Last Phase,' a book in which the author's assumed air of impartiality scarcely conceals the depth of his prejudices, and in which that calm sanity of judgment which makes him a power among modern men seems to have rather forsaken him.

In a pamphlet privately printed by him at Gibraltar in 1876 Mr. Thomas Fellowes Reade, in reference to the unfavourable opinions expressed by Sir Walter Scott, Sir Archibald Alison, and Lord Campbell on Sir Hudson Lowe's character and conduct, says in a foot-note:—

"In direct opposition to the dictum of the three eminent writers referred to, and confirming the more reliable conclusions of Mr. Forsyth, is the united and unvarying testimony of brother officers and others, whose relations with the late Sir Hudson Lowe were of a nature to render them in an especial degree qualified to form an estimate of his character."

He also gives a letter written to him in the same year by Admiral Rous, who had commanded H.M.S. *Podargus* at St. Helena, 1817-19. The admiral says, with convincing directness:—

"I state upon honour that I do not believe either Sir Hudson Lowe or Sir Thomas Reade was capable of performing any act derogatory to the character of a gentleman. To the best of my knowledge all reports of ill treatment to Napoleon were systematic falsehoods, fabricated with a view of keeping alive a sympathy in Europe to enable his friends to succeed in obtaining a more agreeable exile."

Miss Frances Reade, of Tangier, who, except Lady Green, is the only one of Sir Thomas's children now living, on my mentioning Lord Rosebery's book to her, expressed surprise that people should still think ill of Sir Hudson Lowe, and her opinion evidently is that Sir Hudson was liked by his staff generally.

Sir Thomas Reade was a man of the highest character and conspicuous tact, and as such his opinions must carry some weight, especially when we compare him with the various unscrupulous "diarists" who flourished at St. Helena. In a previously unpublished extract from the diary of Lieut. Clifford, R.N., in the *Cornhill Magazine* for November, 1899 (p. 665), the writer, who visited St. Helena in 1817, pays a very warm tribute to Sir Thomas's courtesy and personal charm, and quotes him to the effect that Napoleon was a sulky fellow, who was never grateful for any kindness that was shown to him.

ALEYN LYELL READE.

Park Corner, Blundellsands, Liverpool.

SIR FRANCIS JONES, LORD MAYOR OF LONDON, 1620-21 (9th S. viii. 65).—Information respecting this mayor—whose extremely common patronymic is variously written Johns, Johnes, Jhones, Joanes, and Jones—is somewhat meagre and difficult to obtain, which would account for Mr. Cokayne not having dealt with him so fully as he could have wished, and would, I feel sure,

otherwise have done, in his 'Lord Mayors and Sheriffs of the City of London.' I, however, gather from the MS. notes which I have added to my copy of that work the following:—

"My lady Joanes Elizabeth D. of Henry Rolfe of Suffolk he was free of the lether Sellers of london hir first Hesband was W^m Pettos of Norwich the son of Thomas Pettos Alderman and maior of Norwich hir 2 husband was S^r Francis Joanes K lord maior of london She died on tuesday the 29 of april 1634 at hir howse in S^t martins lane in london."

This note was taken from a valuable MS., the Funeral Work-Book and Genealogical Collections of John Taylor, Herald Painter, of Fleet Street, London (1633-49), which at one time belonged to Peter Le Neve, Norroy, being then known as "Taylor—Vol. 2," and was subsequently in my possession. The will of this Dame Elizabeth Jones (of St. Martin's Lane, in the parish of St. Martin Orgar: left blank in the registered copy—Seager, 28—but supplied by the probate act), London, is dated 27 April, 1634, and was proved in P.C.C., 29th of same month, by her sons Roffe and William Pettus; Robert Nutting of Gray's Inn, Esq.; and her daughter Susanna Jones, the executors. She therein desires to be buried in the parish church of St. Martin's "aforesaid." She mentions also her son John Pettus and his children, and leaves 20s. to the "poore people" of the parish of "Keldon" (= Kelvedon) in Essex. In Stowe MS. (Brit. Mus.) 624, pencil fo. 196, this Sir Francis "Johns," whose motto appears to have been "Fides justī fiat," is shown as son of John "Jones," who was son of "John Jones of lueston in the pish of Claverley in Com' Sallop." Administration of his effects (he being described as "of Welford, co. Berks") was granted by P.C.C., 29 January, 1622/3, to Abraham Jones, the son, Dame "Jane" Jones, the relict, having renounced; and further administration of his goods 13 May, 1630. I am not, however, aware of his having at any time a wife so named; but if he had, it is quite clear from the above that she was not the surviving one, and that the administration act must be in error in such respect.

W. I. R. V.

Inasmuch as "Dame Jane Jones," his relict, renounced taking out administration of his goods, 29 January, 1622/3, the name of his surviving wife was undoubtedly Jane, as is stated in Cokayne's 'Lord Mayors.' Her burial and other particulars of his family may very probably be found in the parish registers of Welford, Berks.

G. E. C.

'PSEUDODOXIA EPIDEMICA' (9th S. viii. 81).—All the editions of this work, from the first

to the seventh, have title-pages very similar to that given by your correspondent. In the first edition the name is spelt Browne, not Brown. It was "Printed by T. H. for Edward Dod, and are to be sold in Ivie Lane. 1646." In Simon Wilkin's edition of Sir Thomas Browne's 'Works' (published in 4 vols. in 1835) the title-page runs as follows:—

"Pseudodoxia Epidemica, or, Enquiries into very many received Tenets and commonly presumed Truths, which examined prove but Vulgar and Common Errors. Eighth Edition."

This differs from the other in the addition of the words "which.....Errors." The reason is that Simon Wilkin has simply incorporated the headlines which occur in the earlier editions, "Enquiries into Vulgar and Common Errors," by the connecting words "which.....but." With regard to the spelling of the name, it is sufficient to say that in his will (a facsimile of which is given in vol. i. of the edition referred to above) he signs himself Browne, and so also in his letters. In Archbishop Tenison's edition of the 'Works' (folio, Lond., 1686) the name is Brown.

W. R. B. PRIDEAUX.

Royal College of Physicians.

I have a copy of this work, dated 1669, fifth edition, "with Marginal Observations and a Table Alphabetical." Whereunto are added "Two Discourses, The one of Urn Burial, or Sepulchral Urns, lately found in Norfolk," the other "of the Garden of Cyrus, or Network Plantations of the Ancients." There is a portrait "Effigies viri Doctissimi Tho. Browne Med. Doctoris." The 'Urn Burial' has a separate title-page and contains seventy pages, and the name is spelt Browne again, and is "printed for Henry Brome at the Star in Little Britain, 1669." In the "To the Reader" he signs "Thomas Brown" in the 'Pseudodoxia'; but in the epistle dedicatory to the 'Urn Burial' he signs "Thomas Browne." It would seem to have been a matter of indifference, and I incline to think that the portrait belongs to the latter.

G. H. THOMPSON.

PEWS ANNEXED TO HOUSES (9th S. vii. 388, 517; viii. 89).—The house (supposing it to be *in statu quo*) stands close to the north side of the main road, and at or near to the south-east corner of that leading to Shepperton station. It is distinguished by a bay window projecting from the first floor front, affording views up the river towards Shepperton and down towards Walton. The lawn is over the road. The particulars I gave concerning it—including the name—I had from my father, who sold the house to its then tenant, the late

Mr. James (?) Henderson, in about 1876. My grandfather died 8 April, 1837, exactly thirteen years and ten days before I was born; and I was never in the house but once, when I went (c. 24 June, 1868) to recover a cheque for the half-year's rent, which Mr. Henderson had inadvertently taken away together with the receipt. The house was purchased in 1829, and in the course of seventy-two years many changes may have taken place. I think I remember being told that the pew was an ordinary and not a square one; also that it had become very much dilapidated. Perhaps ownership may have in some way lapsed through neglect of maintenance. The house was long empty after my grandfather's death. The "abstract of title" dates back to 26 September, 1662, and I am curious to know what the lane at the corner of which the house stands is now called—Station Road, perhaps. It is first referred to as "the way going in at Many gates," or "Manigates"; afterwards as "Many," "Manny," and "Mannigates Lane." I gather that a pew annexed to a house is a "faculty pew," possession in which may in some way lapse. But is there any property in a house or place name? THOMAS J. JEAKES.

Tower House, New Hampton.

In my reply (*ante*, p. 89) the words "the Manor House" should appear before "Shepertont." J. J. FREEMAN.

"COLLATE" (9th S. vii. 5; viii. 26).—May I say, on the subject of *nast*, that in many years of miscellaneous American residence, travel, and reading (the last not small) I never heard or saw the word, and did not know it existed till your correspondent cited it? It is unfortunate that Dr. Hall did not say what part of America it is used in, or what publication has ever included it. It seems to me most probable that if he heard it in America (as I do not doubt), it was from the mouths of recent English immigrants, who had brought it from home. It certainly has never been naturalized here. F. M.

Hartford, Conn.

GREEK PRONUNCIATION (9th S. vii. 146, 351, 449; viii. 74).—LORD SHERBORNE asks "how we can be sure what was the 'Roman fashion' of pronouncing Latin." "Of course, we cannot be sure," says MR. JOHN HOBSON MATTHEWS. Good. Now, why can we not be sure? Is it not mainly because the "fashion" of Romanists that are long dead can be but a matter of conjecture? In that case does not the same argument apply pretty fitly when any one asks, What was the

British fashion of pronouncing English, say in 1701? If in reply to LORD SHERBORNE, MR. MATTHEWS says, "Of course, we cannot be sure," how can he, prudently, proceed to announce that we can, of course, be sure ("quite" sure) that the "English Protestant pronunciation" of Latin is "as far from the original as we could possibly go"? Has sectarianism anything, in any measure, to do with that statement? If he cannot be sure of the original, how can he possibly be sure, and quite sure, how far the pronunciation of English Protestants differs from it?

W. H. B.

[In English we have (1) rime, (2) spelling, to guide us. No wise man is sure, but it seems unlikely that the *a* as in *hay* is anything but English, as that vowel is not so pronounced in any of the existing languages which are derived from Latin.]

"HILL ME UP" (9th S. iii. 285, 435, 496; iv. 234; viii. 112).—With respect to the old coverlet called a "happing" it was not necessarily the outer covering of a bed. I have one in my possession, and it is woven of very coarse wool in a diaper design in checks, brown and white, both warp and weft being equally thick. The yarn would be homespun. It is a very warm covering, and has been used for the beds of menservants in farm-houses in winter since I can remember. It is less easily soiled than a blanket, heavier and larger, and therefore in request for cold weather; and, I think, would be used whenever a rug was required. M. N.

It is rather interesting to find MR. BLASHILL quoting under this heading from an old will the word "twylt" for quilt, as the word is still in use in this town. R. B.—R.

South Shields.

WEST-COUNTRYMEN'S TAILS (9th S. vii. 286, 410; viii. 87).—Devonshire children were brought up in the simple belief that Cornishmen had tails. This bit of folk-lore is referred to, if I am not mistaken, in Tregenna's 'Autobiography of a Cornish Rector' and Hunt's 'Drolls and Stories of the West of England.' As a youngster and half a Cornishman I was more than once chaffed on my supposed possession of a tail, most unjustly, as I assured my accusers and now beg your readers to believe. Perhaps an ancient race feud survives in this superstition.

JOHN HOBSON MATTHEWS.

GREEN AN UNLUCKY COLOUR (9th S. viii. 121).—A belief of this kind prevails strongly with regard to a certain sept of one of the greater Highland clans. A lady who married the chieftain some years ago, resolved to up-

root what she called a foolish superstition, furnished (or induced her husband to furnish) in different shades of green an entire wing just added to the family mansion. Within six months the lady deserted her husband and home, and died abroad soon afterwards under very tragic circumstances. Needless to say, the popular belief as to the unluckiness of green survives unshaken.

OSWALD HUNTER-BLAIR, O.S.B.

Oxford.

A nursery governess who tended my remote youth was wont to chant over her ribbons:—

Oh! green is forsaken, and yellow forsworn,
But blue is the prettiest colour that's worn.

EDWARD HERON-ALLEN.

CRAWFORD FAMILY (9th S. viii. 64).—The Norman origin of the above family propounded by Burke is the accepted theory, and the conjecture of their descent from an Anglo-Danish chief is considered erroneous. For a clear and interesting account see Anderson's 'Scottish Nation.'

JOHN RADCLIFFE.

"MERE MAN" (9th S. vii. 506).—Surely the circumstance of an Irishman coming to the help of an Englishman in search of a joke alleged by a Scotsman is sufficiently unique to be worthy of an apotheosis in 'N. & Q.'

J. L. ANDERSON.

Edinburgh.

ST. EDMUND (9th S. viii. 103, 134).—The news freely advertised that the relics of St. Edmund, king, virgin, and martyr, had been taken to Arundel appears to have caused considerable surprise to some of the gentlemen of the press who are called upon, on very short notice, to write on subjects which they can approach with that complete openness of mind which is begotten only of ignorance. In this particular instance it may be urged by way of excuse for those to whom the history of St. Edmund is new, that, beyond his own kingdom of East Anglia, he was not generally held in great esteem, and few churches beyond the boundary of his former realm were dedicated to his protection. In the west of England he was practically unknown. One church in London bears his name. In East Anglia the case is quite different, and few educated East Anglians are ignorant of the principal legends associated with the life of the saint, of his fights with the Danes, his tragic death, and of the shrine at Bury which was for so long the chief object of pilgrimage in the east of England.

A few years ago a member of the Italian mission in England wrote a book on St. Edmund, which dealt very fully, not only with the events of his life, but also with the "translations of his incorrupt body."* The book is a curious and interesting one, but it was not apparent to every reader with what object it was written. "You may depend upon it there is some little game up," said a well-known Anglican antiquary, "and we shall not have long to wait to see what it is." The prophecy has come true. The news we now have is that the relics of St. Edmund have been brought from Rome, and that the supporters of the Italian mission in England wish to have them conveyed to the large new edifice which they have erected in Westminster. This project must have been under consideration for some time, and the secret has been well kept.

Mr. Mackinlay, the author of the book previously referred to, gives a picturesque account of the alleged stealing of the relics of St. Edmund from Bury, and states that they were presented to the church of St. Servin at Toulouse. The story as related is by no means convincing to the ordinary mind; but possibly those of the faith who believe that St. Edmund was capable of the crime of assassination after his death—that is to say, those who believe the story recorded by Mr. Mackinlay that St. Edmund returned to earth to commit a murder—may be convinced by evidence which might not appeal to Lord Salisbury's friend "the man in the street."

However this may be, the matter of the supposed relics of St. Edmund has a serious side. If the relics are, as stated, the mortal remains of a king of East Anglia, and if, as alleged, they were stolen from Bury, they should be returned for decent interment to the place whence they came. If, on the other hand, the mortal remains are not those of St. Edmund, it is not seemly that such things should be deposited in this way at Westminster.

R. S.

If the casket now reposing at Arundel really contains the bones of St. Edmund it should be one of the most cherished relics of the early history of Christianity in this country. Since reading about its arrival in the newspapers I have been searching in my

* "Saint Edmund, King and Martyr. A History of his Life and Times, with an Account of the Translations of his Incorrupt Body, &c. From original MSS. By the Rev. J. B. Mackinlay, O.S.B. London and Leamington Art and Book Company, 1893."

library for data concerning the forced removal of the remains from England to France, but have failed to gain much information beyond the bare statement that such was the case. By some writers this assertion is evidently doubted, for under Bury St. Edmunds in 'Our Own Country' (v. 277) I find the following sentence:—

"The monastery was subsequently plundered by Prince Lewis of France, who is even asserted by a French chronicler to have carried off the body of the saint; but this calumny was afterwards duly refuted by the abbot."

If the abbot's denial was correct the remains of St. Edmund are presumably still reposing at Bury St. Edmunds. But what is the evidence? Is the present casket their original receptacle; and, if so, does it contain an inscription? Any information concerning this absorbing subject would be very welcome.

JOHN T. PAGE.

West Haddon, Northamptonshire.

[Our first correspondent also suggests the propriety of an inquest; but such a process, if legal, would be of little avail for identification unless some peculiar physical conformation in the bones, adequately vouched for in history, could be discovered. It seems best to clear up first the story of the removal and the authority for the genuineness of the relic, as MR. PAGE suggests.]

CATHERINE STREET THEATRE (9th S. vii. 268).—The following extract from Mr. F. Kidson's 'British Music Publishers' (pp. 141-2) appears to confirm my view (9th S. vii. 286) of the modern character of the front of No. 22 (formerly 13), Catherine Street, Strand, recently demolished by the London County Council for the Holborn to the Strand improvement:—

"The premises in Catherine Street were not numbered during their occupation by the Walsh family, but, as shown by several of Randall's imprints, they were afterwards numbered 13 in the street, and probably this number would hold good to-day for their site. It has been stated that the *Echo* office—which is No. 22—is Walsh's old shop, but this opinion I do not share. No definite proof is offered except the fact that the frontage of the building shows certain musical emblems, which a vivid imagination has turned into a harp and a hautboy. I think an impartial examination will show that these ornaments are of a more recent date than Walsh's time. They consist of a bas-relief, formed either of plaster or terra-cotta, repeated in duplicate over two windows. Their design is plainly a conventional lyre, backed by Apollo's rays, and with a wreath or foliage of bay leaves at the foot of the lyre. The two lower windows are ornamented with trophies of helmets, flags, &c. The whole frontage is Victorian stucco, and it is acknowledged that the building was first a dancing academy, and about 1842 and later a theatre. There is every reason to suppose that the designs are of this period, and they would be just the ones considered appropriate for such an edifice."

From the same work we learn that the elder Walsh's imprint was

"John Welch [*sic*], musical instrument maker to his Majesty, at the Golden Harp and Hautboy, in Catherine Street, against Somerset House Water Gate, in the Strand, 1697."

JOHN HEBB.

Canoubury Mansions, N.

SPIDER FOLK-LORE (8th S. ix. 7, 195, 256, 437, 494; xi. 30).—'Vulgar Superstition,' *Asiatic Journal*, Aug., 1825, vol. xx. p. 170, art. 14, says:—

"14. It is related by most Mussulman women that one of the sons of Ulee, either Hussun or Hasyen, having lost a battle with Eezed, in his flight hid himself in a jar, which a spider immediately covered with a very strong web. The enemy coming up soon after had well-nigh been balked in their pursuit; but a lizard near the jar immediately made a noise, intimating thereby that the game was there, and a rat set about gnawing the spider's web which concealed the refugee; the consequence of which was that he was discovered and slain. Since this transaction the Mussulmans venerate the spider, and will not suffer it to be injured, but denounce with implacable hatred the race of rats and lizards."

The fact is that all these stories are invented to account for a veneration which has survived the prehistoric sun-cord cultus. (See 'Folk-lore of Filatures,' 8th S. ix. 324.)

THOMAS J. JEAKES.

Tower House, New Hampton.

Miscellaneous.

NOTES ON BOOKS, &c.

The History of the Part of West Somerset comprising the Parishes of Luccombe, Selworthy, Stoke Pero, Portlock, Culbone, and Oare. By Charles E. H. Chadwyck Healey, K.C., F.S.A. (Sotheran & Co.)

IN the preface to his admirably executed book Mr. Healey advances as an apology for the amount of space he has devoted to his subject a few lines from Sir Francis Palgrave's introduction to the second volume of his 'Parliamentary Writs.' These are as follows: "The general history of a state can never be well understood without a complete and searching analysis of the component parts of the community as well as of the country. Genealogical inquiries and local topography, so far from being unworthy of the attention of the philosophical inquirer, are amongst the best material he can use; and the fortunes and changes of one family, or the events of one upland township, may explain the darkest and most dubious portions of the annals of a realm." This well-chosen extract explains exactly what Mr. Healey has attempted and accomplished. In supplying a history of a cantle of West Somerset he has cast a flood of light upon general and local affairs; upon the conditions of the individual and the community; upon genealogy, topography, folk superstitions, and all things, in short, in which the antiquary most delights. With the patient fidelity of a herald and the accurate observation of an

archæologist he has traced the district with which he deals mile by mile—we had almost said foot by foot—and has left nothing unrecorded in which it is possible to feel an interest. When we read his proffered appeal to our indulgence for the extent of his labours we can only wish that antiquaries and historians as competent and as zealous would treat other parts of the United Kingdom with the same thoroughness. The chief difficulty in dealing with this book springs from the magnitude of its claim. There is scarcely a department of archæology that does not demand attention. After a glance at the district in late Saxon times, when most of the conceptions we form are guesswork, our author proceeds to condense the information concerning the manors supplied in Domesday Book, which, however, does not enable him to prepare rough or approximately true plans. No ancient rolls of the manors are known to exist. Of the growth of the population but rough ideas can be formed until the period is reached of the census returns, and even the ravages wrought by the Black Death, from which Somersetshire was naturally not exempt, can scarcely be traced. The first accurate information as to population is obtained from the return of those who adopted the Protestation of 1641, according to which the male population of the district over eighteen years of age was 488. The highest point the population reached, according to the census, was in 1841, when it was 2,154; in 1891 it had declined to 1,719. Valuable information as to mediæval farming is given, and many interesting particulars are furnished concerning smuggling, which was prevalent in the seventeenth, eighteenth, and nineteenth centuries. Smuggling was, indeed, in the penultimate century a "huge business." Old customs are fast fading. The "neck" or "knack," a harvest custom described by Brand, is dead, though scarcely out of mind. "Wassailing" the apple-tree is still practised; people run when they first hear the cuckoo, lest they should pass an idle year; and a bride on her way from church is occasionally chained at the church gate or elsewhere. A presentation of a "neck" is among the illustrations. Picturesque and romantic crimes animate the records. One such, which might form the basis of a tragic melodrama, is narrated in connexion with the manor of Porlock. Robert de Mohun, younger son of John de Mohun, of Dunster, was murdered about 1331-2 under circumstances casting grave suspicion of complicity in the crime upon Elizabeth, his wife. She escaped all penalty, and afterwards married Sir Robert de Stockhey of Santon, who was assessed at 20s. towards the "aid" for knighting the Black Prince in 1346. She appears to have been stimulated to the crime by her mother, who was a Tracy. A quarrelsome and turbulent people seems to have been the peasantry of the district. "Rustics drew their knives and fought to the death in the taverns of Doverhay. Even clerks in holy orders now and then beat out men's lives with cudgels, for the Church ordained that no clerk should shed blood." The last-named ordinance had to be observed even in the case of surgery. Rabelais, when released from a portion of his vows and allowed to practise medicine, was forbidden to bleed or cauterize. Abundant matter of unending interest is crowded into the volume, and the author shows a modesty excessive, if becoming, when he sums up by saying that others may raise the curtain he drops; "and if the pages of this book will help to

show them something of the life, busy and humdrum, of the past, the Dryasdust who penned them will not have worked in vain." The illustrations constitute a specially pleasing and valuable feature, the pedigrees are numerous and abundant, and the appendices brim over with matter in which the antiquary will delight. A piece of more thorough workmanship has seldom been supplied. A portrait by Holbein of Frances, Marchioness of Dorset, now in Windsor Castle, reproduced by permission of the King, forms a frontispiece. Fine portraits by Kneller at Dyrham Park have also been reproduced. There is a good map of West Somerset. Attention should be drawn to the especially elaborate pedigrees of Arundel of Trevice, Byam and Wood, Acland, &c., issued separate from the text.

A Dictionary of English and Welsh Surnames, with Special American Instances. By the late Charles Wareing Bardsley, M.A. Revised by his Widow. (Frowde.)

CANON BARDSLEY—whose 'English Surnames' is a work of established authority, and whose 'Curiosities of Puritan Nomenclature' and other writings have obtained favourable acknowledgment—has not lived to see through the press the 'Dictionary of English and Welsh Surnames,' which must be regarded as his highest accomplishment. On his death in October, 1898, the task of dealing with the materials collected was undertaken by his widow, and the work is now issued with a dedication to the President of the United States and a prefatory memoir of the author by his eldest brother. Few particulars of special interest are preserved concerning a domestic and uneventful life. It is none the less satisfactory to possess these biographical details, and the book itself is in all respects a useful possession. In a few opening words Canon Bardsley acknowledges that his introduction is unscientific in arrangement, adding, "I am not scientific; I had not the chance." His divisions of names have, however, been accepted, and his 'Dictionary,' though it may be augmented, will not soon be supplanted. Names (foreign names apart) are arranged by him under five heads—local, baptismal, occupative, official, and nicknames—another category receiving the names of doubtful origin, about one-eighteenth of the whole. This division is satisfactory. The feature of most importance in the book, and that in which the labour has been the most remunerative, consists in the dated extracts from calendars, rolls, writs, fines, and marriage licences, giving the first recorded appearance of the name, its varying forms, &c. Few studies are more interesting than that of surnames. A reference to the work now issued will save many superfluous applications to our columns. The book is not complete—does not, indeed, pretend to completeness. It forms, however, an indispensable basis to future labours in the same direction; and the issue by the publisher of a few interleaved copies is to be counselled. Philologists will accept the volume with much gratitude, and some will, it is to be hoped, carry the labour to its legitimate and awaited issue.

An Essay on Western Civilization in its Economic Aspects (Mediæval and Modern Times). By William Cunningham, D.D. (Cambridge, University Press.)

THIS is an important essay in more than one respect. In the first place it is based on a very wide know-

ledge of the history of mediæval Europe; and, secondly, it is free from the prejudices which so seriously hampered the political economists of the various narrow schools of the past.

The paragraphs devoted to what the writer calls the capitalistic organization of agriculture are especially good. In some parts of England this change has taken place almost in our own day, and the results in more than one direction have been both morally and economically disastrous. We would direct special attention to the clauses devoted to pessimism and anarchism. They are excellent, and might, with great profit to those who study the social developments of our time, be expanded into a volume. The pessimistic view of the future rests, as Dr. Cunningham points out, "on the assumption that man is the slave of his grosser impulses." This notion he rejects as strenuously as we do ourselves. An Australian poet has, we know, said,

Men at the bottom are merely brutes;

but he was not one himself, and the experience of all who know the modern world and have a competent acquaintance with history, so as to be able to compare one time with another, leads to an opposite conclusion. We do not deny that there are great dangers ahead. Those who regard material progress as an end in itself, and not as a mere means for making possible a higher standard of life, are doing what is in their power, though for the most part quite unconsciously, to produce a terrible catastrophe, which, if it occurred, might well envelope the whole civilized world in flaming anarchic violence.

The historical side of Dr. Cunningham's little book is valuable as a work of reference. Attention is drawn to many facts which we are apt to ignore when we meet with them mixed up with other matter in the pages of our larger histories. The author has some good remarks on the great influence of the Church of the Middle Ages on the development of trade which will give new knowledge to many readers. We are glad to say that there is an excellent index.

The Place-Names of Cambridgeshire. By the Rev. W. W. Skeat, Litt.D., &c. (Cambridge, Deighton, Bell & Co.)

IN this paper, originally contributed to the Cambridge Antiquarian Society, Prof. Skeat breaks new ground, and essays a fallow corner of the great etymological field which he has cultivated in other parts with such marked success. There is probably no branch of philological research which demands the hand of a master more imperatively than the unravelling of place-names, for there is none which has suffered more from the charlatanism and plausible conjectures of dilettante etymologists. We need not say that in the hands of such a stickler for the historical and scientific method as Prof. Skeat we are safe from misleading guesswork, or if a guess is hazarded, it is frankly put forward as that and nothing else. His accurate knowledge of phonetics, coupled with a unique experience in tracing words to their origin—and place-names are only words of a limited and local acceptance—gives him an immense advantage over the ordinary writers of glossaries and county histories. Prof. Skeat comments on the generally prosaic meaning of English local names. When the Saxon has compounded his *-town* (*-ton*), or *-ham*, or *-stead*, or *-worth* with some vocable expressive of

its position with regard to the cardinal points, or its produce or surroundings, he has exhausted the resources of his matter-of-fact nomenclature, his efforts in this way standing in striking contrast to the Celtic place-names found in Ireland and Scotland, which are often highly poetical. Quoy, for instance, the name of a village near Horningssea which has often puzzled us, is merely "Cow-ey" (*Cū-ēge*) or "Cow-island," a rising ground in the fens still famous for its pasturage. Girtton is probably at bottom "Great town," and Newnham "(at the) New home"; and Milton (originally Middle-ton) stands for "Middle town." This last instance reminds us of a further interest attaching to the place-names of towns and villages—that they often disclose the origin of surnames many of which have become famous, such as Barrington, Barton, Caxton, Cawston, Cotton, Newton, Wentworth, &c. There is a long and valuable note on the evolution of the mistaken form Cambridge (first found as *Cantebruge* in 1142) out of *Grantabridge*, which occurs in the 'A.-S. Chronicle' (*sub anno* 875). We rather expected to find something on the Cambridge use of "piece" in field-names, as preserving the original meaning of the word (Low Lat. *petrum*), but in this we have been disappointed.

ATTENTION has been drawn to the fact that the European patrons of 'The Jewish Encyclopædia' occupy a place to themselves. Though less numerous than we could have hoped, they include many whose absence seemed difficult of comprehension.

A POCKET edition of Dickens's works will shortly be issued jointly by Messrs. Chapman & Hall and Mr. Henry Frowde, of the Oxford University Press. It will be printed on the Oxford India paper, and will include all the additional stories and sketches which appear in the Gadshill and other authorized editions.

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 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. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

W. A. G.—Shall appear.

NOTICE.

Editorial communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, 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 7, 1901.

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A BIBLIOGRAPHICAL ACCOUNT OF THE WORKS OF CHARLES DIBDIN.

(Continued from p. 78.)

1774. The Christmass Tale, as perform'd with Universal Applause at the Theatre Royal in Drury Lane composed by C. Dibdin Price 10s. 6d. London. Printed for Longman, Lukey & Co. No. 26 Cheapside and John Johnston, near Exeter Change Strand. Oblong folio, pp. ii, 74, of which ii, 1, 15, 56, and 74 are blank.

Written by D. Garrick; produced at Drury Lane, 27 December, 1773. Another issue (pp. iv, 78) has an ornamental title, an index (pp. iii and iv), and four additional pages of music at end. Price altered, in ink, to 7s. 6d. I am uncertain which is the earlier edition.

1774. *The Cave of Enchantment, an Entertainment of Music and Dancing. The music by Mr. Dibdin. Sadler's Wells.

The only knowledge I have of this piece is from advertisements; it is in no list of Dibdin's works. The list given in his 'Musical Tour' (1788) does not, however, include the titles of twenty-four Sadler's Wells pieces which he claimed to have produced. I have recovered a number of them from advertisements.

1774. The Masque in Amphytrion as Performed at the Theatre Royal in Drury Lane by Mr. Bannister & Mrs. Scott Compos'd by Mr. Dibdin.

Price 1s. London Printed for C. and S. Thompson, No. 75 St. Paul's Church Yard. Upright folio, title, verso blank; 6 pp. of music; n.d.

Produced at Drury Lane.

1774. The Waterman; or, the First of August. A Ballad Opera, in two acts, as it is performed at the Theatre-Royal, Hay-Market. London: Printed for T. Becket, the corner of the Adelphi, in the Strand. 1775. [Price one shilling.] 8vo, pp. viii and 40.

Written and composed by Dibdin; produced 17 August, 1774.

Other editions of the text:—

A new edition, printed for R. Baldwin, No. 47, Paternoster Row. MDCCXXXIII., 8vo, pp. viii, 40.

No. 162 in Cumberland's British Theatre. Front. by R. Cruikshank. Price 6d.

No. 344 in French's acting edition (late Lacy's). Price 6d.

No. 154 in Dicks's Standard Plays. Illustration in the manner of Gilbert.

1774. The Waterman a Comic Opera of two Acts As performed with Universal applause at the Theatre Royal Hay Market Composed by C. Dibdin Pr 4s. London Printed for & sold by John Johnston, near Exeter Change Strand and Longman Lukey & Co., No. 26 Cheapside. Oblong folio, pp. ii, 26; n.d.

A later edition (pp. viii, 30), published by Longman & Broderip, No. 26, Cheapside, is price 5s., and contains the overture (4 pp.) and the song "Indeed, miss, such sweethearts as I am," not in previous edition. Otherwise from the same plates, with differences of arrangement.

1774. The Songs, &c., in 'The Waterman,' adapted for the German Flute. Price 1s. 6d. London: John Johnston. Oblong 8vo, pp. ii, 20; n.d.

Separate sheet songs:—

The Waterman. Bland & Weller. Watermark date 1814. 2 pp. folio.

The Jolly Young Waterman. Sung by Mr. Bannister. 1 p. folio. J. J. (Johnston).

My Trimbuilt Wherry. 1 p. folio; n.d. Printed for and sold by N. Stewart.

1774. The Cobler; or, a Wife of Ten Thousand. A Ballad Opera. In two acts. As it is performed at the Theatre-Royal, Drury-Lane. London: Printed for T. Becket, the corner of the Adelphi, in the Strand. 1774. [Price one shilling.] 8vo, pp. iv, 36.

Written and composed by Dibdin; produced 9 December, 1774.

1774. *The Songs, &c., in 'The Cobler.' Printed by T. Becket. Price 6d.

It is probable that the vocal score of this piece was published, and that more or less of the music appeared contemporaneously in other forms, but I have not seen any positive evidence of it.

1775. *Harlequin Neptune; an entertainment of music and dancing; the music composed by Mr. Dibdin.

Mentioned in Sadler's Wells advertisements.

1775. *The Raree Show-man, a new Musical Piece; set by Mr. Dibdin.

Mentioned in Sadler's Wells advertisements.

1775. *The Two Misers, by Kane O'Hara. Covent Garden. W. H. Husk in Grove's 'Dict.' ascribed the music of this to Dibdin.

1775. The Quaker; a comic Opera, as performed at the Theatre-Royal [sic] in Drury Lane. London: Printed for John Bell, near Exeter Exchange, in the Strand. MDCCCLXXVII. [Price one shilling.] This has a plate of Mr. Bannister in the character of Steady, J. Roberts del., Pollard sculpt. Small 8vo, 44 pp.

Written and composed by Dibdin. This is probably the first edition, although the piece was first performed at Drury Lane at Brereton's benefit on 3 May, 1775. The second performance was not until 1777.

Other editions:—

Third edition. London: Printed by the Etheringtons for J. Bell at the British Library in the Strand. MDCCCLXXX. [Price one shilling.] 40 pp.

In Cawthorn's Minor British Theatre, 1805. Portrait of Mr. Taylor as Lubin; De Wilde pinxit, Cooper sculpt.

No. 25 in (T.) Dibdin's London Theatre, 1815.

1775. The Overture, Songs, &c., in The Quaker, a comic opera now performing with Universal Applause at the Theatre Royal Drury Lane, compos'd by Charles Dibdin. Price 6s. Enter'd at Stationers Hall according to Act of Parliament. London: Printed and sold by J. Johnston, No. 97, Drury Lane. Oblong folio, pp. ii, 40, of which ii, 1, and 31 are blank. Date probably 1777.

A later edition, apparently from the same plates, was published by Muzio, Clementi & Co., 26, Cheapside. On first plate of overture there is "Longman, Clementi & Co., 26, Cheapside." Watermark date 1806.

Separate sheet songs:—

While the lads of the village. James Aird, Glasgow. 1 p. folio.

Ditto. London: Printed for G. Shade, East Side of Soho Square. Price 1s. 2 pp. folio.

I lock'd up all my treasure. A. Bland & Weller's Music Warehouse, No. 23, Oxford Street. Price 6d. 2 pp. folio. Watermark date 1817.

1775. *The Novelty; or, the Death of Harlequin. Not performed these seven years; the last scene entirely new. The music by the late John Dunn, Dibdin and others.

Mentioned in Sadler's Wells advertisements for this year. Also

1775. *Cross Purposes, by Dibdin. Sadler's Wells.

1775. *The Comic Mirror; or, the World as it Wags; a new entertainment in three distinct acts.

Produced at the Grand Saloon, Exeter Change, 24 June, 1775. Beyond particulars obtained from Dibdin's advertisements and his 'Professional Life' (1803, vol. i. pp. 153 *et seq.*), I know nothing about this puppet-play, saying that there was published:

1775. A Collection of Catches and Glee's for Two, Three, or Four Voices, as Perform'd at the Grand

Saloon in Exeter Change; composed by Charles Dibdin. Price 1s. 6d. [in MS.]. London: Printed and sold by John Johnston, near Exeter Change, Strand, where may be had [list of pieces, chiefly by Dibdin]. Oblong folio, pp. ii, 14, of which ii and 14 are blank; n.d.

1776. The Metamorphoses. A Comic Opera. In two acts, As it is performed at the Theatre-Royal, in the Hay-market. The Music by Mr. Dibdin. London: Sold by T. Lowndes, in Fleet-Street. MDCCCLXXVI. [Price one shilling.] 8vo, pp. iv, 36.

Produced at the Haymarket 26 August, 1776. The music as a whole was never published.

1776. Airs, Ballads, &c., in The Blackmoor wash'd White, a new comic opera, as it will be performed this evening at the Theatre-Royal, Drury-Lane. Printed by Cox & Bigg, in the Savoy; and sold by J. Corral, Bookseller, Catherine Street, Strand. MDCCCLXXVI. [Price sixpence.] 8vo, 20 pp.

Produced 1 February, 1776. Written by Henry Bate. Only the words of the songs, without the dialogue, as above, were published. The music was by Dibdin.

1776. The overture and favorite songs in The Blackmoor; a new comic opera, perform'd at the Theatre Royal in Drury Lane; compos'd by Charles Dibdin. London: Printed for J. Johnston, No. 97, Drury Lane. Price 4s. Oblong folio, title with ornate border, pp. ii, 26, of which ii and 26 are blank.

1776. *The Impostor; or, All's not Gold that Glitters. Sadler's Wells.

I give this on the authority of G. Hogarth (1842).

1776. The Seraglio; a comic opera, in two acts: as performed at the Theatre-Royal in Covent-Garden. London: Printed for T. Evans, near York-buildings, Strand. MDCCCLXXVI. 8vo, ii, 32 pp., the last blank.

Written, and the major part of the music composed, by Dibdin. Produced at Covent Garden 14 November, 1776.

1776. The Overture, Songs, &c., in The Seraglio, as perform'd at the Theatre Royal Covent Garden. The music chiefly compos'd by C: Dibdin. Price 6s. London, Printed and sold by John Johnston, No. 97, Drury Lane. Of whom may be had [list of pieces]. Oblong folio, pp. ii, 46, of which ii, 1, 25, and 33 are blank.

Separate sheet songs:—

Blow high blow low. As sung by Mr. Reinhold in The Seraglio and Mr. Bannister in Thos & Sally. J. J. 2 pp. folio.

Ditto (closely copied). Printed for and sold by James Aird, Glasgow.

1777. *She is Mad for a Husband.

1777. *The Razor Grinder.

1777. *Yo Yea; or, the Friendly Tars.

Separate sheet song:—

The Can of Grog, a favorite Sea Song, sung with great applause at most Convivial Societies. Price 6d. London: Printed for T. Skillearn, No. 17, St. Martin's Lane, Charing Cross. Folio, 2 pp.; n.d.

1777. *The Old Woman of Eighty.

Separate sheet song :—

The celebrated comic song sung by Mr. Mundenat Theatre Royal, Covent Garden, in the character of an old woman of eighty. Price 1s. Longman & Broderip. 3 pp. folio; n.d.

G. Hogarth assigns these four Sadler's Wells pieces to 1777. This is probably correct. He assigns to the following year

1777. *The Mad Doctor.

Sadler's Wells. Dibdin, however ('Musical Tour'), associates it with three of the pieces above mentioned. I think it not improbable that it may be another title for 'She is Mad for a Husband.'

1777 (or earlier). *The Surprise, a musical piece "set by Mr. Dibdin," Sadler's Wells.

An advertisement of 1780 says "not performed these three years."

E. RIMBAULT DIBDIN.

Morningside, Sudworth Road, New Brighton.

(To be continued.)

WILLIAM THE CONQUEROR'S HALF BROTHERS AND SISTERS.

I AM interested in Harlowen (otherwise Huerlin or Herlwin) de Burgo, who married William the Conqueror's mother, Arlotta (otherwise Arlette, Harlotta, or Herleva), and in his ancestry and children, but find it difficult to obtain information. Can any reader assist me?

1. *Muriel*.—In Malet's translation of Wace's 'Roman de Rou' (pp. 34, 35) occurs the following verse :—

He summoned too Ivon al Chapel,
Spouse of the Lady Muriel;
Whom the Duke's mother whilome bore
To Herluin, but men ignore
If e'er of Ivon and that Dame
(I never heard it) offspring came.

In a foot-note Malet says this Ivon seems to be Eudo de Capello, son of Thurstan Haldue by Emma his wife, and subscribing himself Eudo Haldub in a charter of 1074 ('Mem. Ant. Norm.' viii. 430). He was dapifer to William I., and head of the house of Haie-du-Puits in the Contentin. He married a Muriel. Eudo's estates went to his nephew (Wiffin's 'History of Russia').

2. *Odo, Bishop of Bayeux*, "son of Herlwin, the knight who married Arlette, William's mother" (Wace's 'Roman de Rou,' Malet's translation, p. 119n.). In the 'Anglo-Saxon Chronicle,' under the year 1087 :—

"He [William] spared not his own brother Odo. This Odo was a very powerful bishop in Normandy; his see was that of Bayeux, and he was foremost to serve the king. He had an earldom in England [he was created Earl of Kent 1067, *vide* Haydn's 'Dictionary of Dates'], and when William was in

Normandy he was the first man in the country, and him did he cast into prison."

The 'Chronicle' describes the rebellion headed by Odo, incidentally comparing him to Judas Iscariot.

3. *Robert, Earl of Morton or Mortayn* in France and of Cornwall in England, married Maud, daughter of Roger de Montgomery, first Earl of Arundel and Shrewsbury, and had issue William, Earl of Morton. I have no works of reference by me at the time of writing except Collins's 'Peerage,' fourth edition, from vol. ii. pp. 141 and 242 of which I get these references to the Earls of Morton, and shall be glad if some reader will indicate where a full pedigree of them (with authorities quoted) can be found.

4. *Maud*, who, according to Brookes's 'Catalogue of Kings,' 1622, pp. 179 and 227, married Lambert, Earl of Lentz, was mother of Judith, who married Waltheof. In Banks's 'Dormant and Extinct Baronage,' vol. ii. p. 388, she is described as "Judith, the daughter of William the Conqueror's sister by the mother's side." In the *Genealogical Magazine* for June, 1900, p. 53, I described this Judith as the daughter of Adelaide (who was full sister to William the Conqueror and wife of Enguerrand, Count of Ponthieu), but the last two references contradict this. On what authority did Brookes base his statement that Harlowen had a daughter Maud?

5. *A half-sister* (*vide* Collins's 'Peerage') who married an Odo descended from the Earls of Champagne, and had issue a son Stephen, created Earl of Albemarle. Collins (fourth edition, vol. iv. p. 130) writes: "Stephen, the son of Odo, descended from the Earls of Champagne, whom William the Conqueror made Earl of Albemarle, as being the son of his half-sister by his mother's side." On what authority is this statement made? The wife of Odo de Champagne was, I understood, Adelaide, daughter of the Adelaide who was full sister to the Conqueror.

The ancestry of Harlowen de Burgo as stated in Betham's 'Tables' (No. 708) is confusing. He is there described as the son of John, Earl of Comyn and Baron of Tonsburgh in Normandy, son of Baldwin II., son of Baldwin, son of Croise (otherwise Godfrey), Defender of the Christians in the Holy War, son of Rowland, son of Charles, Duke of Engleheim, son of Charlemagne. It does not state that these Baldwins were the Earls of Flanders, but I know of no other Baldwins at that date. If they were, why does Betham's table (567) of the Earls of Flanders make mention only of Arnold I. as the issue of Baldwin II.'s marriage with the

daughter of Alfred the Great? If Godfrey, Defender of the Christians in the Holy War, is intended for the celebrated Godfrey, Duke de Bouillon, he should surely be a contemporary of Harlowen, and not his great-great-grandfather.

Again Charles, Duke of Engleheim, can hardly be intended for Charlemagne's son Charles, King of Germany, who died *s.p.* in 811, and it is hardly reasonable to suppose that Charlemagne had two sons both named Charles. Information on, or confirmation of, these points will be gratefully received.

Since writing the above I have found a reference among my notes to the effect that Planché's 'The Conqueror and his Companions' may contain further information. Can any reader kindly consult it for me?

CHAS. A. BERNAU.

Selwood, Churchfields, Weybridge.

BEVIS MARKS SYNAGOGUE BICENTENARY.

(Concluded from p. 180.)

WHILE the Jews have shown themselves to be so thorough in the matter of elementary education, they have not been neglectful of the higher forms. When the founding of University College, on unsectarian principles, was mooted, and success was still doubtful, Sir Isaac Lyon Goldsmid at once gave the necessary impetus by promptly acquiring the desired site in Gower Street. This he did "at his own risk and that of two colleagues, Mr. John Smith and Mr. Benjamin Stow, whom he persuaded to join in the responsibility" (University College Report, 1859). In addition to largely availing themselves of the College, the Jews have an important college of their own. It was founded in 1856, and the new building in Queen Square was opened last year. Here ministers and teachers are trained. The institution is under the presidency of the Chief Rabbi, Dr. Adler, the principal being M. Friedländer, Ph.D. Eleven scholarships have been founded, the oldest being "The Lord Mayor's Commemoration Scholarship," established to commemorate "the appointment in 1856 of a gentleman of the Jewish faith to the office of Lord Mayor of London."

The institution contains an important library, to which valuable additions are constantly being made. Only recently Dr. Löwy's collection was presented. This is especially rich in philological works; it also contains a number of pamphlets touching on the internal history of Jewish communities. The following suggestive subjects were included in last year's debates of the Union

Society: 'That the Pulpit is more Potent than the Press'; 'That the Present Output of Magazine Literature is Detrimental to the Interests of the Future'; 'That Discontent is an Essential Part of Progress.'

Dr. Friedländer, in his work on 'The Jewish Religion,' makes reference to the erroneous opinion "that commerce is more congenial to Judaism than handicraft." He states that "in our Law no trace of such preference is noticeable: on the contrary, agriculture was the principal occupation of the Israelites. In the choice of his occupation the Jew is like all his fellow-men—influenced by his inclinations, capabilities, and opportunities."

Dr. Friedländer also makes the following reference to usury:—

"Denunciations are sometimes levelled against the Jews on account of the misdeeds of some individuals as cruel usurers. Those non-Jews who would take the trouble of thoroughly studying Jews and Judaism would soon discover the error and the baselessness of such denunciations. Judaism has never sanctioned usury, but, on the contrary, always condemned it."

"The Jewish religion is void of every visible symbol," and Dr. Friedländer states that the so-called "*magen-david* (the double triangle) is probably not of Jewish origin, and has no connexion with our holy religion." In most synagogues there is a "continual lamp" burning. It is a Biblical institution, but only designed for the Sanctuary. Its presence in the synagogue is comparatively of modern date. The *ner tamid* of the Sanctuary, however, is explained to be a lamp burning "from evening to morning" (Exod. xxvii. 21).

The Ark, or Holy Ark, in almost all modern synagogues in places west of Jerusalem occupies the middle of the east side of the synagogue. When the Talmud was composed the entrance was from the east, and the Ark, which was to represent the Most Holy, was in the west. The worshippers consequently stood during prayer with their faces towards the west. This it seems was a protest against sun worship. When sun worship had ceased, probably after the destruction of the second Temple, the national grief and hope found expression in the custom of praying towards the Sanctuary in Jerusalem. Hence the Jews who live west of Jerusalem stand during prayer with the face towards the east, while those east of Jerusalem turn westward.

In addition to the public synagogues there are in London, as formerly in Jerusalem, "the meeting-places of God," where if ten worshippers are present service may be held. While Judaism is full of ceremonial observances, its teaching is that "the right conduct of every-day life transcends in importance

even right belief. Theology must yield the first place to morals." "The Rabbins were the most enthusiastic preachers of the gospel of work that the world has ever seen." "Great is labour." "For it honours the labourer." "Greater even than the God-fearing man is he who lives by his toil." "Manliness" is the dominant note of the Jewish ethics. "It is a good sign when a man walks with his head erect." "If you have a grievance against any one, go to him and tell him so face to face. Honour the virtuous Gentile, not the irreligious Israelite. The worst failing is ingratitude; it must not be shown even to a brute. Pay your debts before you give alms." "The alms given in health are gold; in illness, silver; left by will, copper." The foregoing extracts are from a lecture on 'Jewish Ethics,' by the Rev. Morris Joseph ('Religious Systems of the World'), and are translated from Zunz, 'Zur Geschichte und Literatur.' Judaism also teaches that citizens of a state must take their proper share in all work for its welfare. Patriotism must be evinced when the state is in danger. "All our means, our physical and intellectual faculties, must be at the disposal of the country in which we live as citizens." "There is no difference between Jews and their fellow-citizens with regard to the duty of loyalty."

The Jews in England have for more than fifty years gone far beyond the call of mere duty, and none of their fellow-subjects have exceeded them in their support of the Government or in affectionate fealty to the throne. In a sermon delivered by the Chief Rabbi during the dark winter of 1899 he referred to the fact that "among those who had fallen in the battle, dying a soldier's honourable death, there have been a goodly number of our brethren in faith who have cheerfully sacrificed their lives in the service of their Queen and of their flag"; and he closed with an exhortation to the young men to grow up honourable and pure, truthful and diligent, worthy citizens of England, and true sons of Israel. The Rev. Morris Joseph has said: "If the lifelong anguish of Israel excites the most profound pity, only admiration can be yielded to that greatness of soul which is the fairest gem in his crown of martyrdom." The Jew, patient in suffering, forgave, and preserved his integrity in spite of his suffering. There is but little desire among the Jews for a return to Palestine, for the lands where they were formerly persecuted they now look upon as permanent homes, and among these homes there is none regarded with greater love and affection than England.

N. S. S.

CHOCOLATE. (See *ante*, p. 160.)—N. S. S., in his interesting notes on 'Bevis Marks Synagogue,' is surely in error as to the introduction of chocolate, for it was a common drink in Spain in the seventeenth century. Stevens, in his 'Spanish-English Dictionary,' which appeared in Queen Anne's time, says, "Chocolate, well known, and therefore needs no more to be said about it." Y.

HARVEST BELL.—I copy the enclosed from a recent number of the *Yorkshire Herald*:—

"There is now being observed at Driffield a custom which has prevailed time out of mind, and the origin of which is lost in the mists of antiquity—that of the ringing of what is known as the harvest bell. During the harvest month one of the bells of the parish church is rung at five o'clock in the morning and seven o'clock in the evening, the object being to summon the people to work in the harvest fields and to call them from work at night. Though those are not the times that labour begins and ceases now, probably they may have been in a former age. Church antiquaries who have spoken on this matter are of opinion that originally this bell was not used for the purpose it now is supposed to serve, holding that church bells were never, or were unlikely to be, used for such a secular purpose. It is suggested that in Romish times morning prayers were held earlier in harvest and later at night, so that those working in the harvest field could attend before and after labour; and that this bell, which has now come to be called the harvest bell, was the bell which summoned the worshippers to church. No explanation is given as to how it has come to be rung through the centuries since the final establishment of Protestantism. However these things may be, the bell is still rung, and it is worthy of note that the present parish clerk, Mr. Johnson, has rung this bell during harvest for over fifty years. He receives a small gratuity for his services."

I do not know whether the subject has ever been discussed in the columns of 'N. & Q.,' and I am not responsible for the opinions given in the paragraph quoted, but I dare say the origin of the bell can be traced.

W. B.

[The Driffield custom is referred to at 2nd S. x. 356. The 'gleaners' bell" was rung in many other places, including even Thuringia. See 2nd S. x. 288, 356, 476, 519.]

"MAHOGANY."—I had always looked on this as of unknown etymology, but I see Prof. Skeat, in the new edition of his valuable 'Concise Etymological Dictionary,' says that it is from *mahagoni*, in the old Carib dialect of Hayti. He gives as his authority *Garden and Forest*, 15 July, 1896, but he does not tell us what in turn was the authority relied on by this American periodical. There is a list of Haytian expressions in Humboldt's 'Travels,' which in the translation published by Bohn will be found in vol. i. p. 328. It contains the entry "Swietenia Mahagoni, *caoba*,"

meaning that *caoba* was the Haytian for Swietenia Mahagoni. Von Martius, in copying this list for the second volume of his well-known 'Beiträge zur Ethnographie und Sprachenkunde America's,' Leipzig, 1867, made a singular blunder. He misread this entry as "Swietenia, *mahagoni*, *caoba*," and so chronicled two Haytian equivalents (*mahagoni* and *caoba*) for Swietenia (p. 318). My idea is that, either directly or indirectly, this error is at the bottom of the statement quoted by Prof. Skeat. If I am right, the history of this term remains what it was, a mystery.

JAS. PLATT, Jun.

BARRAS.—I have been asked whether any explanation is known of the name of Barras. I am told it is the name of a place in Stainmoor Forest, in Westmoreland, 1,378 feet above the sea. I can find nothing in any of the books, and, no ancient form being known, nothing can be said with certainty; but I imagine that the first syllable may be the same as in Barrow, which is from A.-S. *beorh*, a hill, while the second is doubtless from A.-S. *wāse*, a swamp or wash, whence we have similar English names, such as Hopewas, near Tamworth, anciently *Hopewases*, the swamp in the valley; Alrewas, anciently *Alrewasse*, the alder swamp; and Buildwas in Salop. I shall be glad to know if this explanation suits the local conditions of the other places of the same name, as well as that in Westmoreland.

ISAAC TAYLOR.

THE FIRST ROYAL EXCHANGE.—During last autumn, when making some researches on another subject in the Archiepiscopal Library at Lambeth, I chanced to meet with the following curious contemporary entry (apparently in the autograph of John Stow, the antiquary) at fo. 57 of a MS. there, of a miscellaneous character, numbered 306; and thinking that the same would prove interesting to many, I transcribed it for insertion in 'N. & Q.' :—

"1565.

"The xxij day of february [1565/6] beyng friday, the howsrys nere to y^e cunduite in cornhyll about y^e nombur of lx. howsholds poore & ryche, we [=were] cryed by the bell man, a bowte y^e citie of london to be solde to them that wold gyve moaste for them, & remeve the same from thens, that in y^e place y^e marchannt mowght [*sic*=might] buyld their burse thos howsrys were diverse tymes so cryed & at y^e last solde & they begane to pull dowe [*sic*=down] y^e same shortly after ovr lady day [=25 March] in lent, in y^e pullynge downe wherof dyverse persons were sore hurt & ij in great peryll of deathe, and by whitsontyd [=2 June] next followinge in 1566 y^e same howses were all pullyd downe & y^e grownd clearyd all whiche chargis was borne by y^e citizens of london/ & then possessyon gyven by sertayn aldarmen to syr Thomas gressham who

layed y^e fyrst stone (beyng bryke) of y^e fowndacion on y^e vij day of June beyng fryday in y^e aftar none [=noon] next after whitson halydays between 4 & 5 of y^e cloke"

Stow's 'Survey of London,' ed. Strype, 1720, book ii. p. 135, in referring to the subject, gives, however, a somewhat different account, as follows :—

"The Royall Exchange, erected in the Yeere 1566, after this order, viz. Certaine Houses upon Cornehill, and the like upon the backe thereof, in the Ward of Broadstreet, with three Alleys; the first called Swan Alley, opening into Cornehill; the second, New Alley, passing thorow out of Cornehill into Broadstreet Ward, over against [*i.e.*, opposite to] St. Bartholomew Lane; the third, S. Christophers Alley, opening into Broadstreet Ward, and into Saint Christopher's parish, containing in all fourscore ["60" above] Housholds; were first purchased by the Citizens of London for more than 3532 Pounds [Marginal note: "It was above 4,000." as the Maior and Aldermen did set forth in their Answer to the Lady Greshams Supplication.—J. S."] and were sold for 478 Pounds, to such Persons as should take them downe, and carry them thence. Also the Ground or Plot was made plaine at the Charges of the Citie, and then Possession thereof was by certaine Aldermen (in the name of the whole Citizens) given to Sir Thomas Gresham, Kt. Agent to the Queens Highnesse, thereupon to build a Burse, or place for Merchants to assemble in, at his owne proper Charges: And hee, on the seventh of June, laying the first Stone of the Foundation, beeing Bricke, accompanied with some Aldermen, every of them laid a piece of Gold, which the Workmen tooke up, and forthwith followed upon the same with such diligence, that by the Moneth of November, in the yeere 1567, the same was covered with Slate, and shortly after fully finished."

W. I. R. V.

PARTRIDGE LORE.—The writings of Charles Hulbert, who was born at Manchester in 1778, contain much curious and out-of-the-way matter. The following passage relates to a superstitious feeling as to partridges :—

"In the year 1811, when [*sic*] the editor of this work resided in Coleham, a suburb of Shrewsbury, and equally populous with the town itself. One evening, in the latter end of that year, John Jenkins (a neighbour and tenant) brought him a fine partridge alive, which he said had flown into his house and taken shelter under a chest of drawers; he had caught it, and begged his landlord's acceptance of it: at the same time Jenkins remarked he was very much alarmed by the circumstance, as he had heard his parents relate that a partridge found its way in a similar manner into their dwelling, and that shortly after a brother of his came to an untimely end. The editor endeavoured to calm the fears of the poor fellow by representing to him the absurdity of his apprehensions, it being impossible that such circumstances should have any connexion with or influence on each other. The bird was accepted; and in order to tame and to preserve it alive it was turned into a large corn warehouse, then part of the cotton manufactory, where it remained for nearly a month, when one evening it burst through a glass window, breaking

the panes by the violence of its flight against them, and escaped; and what is most singular, this occurred at the very moment Jenkins's child was on fire, and finally burnt to death. The editor assisted in having the unfortunate child conveyed to the Salop Infirmary, where it expired, Jenkins sitting by its side and exclaiming against the poor bird as the cause rather than the prognosticator of the catastrophe. The circumstances are singular, but whether purely accidental, or governed by some particular providence, cannot easily be determined: suppose the latter, the bird came to warn Jenkins and to stimulate him and his family to care and watchfulness against accidents or danger; and having performed its mission, returned to its native liberty and fields."—'European Museum,' p. 265.

I have not met with this bit of partridge lore elsewhere. WILLIAM E. A. AXON.

UNCLES OF LORD ROBERTS.—The following extract from the *Irish Times* of 3 August may possibly interest some of the readers of 'N. & Q.':—

"It is not generally known that Lord Roberts can boast of two grand-uncles who were painters of merit. One, Thomas Roberts, studied under Mullins, and exhibited in London in 1773. He made a special feature of painting Irish country seats, some of which are engraved. The younger brother, Santelle, who committed suicide in 1826, was a popular landscape painter, who exhibited in the earliest days of the Royal Academy. In 1820 he was one of the committee appointed to select members for the Royal Hibernian Academy, which was about to receive its charter."

HERBERT B. CLAYTON.

NATIONAL PECULIARITIES.—There lately appeared in 'N. & Q.' a collection of national nicknames, variously traced and explained. Many popular expressions of national peculiarities, more or less characteristic, are accounted for by a casual remark of an historical or romantic writer. Thus Emerson adopts with approval Froissart's famous dictum that Englishmen take their pleasures sadly. Goethe says ('Faust,' II.): "Im Deutschen lügt man, wenn man höflich ist."

Here are two instances from Russian literature, which it is conceivable have impressed themselves on the minds of unsophisticated readers and caused prejudices. The first is from Lermontov's 'Hero of Our Time' (Bella). Maxim Maximitch *log.*:—

"The Staff-Captain.—'But, really, the French have introduced the fashion of being bored?'"

"No, the English."

"Aha, just so," he replied, 'they were always such outrageous drunkards.'

"I involuntarily called to mind a certain Moscow lady, who maintained that Byron was a drunkard and nothing else. For the rest, the remark of the staff-captain was more excusable; in order to restrain himself from wine he was in fact trying to persuade himself that all the misfortunes in the world arose from drunkenness."

The second instance is from Turgeniev ('Faust,' letter 4):—

"There were six of us at table: she, Pryimkov, the daughter, the governess (with a pale, insignificant face), myself, and some old German or other in a shortish cinnamon-coloured coat, clean-shaven, brushed, with the most peaceful and respectable countenance, a toothless smile, and an odour of chicory coffee—all old Germans smell like that."

A German critic once asked, not unreasonably, what led Turgeniev to remark that as a peculiarity of his countrymen. I believe that the great Russian novelist looked upon Germany as his second fatherland. His closing years were passed in Paris, and there is an interesting sketch of him in Alphonse Daudet's autobiographical 'Vingt Ans de Paris.'

FRANCIS P. MARCHANT.

Brixton 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.

"LEET-ALE."—What is the authority for this term, apparently meaning a drinking of ale on the occasion of the meeting of a court leet? It is referred to, as if well known, in the twelfth volume of the *Archæologia* (1796), p. 12, but the writer gives no references, and I have been unable to discover any earlier example. HENRY BRADLEY.

Clarendon Press, Oxford.

QUOTATIONS.—1. In the *Quarterly Review* for September, 1850, Lord John Russell wrote of a proverb that it was "the wit of one man, the wisdom of many." It has been suggested to me that this is only a variant of a saying of Dean Swift. Can any reader supply me with the reference?

2. Can any one refer me to the exact place where Colley Cibber says

Let not what I cannot have
My cheer of mind destroy?

3. Is the Latin "Lupus pilum non mentem mutat" a classical saying or an anonymous proverb from later times?

DE V. PAYEN-PAYNE.

9, Stonor Road, W.

[1. It is claimed as original by Lord John Russell. See 5th S. ii. 452; 7th S. vi. 449; vii. 172, 211.]

DE NUNE.—I shall be greatly obliged if any one can kindly give me information respecting an artist named De Nune or De Nane, who painted portraits in about 1730 and 1740 or later. CONSTANCE ASH.

A CORK LEG.—A gentleman of varied information said the other day that a cork leg was so called because the inventor lived in Cork Street, and not because of the presence of cork in the manufacture. Is this accurate?

H. T.

AUTHOR OF POEM WANTED.—Who is the author of a poem in which a woman, condemned to a long period of purgatory, sees her husband, still on earth in the arms of a second wife, and finds that in that agony her purgatory is passed?

H. G. R. W.

HINDU CALENDAR AND FESTIVALS.—It would be a favour if you could refer me to any reliable information regarding the Hindu calendar and festivals. I believe the year begins with the March new moon, but whether the months are of equal duration or correspond to ours I have hitherto failed to ascertain. I suppose the principal festivals are also determined by the moon, but would gladly receive information on the subject.

W. H. C.

FIRE ON THE HEARTH KEPT BURNING.—The following obituary appears in the *Illustrated London News*, dated 18 November, 1843:—

“At Chedzoy, Cornwall, in the house in which he was born, and had always resided, Francis Adams Stradling, Esq., aged 92 years and 7 months. It is singular that a fire ignited by his ancestor John Stradling, Esq., in the year 1622 has always been carefully preserved, and still burns upon the hearth of the hall.”

Is this fire still burning?

G. H. D.

PORTRAIT OF LORD RAGLAN.—I shall be grateful to any one who will tell me where to find an engraved portrait of Lord Raglan.

W. TUCKWELL.

Waltham, Grimsby.

[Portraits of Lord Raglan—by Burgess, after Morton, and by H. Cousins, after Sir F. Grant—are included in Mr. Francis Harvey's ‘General Catalogue of Rare and Valuable Engraved Portraits,’ recently issued.]

THE RANGER'S LODGE, BLACKHEATH.—This house, which was the residence of the Duke of Connaught during the time he was studying at Woolwich, and was afterwards in the occupation, first of Countess Mayo and then of Lord Wolseley, has been recently purchased by the London County Council, who are about to turn it to account in connexion with Blackheath, one of the Council's open spaces. The ground upon which the house stands was demised by the Crown in 1688 to Andrew Snape for twenty-one years. Snape was succeeded in 1697 by Nicholas

Lock, a London merchant, whose lease terminated in 1793, and who probably built the centre portion of the house. It is not known who was the architect of the building, or whether an architect was employed. Sir Christopher Wren was engaged for a portion of Greenwich Hospital in the year 1696 and onwards, and it seems not improbable that he may have designed the Ranger's Lodge, in which case the carving, which is of considerable merit, would be the work of Grinling Gibbons. I shall be glad of any information as to the design of the building.

JOHN HEBB.

LITTLE GIDDING: STOURBRIDGE FAIR.—I find the following on pp. 220, 221 of Miss Cruwys-Sharland's remarkable edition of ‘The Story Books of Little Gidding, 1631, 1632,’ published in 1899. The conversation is taking place in the great hall of the manor house, and “the guardian” (John Ferrar) says:—

“Let me see; Sir Thomas Mores storie suites me so well, that Ile seek no further.

“At a certaine Faire (I know not whether it were Sturbridge or no) there happened,” &c.

Where was Sturbridge fair? Is it still held? Why was it so famous? I find it quoted in an old family letter from an undergraduate at Cambridge, 26 August, 1650, to a young lady cousin at Little Gidding. It is a love-letter, and has the following postscript:—

“I hope you will not frustrate our expectation of you at Sturbridge Faire.”

MICHAEL FERRAR.

Little Gidding, in Ealing.

[Stourbridge is in Worcestershire. Two fairs yearly are still held there.]

WHARTON FAMILY OF BEVERLEY.—An interesting manuscript has lately come into my possession, in the shape of the original book of accounts of the executors of Michael Wharton, Esq., of Beverley (ob. 9 Aug., 1688), son of Michael Wharton and grandson of Sir Michael Wharton. Who is the present representative of this family? I should be glad if any descendants of Michael Wharton would put themselves into communication with me.

BERNARD P. SCATTERGOOD.

Moorside, Far Headingley, Leeds.

‘THE BOKE OF GOOD WORKES.’—Can any correspondent give me particulars as to author, printer, date, &c., of a little black-letter volume thus entitled, of which unfortunately the title-page is missing? By the fold and signatures it appears to be a very small octavo; the edges being cut, it stands 5½ in. high. There are twenty-three lines to the page. It has signatures and catchwords,

but no pagination. There is a device on the fifth leaf containing a portcullis surmounted by an imperial crown and the motto "Dieu et mon droit," and below the words "De bonis operibus." There are also a number of ornamental initials at the beginnings of chapters.

JAMES T. PRESLEY.

JEW AS "SCIENTIST" AND PHYSICIAN.—A friend has challenged me to mention the names of any people of Jewish race who have obtained a really high reputation in mathematical, physical, or medical studies. Can any of your readers assist me in compiling a list? Certainly the genius of the race seems to show itself much more in literature, finance, and art than in scientific research.

KOM OMBO.

[We trace no such distinctions in a look through Reinach's 'History of the Israelites.' The names of Spinoza, the Herschels, and Nordau occur to us, but no other.]

'TENNYSONIAN ODE.'—Some fifty or sixty years ago there appeared a little poem entitled 'A Tennysonian Ode.' I think it was in *Tait's Magazine*, or it may have been in *Fraser's Magazine*. The first lines were:—

Easy, breezy cousin mine,
Lightsome, brightsome Caroline.

It describes the tricks Caroline plays on her cousin, viz., marking him with burnt cork and the black carbon from the snuffers, and pinching his legs; but I cannot recall the lines except the following, declaring if she would only be his:—

Then reclining back I'd say,
"Cousin, there's the snuffer tray.
Pinch, O! pinch these legs of mine;
Cork me, cousin Caroline."

Could you let me know how I can get hold of the whole of this little ode? If so I shall feel greatly obliged.

WM. C. VIVIAN.

FIELDER FAMILY OF BATH.—Particulars wanted of John Fielder, of Bath, and of his wife. He had one son Charles, who was a man of considerable property and good social position in Bath, and who died about 1838 unmarried. He also had one daughter Frances, who married, firstly, Richard Martin, of Congleton, Cheshire; and, secondly, George Reade, J.P., of Congleton. She died 13 February, 1833, aged sixty-three, leaving issue by both marriages.

ALEYN LYEALL READE.

Park Corner, Blundellsands, near Liverpool.

ARUNDEL: MONCKTON: KERR.—Were the swallows on the shield of Arundel derived from the same source as those in the arms of Monckton? and was the chevron with the three mullets on the Monckton shield identical

with that of Kerr? I believe the Arundels had some ancient association with the village of Monckton, in the county of Somerset.

T. W. CAREY.

Guernsey.

SCILLY ISLANDS.—Most histories say that in 939 (some say 938) Athelstan ravaged Cornwall and conquered the isles of Scilly. What is the earliest authority for this? I do not find it in the 'A.-S. Chronicle.'

YGREC.

'LE BON ROI DAGOBERT.'—What is supposed to be the date of this very absurd, but very amusing song? As M. Gustave Masson, in his 'Lyre Française' ("Golden Treasury Series," 1898), gives it as "Anon.," I presume nothing is known of its authorship. M. Masson says in a note that this song "has enjoyed a greater share of popularity than almost any other, except perhaps the dirge on the death of Marlborough." The fourth, tenth, twelfth, and sixteenth verses are delightful. Of the two interlocutors, the king and the saint, who chaff each other like two schoolboys, is "le grand saint Eloi" the same as "Seint Eloy" of the Prologue to the 'Canterbury Tales,' dear to gentle Madame Eglington, the prioress? I have a dim recollection of seeing this song many years ago in a shop window in or near the Rue Saint Antoine in Paris. Where does it first appear, or what is the earliest known allusion to it?

JONATHAN BOUCHIER.

AUTHOR AND TYPESETTER.—Instances are not frequent of an author setting his own work in type, but this occurred in the case of 'The Forester's Offering,' by Spencer T. Hall ("The Sherwood Forester"), published in 1841. In his preface the author says "he has had.....the gratification of *composing* the Prose Sketches in a twofold sense, and so saved himself, with some trifling exceptions, the trouble of writing them"; and in his preface to 'The Peak and the Plain,' published in 1853, which included some of the contents of the former volume, he says, "'The Forester's Offering' was put in type by myself—the greater part of it without manuscript." The circumstance is referred to in the article upon Dr. Spencer T. Hall in the 'Dict. Nat. Biog.'

I should be glad to know if the "Sherwood Forest Festival, in honour of those worthies who have contributed by their works to the renown of that locality," which was held at Edwinstowe on 3 November, 1841, and to an account of which no less than thirty-five pages of 'Rambles in the Country,' published by the above author in 1842 are devoted was

kept up for any length of time. In the 'Rambles' it is spoken of as intended to be an annual event.

W. B. H.

UNIVERSITY DEGREES. — Are there any universities which grant degrees on a thesis only, taking professional and non-university examinations in lieu of residence or university examinations, either in this country, America, or abroad?

R. J. T.

BISHOP'S ORNAMENTS. — In a letter recently received by me—from the pen of a distinguished antiquary—occurs the following pertinent passage: "No Anglican bishop since the Tudor days has been pictured in a pectoral cross, an official ring, or a purple cassock." Although the person who penned this statement is an acknowledged authority on all matters ecclesiological, I yet venture to maintain that in this case, at any rate, he is quite incorrect in his conclusions. Is not this the case? Surely some Anglican bishops have been represented in portraits habited in these *ornamenta ecclesiastica*. I believe, for instance, that in the Academy portrait of the late Bishop of London Dr. Creighton was represented wearing a pectoral cross, together with the cassock, cape, mitre, rochet, and ring. There must be many more such portraits extant depicting others of the post-Reformation prelates of the Church of England wearing at least some of these insignia. Can any of your correspondents give me particulars of such? Information with regard to these would be most welcome.

H. BASKERVILLE.

Replies.

SHAKESPEARE THE "KNAVISH."

(9th S. vii. 162, 255, 330, 474.)

ONE can have little doubt that the adjective here used was not meant as a reflection on the poet's character, but was intended as a compliment. We may take it in the sense of "mischievous" or "waggish," which it bears in the lines quoted from Shakespeare himself in Johnson's 'Dictionary':—

Here she comes curst and sad;

Cupid is a knavish lad,

Thus to make poor females mad.

But even if the word bore the worst of significations, it should have little weight when employed by a solitary writer so many years after the dramatist's death. Mr. AXON has, however, done a service to the memory of Shakespeare by demonstrating that he was not the originator of the phrase which elicited the compliment. It was bad enough for him

to have borrowed it, but great is one's satisfaction that the authorship has been so clearly traced to Rabelais. After such a revelation these words of Mr. Swinburne read strangely:—

"From him [Rabelais] Shakespeare has learnt nothing and borrowed nothing that was not wise and good and sweet and clean and pure."—*'A Study of Shakespeare,'* third edition, p. 157.

Limpid waters from a cesspool! But they have gushed from the stricken rock!

Mr. Sidney Lee has done well to disregard the gossip of Sir John Harington. His excellent volume would have been disfigured, I venture to say, had he devoted any of its pages to the idle and malicious stories concocted by that writer. Fancy Shakespeare making his "pile" by stealing herds of deer ("so many hartes"), and rooking yeomen and cheating infant young gentlemen of their money by means of "double-headed groats" and "cogged dice"! "But," says MR. THORPE, "there is independent contemporaneous evidence to support it"; and then he refers us to the 'Microcynicon,' formerly attributed to J. Marston, but now, it appears, to Middleton. Whoever was the author, this collection of satires, "published in 1599," when Shakespeare was soaring up to the serene height of his incomparable genius, cannot be looked upon as of historical value, because it deals in the most general and indefinite way with types of character, and not with particular individuals. Here is the title: "Sixe Snarling Satyres. Insatiat. Prodiggall. Insolent. Cheating. Juggling. Wise." If MR. THORPE is able to identify Shakespeare as the type of "cheating," he would do us a favour by giving flesh and blood to the others mentioned. But what helped him to solve the sixth part of the riddle? His words are these: "The sweet-singing youth is named *Shake-rag* (l. 53), reminding one of Greene's *Shakescene*" (9th S. vii. 331). Verily, the cat is out of the bag and the pig hath escaped from the poke. It is the old, old story—not of love, but of its opposite. Love is often blind, but hatred, I take it, is always so. One might almost fancy that MR. THORPE is actuated by some hereditary vendetta so unscrupulous is he in his efforts to heap obloquy on the poet's reputation. That his attempt at identification is a ludicrous failure may be seen from the following passage:—

"The tragedy of 'Arden of Feversham' was indeed connected with Shakespeare—and that, as he should proceed to show, only too intimately; but Shakespeare was not connected with it—that is, in the capacity of its author. In what capacity would be too evident when he mentioned the names of the two leading ruffians concerned in the murder of

the principal character—Black Will and Shakebag. The single original of these two characters he need scarcely pause to point out.”—Swinburne, p. 282.

It is in this way that MR. THORPE has proved to his own satisfaction that “the sweet-singing youth Shake-rag” can be no other than Shakespeare. “It is as clear as mud,” to use Mulvaney’s expression.

I doubt whether “the great mass of Elizabethan satire” will have much more to reveal so far as our great dramatist is concerned. I will glance at one or two of the writers. In Marston’s two sets of satires, the former printed in 1598 and the latter in 1599 there are two clear references to Shakespeare which both bear witness to his popularity. The first is a parody of a well-known line in ‘Richard III.’ and runs thus:—

A man, a man, a kingdome for a man!

The second is more interesting, and is as follows:—

Luscus, what’s plaid to day? Faith now I know
I set thy lips abroad, from whence doth flowe
Naught but pure Juliet and Romeo.*

These lines, published in the same year as the ‘Mycrocynicon,’ are enough of themselves to show that such legends obtained no credence at that time, for had there been any foundation for them, a bitter satirist like Marston would not have passed them by. In Hall’s satires, “published by Creede,” in 1597, Marlowe and Marston are severely handled, but Shakespeare escapes scot free, though his ‘Venus and Adonis’ may be included in the condemnation that writer passes on the erotic poetry which bubbled up in such abundance at that period (see Singer’s ‘Satires of Joseph Hall,’ 1824, p. 7, note).

We are next told that “both Simpson and Dr. Grosart identify Doron in ‘Menaphon’ as meant for Shakespeare.” It is after all only a conjecture, not an absolute certainty. The late Mr. Simpson had “the gift bestowed on him by a malignant fairy of mistaking assumption for argument and possibility for proof. He was the very Columbus of mares’ nests” (Swinburne, p. 131). Even if it could be proved to demonstration that Doron was intended for Shakespeare, what would it signify? As the pamphlet is by Greene (MR. THORPE omits to tell his readers that fact), it would only show that his envy and jealousy of the great dramatist had an earlier origin than was supposed, the paper having been first printed, according to Dyce, in 1587. It is well known that Chettle was sorry for his

share in the attack on Shakespeare in which Greene depicts him as “an upstart crow,” &c. (see Dyce’s ‘Account of R. Greene and his Writings,’ p. 61). Here is his reason: “Myself have seen his demeanour no less civil than he excellent in the quality he professes; besides, divers of worship have reported his uprightness of dealing, which argues his honesty, and his facetious grace in writing that approves his art.” Who but MR. THORPE could entertain a doubt as to the honesty and completeness of this apology? In ‘England’s Mourning Garment,’ published after Elizabeth’s death in 1603, and reprinted in the second volume of the ‘Harleian Miscellany,’ Chettle, the author, in a poem wonders why Daniel, Chapman, Ben Jonson, Drayton, and others have written nothing in praise of the dead queen. This is what he has to say about Shakespeare, p. 494:—

Nor doth the silver-tongued Melicert
Drop from his honied muse one sable tear,
To mourn her death that graced his desert,
And to his lays open’d her royal ear.

Shepherd, remember our Elizabeth,

And sing her rape, done by that Tarquin, death.

And yet this man of men, whose “uprightness of dealing,” whose “grace in writing,” and whose patronage by Elizabeth, are here declared on the clearest contemporary evidence, was during “the absolutely dark five years 1587–92” a what!—a “rooker”! a “felon”! *Allons donc!*

The last assertion by MR. THORPE that I will notice is this: “Ben Jonson’s fifty-sixth epigram has always been held to apply to Shakespeare, and is intitled ‘To the Poet Ape.’” I may first of all observe that we do not use the word “intituled” nowadays; it passed current in the seventeenth and eighteenth centuries; consequently it has, I think, proved a traitor to MR. THORPE by showing that his “always” is a very indefinite term. I do not, however, press the point. That Ben Jonson, who was befriended by Shakespeare and was ever his friend, could have called him a “poet ape” is absolutely incredible to any one that has taken the least interest in these matters. What is a poet ape? Sir Philip Sidney, in his ‘Apologie for Poetrie’ (Arber’s reprint, p. 71), tells us that “Poet-apes” are “not Poets.” Did Jonson ever deny the possession of the highest genius to his friend? Has not he himself praised and proclaimed it more eloquently than any other writer? When this epigram was composed we do not know, but it was printed in 1616, the year in which Shakespeare died. Where would Jonson’s “honesty” (on which he prided himself) be if he had published

* I quote from Halliwell’s edition of Marston’s ‘Works,’ 1856, vol. iii. pp. 278 and 301.

such a bitter lampoon on a man who had never offended him, and who was then living in quiet retirement in his native place? Why should he nourish rancour in his heart? He could not consider himself as one of "the robbed," to use his own phrase, for it has not been shown that Shakespeare ever appropriated anything of his. It is clear that the epigram was directed against some other playwright.

'The Poetaster' was acted in 1601. We know it was written in fifteen weeks and under what circumstances. But MR. THORPE quotes from the prologue "Are there no players here? no poet apes?" and again, "Base detractors and illiterate apes," for the purpose of making us believe that Shakespeare was the biggest baboon among them. This is very unfortunate, for I hold that 'The Poetaster' contains the first of the eulogies passed on Shakespeare by his great contemporary. On reading that powerful comedy one naturally inquires if he is not described in it. What attentive reader will not acknowledge that he is represented in the character of Virgil? Horace (Ben Jonson himself), being asked by Cæsar what he thought of the poet's learning, replies:—

His learning savours not the school-like gloss,
That most consists in echoing words and terms,
And soonest wins a man an empty name;
Nor any long or far-fetched circumstance
Wrapp'd in the curious generalities of arts;
But a direct and analytic sum
Of all the worth and first effects of arts.
And for his poesy, 'tis so ramm'd with life
That it shall gather strength of life with being,
And live hereafter more admired than now.

Act V. sc. i.

These prophetic words can only refer to one man, and that man is Shakespeare. The burden of them is repeated in the noble lines now to be found in 'Underwoods,' of which I will only quote one:—

He was not of an age, but for all time!

The same affectionate feeling for "gentle Shakespeare," the "sweet swan of Avon," the "star of poets," is apparent in paragraph lxiv. of the 'Discoveries,' probably written before the poem just mentioned. What language can be more sincere than this? "I loved the man, and do honour his memory on this side idolatry as much as any."

Why should we attempt to "perturb" the mighty ghost of him whose body has lain in the grave for well-nigh three hundred years?

We do it wrong, being so majestic,
To offer it the show of violence;
For it is, as the air, invulnerable,
And our vain blows malicious mockery.

JOHN T. CURRY.

POEM BY DR. JOSEPH BEAUMONT (9th S. viii. 142).—In answer to MR. HEBB, I beg to say that I did not publish the poem of 'Love's Myserie' without satisfying myself that it is not included in Dr. Grosart's edition of Beaumont's works. Grosart had no unpublished manuscript materials in his hands; he simply reprinted the 'Psyche,' and such other poems as were published at Cambridge in 1749. I am, of course, very pleased to see 'Love's Myserie' enshrined in the pages of 'N. & Q.' and shall be very glad if it awakens a desire for the publication of the whole of the unprinted poems which are now in my possession.

In my Catalogue No. 95 I printed another poem of Beaumont's besides the one which MR. HEBB refers to. This is called 'The World,' and, curiously enough, I overlooked the fact that this had been printed both by the editor of the Cambridge edition and by Dr. Grosart. However, the first editor of it had omitted the last stanza, so that its republication was not altogether without justification. The first editor, I may mention here, took great liberties with the few poems which he published. In many cases the poems as he prints them are shorn of nearly one-half of their proper length. Of course the poems in Dr. Grosart's edition are equally imperfect, since he had no means of supplying the first editor's omissions.

I dare say your readers will not be displeased to see another specimen of Beaumont's poetry. The following poem is now first published:—

ONCE AND EVER.

Sure Love is nothing less than Love,
If it immortal doth not prove:
Yet mighty LOVE to justify
Himself to be himself did dy.

Sweet mystery which thus can be
Immortal by Mortalitie!

LOVE dy'd indeed, but by that Art
Struck Death itself through Death's own heart.
LOVE dy'd; but rose again to prove
That though LOVE dy's, still LOVE is LOVE.

Thus gains the glorious Phœnix by
His sweet death, Immortality.

O never then let the foule shame
Of *Change* blott LOVE's eternal name;
Nor fancy that in LOVE thou wert
With LOVE if from his love thou start:
But since LOVE liv'd and dy'd for thee
Learn what thy love to LOVE must be.

Beaumont as a poet was certainly much too diffuse, and studied too little the art of selection. But that he was a true poet no one can doubt who will devote a little time to his writings. I shall be glad if I am able to do something to make him better known than he is at present. BERTRAM DOBELL.

'AUGUSTUS DE MORGAN ON THE DIFFICULTY OF THE CORRECT DESCRIPTION OF BOOKS' (9th S. viii. 124).—The answer to Mr. W. H. PEET's query is not, I imagine, to be found in any essay written by this learned and respected professor, but in the prefatory letter to Dr. Peacock, Dean of Ely and Loundean Professor, which precedes De Morgan's 'Arithmetical Books from the Invention of Printing,' &c. (1847), and where he says that none but those who have confronted the existing lists (of such books) with the works they profess to describe know how inaccurate the former are; and none but those who have tried to make a catalogue know how difficult it is to attain common correctness.

FREDK. HENDRIKS.

The catalogue of the library of the Royal Astronomical Society, of which Augustus De Morgan was a fellow, contains no fewer than forty titles of books, including pamphlets, written and presented by him; but the work bearing the above title is not among them.

EVERARD HOME COLEMAN.

71, Brecknock Road.

PICTURES OF TAVERNS (9th S. viii. 43).—Illustrations may be sought in both the Archer and the Crace collections in the Print Department of the British Museum. Confer also 'The Creed Collection of Tavern Signs,' vol. v. among the printed books. In, I think, portfolio xxviii. (! xxvii.) of the Crace Collection will be found a sketch of Green Arbour Court, or rather of Breakneck Stairs leading to it. In the Archer Collection is a drawing of the bust of the Earl of Essex—executed, it is said, by Caius Gabriel Cibber—with the legend beneath, "This is Devereux Court, 1676," which adorned the front of Constantine the Grecian's house, but I am unaware of the existence of anything illustrating the house itself. In the *English Illustrated Magazine*—some year in the eighties, but I cannot say which—is an interesting account by Mr. W. Outram Tristram, the author of 'Coaching Days and Coaching Ways,' of "The Cheshire Cheese," with illustrations by Mr. Herbert Railton of the approach in Three Falcon Court, the entrance in Wine Office Court, the entrance hall, the staircase, the chop-room, &c. 'Old and New London' also has an illustration of Wine Office Court, exhibiting the plain western exterior. If Mr. F. G. Hilton Price, who wrote a pamphlet on the 'Signs of Fleet Street,' does not know of a picture representing the famous "freak" resort, "The Globe," in Fleet Street, further inquiry would perhaps be futile. For "The White

Conduit House," see a 'Set of Views of Noted Places near London,' drawn and engraved by C. Lempriere, 1731. There is a water-colour drawing of the remains of the last of the water conduits at Dalston in the Archer Collection, C. A curious little print in my possession, which adorns a business circular of this old *bourgeois* resort, famous for hot rolls, tea, and cream, "rival beaux and jealous belles," evidently represents it as it was before its destruction about the year 1831.

J. HOLDEN MACMICHAEL.

Wimbledon Park Road.

A picture of "The Cheshire Cheese" will be found in 'Old and New London,' i. 121. "The Crown" at Islington is included in the Crace Collection of Views of London, in the British Museum, portfolio xxxii.; also "Conduit House," subsequently called "White Conduit House," for the years 1641, 1749, 1771, 1780, 1846, 1849. Another picture will be seen among the 'Set of Views of Noted Places near London,' drawn and engraved by C. Lempriere, in 1731: in 'Old and New London,' ii. 283, and in 'Old England' in 1749, print 2,402; "Highbury Farm," then "Highbury Assembly Rooms," and finally "Highbury Barn," in the same folio above mentioned. This building was pulled down in 1861. At the London meeting of the Royal Archaeological Institute, 1893, I saw drawings of "The Chapter Coffee House," Paternoster Row, 1887, and "The Cheshire Cheese," Fleet Street, 1886, by Mr. Norman.

EVERARD HOME COLEMAN.

71, Brecknock Road.

In the Crace Collection at the British Museum there are illustrations of "The Crown" at Islington, of "Highbury Barn," "White Conduit House," and "The Grecian Coffee House." In Pink's 'History of Clerkenwell' there is an account, with woodcuts, of "White Conduit House." In Thornbury and Walford's 'Old and New London' there are woodcuts of "White Conduit House" and "The Cheshire Cheese." In Nelson's 'History of Islington' there is an engraving of "The Crown" in Lower Street; and in the collection of the Guildhall Library there is a view of "The Grecian Coffee House." Of "The Temple Exchange," "The Globe," in Fleet Street, and "The Chapter," in Paternoster Row, I have found no illustrations.

G. FIELDING BLANDFORD.

FLAG OF EAST INDIA COMPANY (9th S. vii. 468).—At 9th S. vii. 466 CANON TAYLOR tells us St. George is the sun-god; St. George's cross would then be the sun-cross, and the thirteen stripes the thirteen lunar months of

the solar year: a very appropriate flag for the East. The same thing is seen in the pack of playing-cards, where four suits=quarters or seasons, thirteen cards=weeks in the quarter and months of the year, four court cards=weeks in the month or phases of the moon. The sun-cross is preserved in its most perfect form in that of St. John of Malta. Rings bearing a Maltese cross by way of seal, which had touched a relic of St. John, were distributed as talismans. A figure of St. John was replaced at Mass by a sun-monstrance containing the Real Presence—Perpignan, 1722. THOMAS J. JEAKES.

DESIGNATION OF FOREIGNERS IN MEXICO (9th S. vii. 389, 496; viii. 21, 130).—I venture to remark that it is stated at p. 30 of my copy of 'The Complete Works of Robert Burns' (London, Henry G. Bohn, 1860) that "Green grow the rushes, O!" was inspired by, and was a general tribute paid to, the collective charms of the lasses of Kyle; but there was another lyric under the same title besides that of Burns. In a foot-note at p. 349 it is mentioned that "the 'Green grow the rushes' of our ancestors had both spirit and freedom," and the following is quoted:—

Green grow the rushes, O,
 Green grow the rushes, O!
 Nae feather-bed was e'er sae saft
 As a bed among the rushes, O.
 We're a' dry wi' drinking o't,
 We're a' dry wi' drinking o't;
 The parson kiss'd the fiddler's wife,
 And he couldna preach for thinking o't.
 The down bed, the feather bed,
 The bed among the rushes, O!
 Yet a' the beds are nae sae saft
 As the bosoms of the lasses, O.

HENRY GERALD HOPE.
 119, Elms Road, Clapham, S.W.

CORNISH DAISY NAMES (9th S. vii. 428).—MEGAN has probably seen *gajah*, meaning "daisy," in 'An English-Cornish Dictionary,' by F. W. P. Iago, a work which, so to speak, turns Williams's 'Cornish-English Dictionary' inside out. There does not seem to be any word like it in the cognate Celtic tongues. The Castilian and French terms for this flower mean "pearl," and the Italian is "little pearl," *margheritina*. One of the Heuskarian names for it is *pichi-lorea*=jewel flower, e.g., at (F)ondarrabia (corrupted into Castilian Fuenterrabia) in the extreme north-east of Gipuzcoa. It therefore is not taking a great leap to suggest *gaudia* (whence Castilian *joya*, pronounced *hoya*=jewel, and French *joie* were formed) as a possible name for this harbinger of the spring. Is there

any phonetic obstacle to *gaudia* becoming *gajah* in South Welsh? Another etymology which occurs to me is French *gage*. The "day's-eye" is a pledge that the night of winter is over. E. S. DODGSON.

MANOR OF TYBURN (9th S. vii. 310, 381, 402, 489; viii. 53).—MR. RUTTON in his note on the manor of Tyburn desires (9th S. vii. 311) proof of the fact that the Abbess of Barking retained the manor until the suppression of that house, and states that the several Inquisitions post mortem mentioning Tyburn do not indicate the fact; while COL. PRIDEAUX says (9th S. vii. 382) that he regards it as an undoubted fact that the abbess lost possession of the manor not long after the Conquest, probably in the reign of Henry I. I find that an Inquisition taken at Tyburn upon the death of Alicia de Vere, Countess of Oxford (Chancery Inq. p.m. 6 Edward II., No. 39), contains the following statement: "quod dicta Alicia de Ver tenuit manerium de Tyburn' in comitatu Midd' de Abbatissa de Berkings' per servicium triginta solidorum solvendum," &c. I find also (Chancery Inq. p.m. 19 Edward II., No. 93) that Ralph de Cobham held for life jointly with his wife the manor of Tyburn of the Earl of Warenne for service unknown, with an annual payment of thirty shillings to the Abbess of Barking.

In Dugdale's 'Monasticon Anglicanum,' second edition, 1682, vol. i. p. 80, is the following extract from the MS. Cott. Jul. D. viii.:

"This is the charche longynge co[sic] the office of Celeresse of the Monasterye of Barking, as hereafter followeth. The Arrerages. First she must luke, whanne she comethe into here office, what is owynge to the said office, by divers fermours and rente gederers and see that it be paid as soone as she may.....London. And she shuld receive yerly xxxs. of the rent of Tyborne; but it is not paid."

In the edition of 1817, vol. i. p. 445, is an additional extract from a MS. Roll in the Augmentation Office, giving amongst the possessions of the abbey in the time of Henry VIII. the following: "Redd' assis' in Maribone, 1*l.* 10s."

The Inquisitions above quoted clearly prove that the manor of Tyburn was held of the Abbess of Barking in the reign of Edward II.; and the extracts from Dugdale show that it was so held, or considered to be so held, up to the suppression of the house, and thus bear out the statement of Lysons to which exception has been taken. H. A. HARBEN.

VERBS FORMED OUT OF PROPER NAMES (9th S. vii. 182, 263, 393, 493; viii. 22).—As regards the word "guillotín" MR. LYNN asked for in-

formation as to its being used as a verb. I am sorry he is not satisfied with my authority for it. I note LORD ALDENHAM calls the name "Guillotin" (9th S. vii. 495). Perhaps this will satisfy MR. LYNN as to its being formed from a proper name.

ANDREW OLIVER.

Pasteurize.—It may be worth while recording, *à propos* of the list of verbs derived from proper names, the new creation "to pasteurize" (or to apply Pasteur's ingenious chemical method to the preservation of wine as well as to the medical treatment of infectious diseases), which has been adopted since 1890 in the 'Century Dictionary' and in later compilations, even before the corresponding French verb "pasteuriser" had been introduced and generally used. The recent 'Dictionnaire Général de la Langue Française' of Hatzfeld, Darmesteter, and M. Thomas (in 2 vols. 1895-1900) does not yet contain this—may one call it?—"fermentative" verb.

H. KREBS.

Oxford.

Wallop.—Derived from a deed performed by one of the Earls of Portsmouth in a battle fought against the French. M. J. D. C. Solan, Punjaub.

Ballhornize.—*Verballhornen* means to impair a book by silly additions, *es verbösern* instead of *verbessern*, not "to republish a book or reproduce any work without alteration as original." DR. G. KRUEGER. Berlin.

Grimthorpe.—The *Daily Mail* of 14 August is responsible for the following description of Lord Grimthorpe. It would be interesting to know the name of the American dictionary in which the verb "to grimthorpe" occurs.

"Lord Grimthorpe is now a rugged-looking old gentleman, who wears a broadcloth frock coat of distinctly clerical cut. He is somewhat militant in manner. After he restored St. Albans Abbey, at a cost of 130,000*l.*, all of which came out of his own purse, he expressed a desire to do the same for another church in the ancient city. Some one mildly suggested that perhaps a committee ought to be formed to supervise the undertaking. 'I will not have a committee,' said his lordship, 'no, not if it is composed of angels.' Lord Grimthorpe is always his own architect. The costly and distinctive style which he gave to the restoration of St. Albans Abbey led to the coining by the architects of a new verb—"to grimthorpe". The word actually found its way into a new edition of a well-known American dictionary, where 'to grimthorpe' was somewhat ungenerously described as 'to spoil an ancient building by lavish expenditure.' Lord Grimthorpe, it is said, did not approve of the creation of a dean and chapter for the cathedral which he had practically rebuilt. When Dean Lawrence was at last appointed, his lordship—so the

story goes—wrote to him as follows: 'I suppose I must waste a penny stamp to congratulate you.' The story, whether true or not, is characteristic of the whole-heartedness with which Lord Grimthorpe enters into any controversial question he is concerned in."

JOHN HEBB.

"IN THE DAYS WHEN WE WENT GIPSYING" (9th S. viii. 15).—There ought to be no difficulty in recovering the words of the original song, which was very popular in the early forties, and was printed in many song-books. Of the two best parodies I give the words complete, from a memory that seldom fails to be correct. Both were known to me from early time. One is quoted editorially, but not the entire first stanza, which I here recall:—

Oh, the days that we got tipsy in, a long time ago,
Were certainly the jolliest a man could ever know.
We drank champagne from glasses long, and hock
from glasses green,
And nothing like a cup of tea was ever to be seen.
Tee-totalers we'd none to preach 'gainst brandy or
Bordeaux

In the days that we got tipsy in, a long time ago.
(Repeat last line.)

Ah! those were days of bumper-toasts, or salt-and-water fine;
Broiled bones and devill'd biscuits, three times three
and nine times nine,
When underneath the table you your guests were
bound to land,
And no man thought of getting up until he couldn't
stand.

We left the ladies to discuss their Hyson or Pekoe
In the days that we got tipsy in, a long time ago.

But now, alas! how changed the scene! To booze
you've scarce begun
When forward comes the coffee-tray, and all the
fuddling's done,
Or John informs the gentlemen he's "taken in the
tea!"

And 'twould be voted vulgar quite if drunk a man
should be.

A plague upon such sober days! I often say "Heigh
ho!"

For the days when we got tipsy in, a long time ago:
The days that we got tipsy in, a long time ago.

I think the still earlier parody went thus:

AUDI ALTERAM PARTEM.

Oh, the days when we went gipsying, a long time
ago,

Though meant to be amusing trips, proved nothing
else but woe:

The fireplace would never draw, the wood was
always green,

And nought but flies and creeping things were in
the milkjug seen.

And thus we passed our time away, in pastime very
slow,

In the days when we went gipsying, a long time ago.

The tea was always very bad, the kettle never
boil'd;

We wore the smartest clothes we had, and they
were always spoil'd;

For when we felt inclined along the meadows damp
to roam,

It generally began to rain ere we again got home.
And then we all bewail'd our lot, in misery and woe,
In the days when we went gipsying, a long time ago.
We don't intend to pay once more a visit to that
scene,

And seat ourselves on hornets' nests: we are not
now so green.

We stay at home, and when we feel inclined to
have our tea,

We take it at "our ain fireside," where we always
hope to be.

And thus we'll drink it properly, provided 'tis not
sloe,

Much better than the gipsyings of long time ago:
Much better than the gipsying, a long time ago.

It has much of the spirit of dear old *Punch*,
in his youth of 1841 and onwards.

J. WOODFALL EBSWORTH.

The Priory, Ashford, Kent.

VERSES WANTED (9th S. viii. 144).—

Comes at times a stillness as of even

is the first line of a hymn by the Rev. Isaac
Gregory Smith, "written for the unveiling
of the Albert Memorial in Edinburgh," and
published in the 'Westminster Abbey Hymn-
Book,' 1884. See Rev. J. Julian's 'Dictionary
of Hymnology,' 1892, p. 1062.

CHAS. P. PHINN.

Watford.

SHAM BOOK-TITLES (8th S. i. 63, 229, 301).—
A good specimen of this kind of wit is to be
found on p. 398 of "Poems, &c., by John
Donne," 1669. After a Latin preface of about
a page follows 'Catalogus Librorum.' There
are thirty-four titles, some of which I have
picked out:—

2. *Æmulus Moysis. Ars conservandi vestimenta
ultra quadraginta annos, autore Topcliffio Anglici:
postillata per Jac. Stonehouse, Anglici: qui eodem
idionate edidit tractatum, To keep clothes near the
fashion.*

3. *Ars exscribendi omnia quæ verè ad idem
dicuntur in Joanne Foxe in ambitu denarii, autore
P. Bale.*

7. *Pax in Hierusalem, sive conciliatio flagrantis-
simi dissidii inter Rabbi Simeon Kimchi, & Onkelos,
utrum caro humana ex carne suilla comesta (quod
avertat deus) concreta in resurrectione removebitur,
amihilabitur, aut purificabitur, per illuminatissi-
mum Doctorem Reuchlinum.*

10. *Joh. Harringtoni Hercules, sive de modo quo
evacuabatur à fœcibus Arca Noë.*

12. *Subsalvator, in quo illuminatus, sed parum
illuminans Hugo Broughton incredibiliter docet
linguam Hebraicam esse de essentia salutis, & sua
precepta de essentia.*

13. *M. Lutherus de abbreviatione orationis Domi-
nicæ.*

14. *Manipulus quercuum, sive ars comprehendendi
transcendentia, Autore Raim. Sebundo.*

18. *Bonaventura de particula Non à decalogo
adimendo (adiwenda) & symbolo Apostolorum adji-
ciendo (da).*

29. *De Gurgite diametrali a Polo ad Polum, per
centrum navigabile sine pyxide per Andr. Thevet.*

33. *De Episcopabilitate puritani. Dr. Robinson.*
An allusion is made to this catalogue, p. 265,
in a letter by Donne to Henry Goodere. The
"pyxis" of 29 is the compass.

RICHARD H. THORNTON.

Portland, Oregon.

"LANSPISADOES" (9th S. viii. 105).—H. P. L.
is right in his conjecture as to the meaning,
but before asking information from your
readers he should have referred to Halliwell,
s.v. 'Lancepesado,' or even to Johnson's
'Dictionary,' especially Latham's edition, s.v.
'Lancepesade.' It is the French *anspessade*,
aphæretic by mistake for *lancepessade* (as it
appears in Henry Stephens's 'Précélence du
Langage François'), a word borrowed from
the Italian *lanciaspezzata*. The Italian term
was applied to a prince's bodyguard, but the
French, now obsolete, denoted an under-cor-
poral, the equivalent of our lance-corporal.

F. ADAMS.

See two full replies at 9th S. iv. 273. Prof.
Skeat deals with the word in his 'Notes on
English Etymology.' The "lancepesade" is
the lowest officer of foot, one who is under a
corporal. See also the 'H.E.D.'

ARTHUR MAYALL.

OLD SONGS (9th S. viii. 104).—"The Lamen-
tation of a Sinner" is the title of the hymn
beginning "O Lord, turn not Thy face away,"
first found in J. Daye's edition of 'Sternhold
and Hopkins,' 1560-1. In the edition of 1565
the authorship is given to (John) Marckant,
who was incumbent of Clacton Magna, 1559,
and Shopland, 1563-8 (see Rev. J. Julian's
'Dictionary of Hymnology,' 1892, pp. 841, 863).

'The Beggar's Petition' describes, if I mis-
take not, a set of lilting verses commencing
"Pity, kind gentlefolks!" Another stanza
runs thus:—

Call me not lazy-back'd beggar, and bold enough.....
I've two little brothers, and when they are old
enough

They shall work hard for the gifts you bestow.

I am not able to direct A. F. T. to the printed
text. The lines are, I surmise, about a hun-
dred years old.

C. P. PHINN.

Watford.

The old poem 'The Beggar's Petition,'
once very popular, was written by the Rev.
Thomas Moss, incumbent of Trentham, Staf-
fordshire, who died in 1808, and published a
volume of poems in which this may be found.
A portion of it, translated into Latin elegiacs
by the Rev. George Booth, Fellow of Magdalen
College, may be found in the 'Anthologia
Oxonienis,' but no name is appended to the

English version. It may be remembered that the elder Mr. Weller objected to subscribe to "flannel waistcoats" and "moral pocket-handkerchiefs" for the little negroes, as "they did not know the use of them." On Sam asking what the latter articles were, it was explained that they had 'Beggars' Petitions' stamped upon them, and other verses.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

'The Beggar's Petition' appears in 'Elegant Extracts' (poetry), vol. i. p. 481—the collection is sufficiently well known, though somewhat out of date—and, I believe, in Enfield's 'Speaker.'

C. C. B.

With a somewhat extensive familiarity with our ballad literature I never heard of a song in which "the days call the sun their 'dad,'" but there was a lyric extensively popular (in the metropolis, at all events) during the forties called 'The Lamplighter,' to be found in 'The Universal Songster.' The first lines ran:—

I'm jolly Dick, the lamplighter,
They say the sun's my dad.

Can A. F. T. mean this production?

This ballad was dramatized and produced at the vanished Olympic Theatre about 1842, with the then celebrated George Wild, ladder, lantern, and all, in the title *role*. As the custom then was, it was reproduced at several of the metropolitan theatres concurrently with the run of the original. It illustrates a proposition of mine, that "realism" on the stage is not quite such a modern innovation as is popularly believed. A then up—or down—to date scenic "sensation" was provided by a representation of Temple Bar—now removed—as seen from Fleet Street, with a "real" cab rank and double row of lighted gas lamps.

GNOMON.

JOHN STOW'S PORTRAIT, 1603 (9th S. vii. 401, 513; viii. 86, 146).—I beg to confirm the statement of MR. PAGE and other writers ament the materials employed for the monument of the illustrious topographer, which is the chief ornament of the church of St. Andrew, Undershaft, London. I join with him in expressing wonder at

"any man in his senses who has seen the original [monument] setting down such a statement [that the work is of terra-cotta] as his deliberate belief." Like MR. PAGE, I have several times examined this monument, and I reject the notion that it comprises a morsel of terra-cotta. No man acquainted with the art-crafts of Stow's time would, without the most stringent tests of his eyes and his fingers to that effect, accept

the assertion that a memorial of that nature and of terra-cotta was made in England before, in, or soon after Stow's days. I tried the bust and its encadrement both with my eyes and my fingers; in addition, I made a drawing of the work in water colours, and thus qualified myself to confirm MR. PAGE and other correspondents of 'N. & Q.' who have described the bust as of alabaster—or properly, alabaster being white, of veined or full-coloured marble of that soft sort which is commonly called alabaster. Harder marbles occur in the encadrement, but terra-cotta nowhere.

Where the "terra-cotta theory" came from I neither know nor care, but I can once again confirm 'N. & Q.'s correspondents as to the extent of the circulation of the "theory" *re* terra-cotta, and the tenacity with which the compilers of dictionaries and their like copy each other. I am "a painter by trade," and occasionally I am employed to review books on art and artistic archaeology. In the latter capacity I reviewed for a certain publication a then new book where this monument of Stow was declared to be of terra-cotta. My eyes, my fingers, and my drawing justified me in pointing out the error thus expressed. I did not want to take the editor out of his depth, and therefore said nothing about terra-cotta art in England. So far my "copy." The printer's proof of it was, however, quite another affair, because it was made once more to aver that the bust is of terra-cotta (!); nor could my correction of the proof, together with an account of the nature and extent of my experiences as to this particular work, move the authorities, who pinned their faith upon the compilers of dictionaries and their like, who copied one another and did not know terra-cotta when they saw it, although as to the use of marbles, coloured and uncoloured, in the form of alabaster or what not, witness hundreds of monuments in Westminster Abbey and elsewhere. Marble was abundantly employed in this country long before and long after Stow's days. As to the colouring—not painting proper—of this work, I take it that, according to the long-prevailing practice in such cases, the material was stained and perhaps partly gilt.

F. G. STEPHENS.

'ANSON'S VOYAGE ROUND THE WORLD' (9th S. viii. 99).—I have a perfect copy, the title-page of which is as follows:—

"A | Voyage | Round The | World, | In the Years MDCCXI, I, II, III, IV. | By | George Anson, Esq; | Now Lord Anson, | Commander in Chief of a Squadron of His Majesty's | Ships, sent upon an Expedition to the South-Seas. | Compiled |

From his Papers and Materials, | By Richard Walter, M.A. | Chaplain of His Majesty's Ship the Centurion, in that Expedition. | Illustrated with Forty-Two Copper-Plates. | The Twelfth Edition. | London: | Printed for T. Osborne, H. Woodfall, W. Bowyer, A. Millar, | W. Strahan, J. Rivington, R. Baldwin, L. Hawes and Co, | R. Horsfield, and S. Crowder MDCCLXVII."

The dedication to John, Duke of Bedford, is there; and the opening sentence of the introduction runs thus:—

"Notwithstanding the great improvement of navigation within the last two Centuries, a Voyage round the World is still considered as an enterprize of so very singular a nature, that the Public have never failed to be extremely inquisitive about the various accidents and turns of fortune, with which this uncommon attempt is generally attended."

F. E. MANLEY.

Stoke Newington.

It may interest H. G. K. to know that the readings given by him from the eighth edition (1754) of this interesting book agree exactly with the text in my third edition, published six years earlier. My title-page, however, differs but in a very slight degree from his, which concludes:—

"The Eighth Edition. Illustrated with charts, views, &c. Dublin: Printed for G. and A. Ewing, at the Angel and Bible in Dame Street, MDCCLIV."

Mine concludes:—

"The Third Edition, with Charts of the Southern Part of South America, a part of the Pacific ocean, and of the Track of the Centurion round the World. Dublin: Printed for," &c.,

as in H. G. K.'s edition, excepting the date, which is MDCCLXVIII.

MICHAEL FERRAR, I.C.S.

Little Gidding.

RELIQUARY AT ORVIETO (9th S. viii. 123).—In 1263 a Bohemian priest saying mass at the church of Santa Christina, at Bolsena, felt incredulous about the transubstantiation of the elements. As soon as he uttered the words of consecration the wafer host began to stream with blood, the corporal, the linen, and even the altar being completely covered with it.

Pope Urban IV. was then residing at Orvieto, and the Bohemian priest at once proceeded there to obtain absolution for his doubts, and took with him the blood-stained relics. The Pope, attended by several cardinals, formed a procession and went out to meet him at the bridge of Rio Chiaro. The relics were then deposited in the church of Orvieto till a magnificent church was erected for their reception, the first stone of the new building being laid by Nicholas IV. in 1290. The chapel of the Santissima Corporale contains the relic, which is kept in a reliquary

of solid silver enriched with enamel. The miracle of the mass of Bolsena forms the subject of one of Raphael's magnificent series of frescoes in the Stanza d'Eliodore at the Vatican. There is a drawing at Oxford, a reproduction of one of Raphael's studies for this picture (Robinson, No. 87; Braun, No. 37).

CONSTANCE RUSSELL.

Swallowfield.

Consult 'Clavis Calendaria,' by John Brady, London, 1812, ii. 13; 'Garland for the Year,' by John Timbs, F.S.A., p. 84; but more particularly the *Cornhill Magazine* for February 1863, xi. 156–64; also 'N. & Q.,' 3rd S. ix. 117, 285.

EVERARD HOME COLEMAN.

71, Brecknock Road.

ST. BARNABAS'S DAY, 11 JUNE (9th S. vii. 445; viii. 111).—Other folk-lore prognostications—e.g., St. Paul's Day, 25 January; Candlemas Day, 2 February; St. Swithin's Day, 15th July—must have been current before 1752. The first two are almost identical:—

If St. Paul's Day be clear and bright
Winter will wing another flight.

If St. Paul's Day bring snow and rain
Winter is gone and won't come again.

And the weather tradition referring to St. Swithin is well known. The REV. JOHN PICKFORD's commentary would therefore also apply to these forecasts; and we must take as bases for our estimates (this and following years in this century) 7 February, 15 February, and 28 July. I have been so unfortunate in my supputatory calculations lately that it is with some diffidence I venture to suggest adding (now) thirteen days to each of the earlier dates.

GNOMON.

"WENT" (9th S. viii. 40).—Your correspondent would have found the correct meaning in the first explanation given in Halliwell, viz., "a crossway, a passage." A "three-went way" is a very common expression on the down country in the South, signifying where three roads, or tracks, join. "Venta," Latinized from Celtic *gwent*, a plain, is a different word. A-S. *wendan*, to turn, to go, accounts for the word without difficulty. H. P. L.

I do not see how we can connect the English substantive *went* with the well-known Celtic Derwents and Ventas (Welsh *gwent*). We should, however, compare such a name as Prison Weint, an ancient passage off Water Street, Liverpool, of which a few interesting particulars are given in Stonehouse's 'Streets of Liverpool' (1869), *went*, like *went*, apparently being referable to A-S. (*ge*)wind, "wind-ing way."

HY. HARRISON.

CROSIER AND PASTORAL STAFF (9th S. vii. 387, 495; viii. 50, 90, 151).—LORD ALDENHAM'S letter leads to a subordinate question. From the quotations he gives there appear to have been, in the Middle Ages, at least two forms of the bishop's crosier, according as the French, the English, or other shepherd's staff was the type of the ecclesiastical form of this staff.

The type referred to in the decisive quotation from the 'Pilgrimage of the Manhode' (c. 1330) is the French shepherd's *houlette*, as seen in Court pastoral pictures, adorned with ribbons. This staff derived its name (see Littré) from its having at the "business end" a *houe*, "howwe," or spud, with which lumps of earth were dug up and slung at straying sheep.

The quotation from 'Piers Plowman,' of about the same date, refers to the ordinary crook used to hale stray sheep into the right way or into the butcher's shop. There appear also to have been other forms of the crook. One had a mallet-shaped head for driving in the stakes of the sheepfold, possibly when the aid of a dog rendered the hook or the spud unnecessary. Are there any traces in actual episcopal crooks, or in pictures of them, of the clod-slinging as distinguished from the leg-hooking type?

EDWARD NICHOLSON.

1, Huskisson Street, Liverpool.

DUAL NUMBER IN PROVINCIAL GERMAN (9th S. vii. 449, 517).—*Enk* is Oberbairisch, the German dialect spoken in the Bavarian Alps and on the Bavarian plateau (Munich). It is nearly akin to that of the Austrian neighbours. *Enk* is the objective case of *ös* (long closed *ö*), and is no longer a dual in meaning, although it is identical with Old English *inc*, "you both" (dative and accusative of the dual of *ðū*). Both forms are used to address either a number of persons or a single one, which latter use, of course, is due to politeness, thus simply meaning "you." *Enka* is its genitive, with possessive function.

DR. G. KRUEGER.

Berlin.

Miscellaneous.

NOTES ON BOOKS, &c.

The Realms of the Egyptian Dead. By K. A. Wiedemann, Ph.D. (Nutt.)
The Tell el Amarna Period. By C. Niebuhr. (Same publisher.)

STUDENTS of the religions and early civilizations of the East will note with pleasure that Mr. Nutt has undertaken to produce in English the valuable series of short monographs which have been lately appearing in Germany under the general title of 'Der alte Orient.' In the present issues we have

careful renderings of Prof. Wiedemann's 'Die Toten und ihre Reiche im Glauben der alten Aegypter' and Carl Niebuhr's 'Die Amarna-zeit,' the former giving a scholarly and authoritative account of the strange eschatological beliefs of the ancient Egyptians, the latter of the famous letters in Babylonian cuneiform, the discovery of which at Tell el Amarna in 1888 has quite revolutionized previous ideas as to the culture and political relations of Palestine in the fifteenth century B.C. The writers are acknowledged experts dealing with subjects in their own province, and we cannot doubt that these cheap and thoroughly trustworthy manuals will be in great demand.

Calendar of State Papers, Domestic, of the Reign of William and Mary, November, 1691, to End of 1692.
 Edited by William John Hardy. (Stationery Office.)

As we approach modern times the State Papers become far less picturesque, but they are to the student none the less interesting. The volume before us shows that the position of William in the beginning of his reign was a very unstable one—much more so, indeed, than the Whig historians have divined or have had the courage to represent. Had his thoughts been devoted to his newly acquired kingdoms alone, though he would never have been a popular ruler, he might well have filled a similar place in the people's regard to that occupied by certain Prime Ministers of more recent days, who were looked upon as useful, but most uncongenial public officials. William's heart was set on the great continental struggle, and this was most distasteful to the ordinary Englishman, whose ideas of politics were limited to his own country, though he rejoiced when she gained or participated in a great victory; yet he sorely grudged the blood and treasure which his new master compelled him to squander on what he regarded as no concern of his. It is perhaps needless to say that when the calendars for the time of William and Mary are complete the political history of the time will have to be rewritten. The documents, so far as at present disclosed, do not throw much light on the personal character of William. Devoted to his official work, cold and astute, he comes before us exhibiting no spark of genius, but with business ability of a very high order. The Scottish papers we regard as the most important. There is among them a long letter from Viscount Tarbat regarding the state of the Highlands. It is highly instructive, though the report of a prejudiced and probably ignorant witness. He speaks of the Highlanders as a "people without any principle of religion or honour," which, being interpreted, only means that his form of faith was different from theirs, and that his notions of loyalty—whether higher or lower—ran in a different groove. He also says that there is "one thing all the clans desire," namely, that all superiorities should be bought of the chiefs, so that the lesser landowners might hold their estates immediately of the Crown. This we know was so far from being the case that it is by no means easy to credit the viscount with good faith. There is little direct evidence regarding the murders of Glencoe, but a good deal which indirectly bears on the subject. All tends to show that the king and his subordinates were willing to recur to the barbarous modes of warfare not uncommon in the dark ages, when they were dealing with those whom they perversely regarded as savages. A list of the

officers killed, wounded, and taken prisoners at the battle of Steinkirk is printed in full. It will be found valuable by genealogists.

Calendar of Treasury Books and Papers, 1729-1730.
Prepared by Wm. A. Shaw. (Stationery Office.)

THE six volumes of the *Calendars of Treasury Papers* extending from 1557 to 1728 are of immense value to the inquirer, but are not, it seems, fully representative, therefore a fresh departure has been taken. The volume before us is made on a principle of selection. We confess that this has no pleasant sound, for historical students have wants so various that the most skilled person cannot tell what may not be useful. Before passing censure we must bear in mind that this determination has been come to by skilled persons who have a familiarity with the documents which no one outside the walls of the Record Office can possess; and, after all, selection is not so dangerous when applied to documents of the last century as it would be to those of earlier times. We trust, however, that the papers which do not appear in this *Calendar* have only been laid aside for a time, and that we or our children may at length be able to consult calendars of every single paper in the Record Office.

The volume before us, dealing with only one department of the national concerns, cannot appeal to such wide interests as those wherein the *State Papers* are described, but it will be found of great value to the few who can use it skilfully. The history of British taxation has yet to be written; not only must old errors be cleared away, but there is a vast mass of new knowledge to be gained. We do not see how a work of this kind can be effectively produced until these calendars are completed, but meantime certain questions might perhaps be settled. The present system of accounts is not, we apprehend, of an earlier date than the Restoration. Did we derive it from the Dutch, or was it a matter of home growth?

Though distinctly of less general interest than the volumes of the other series, the one before us contains many facts, only indirectly connected with revenue, which will be of interest to our readers. There are, for example, many notes as to coins and coinage. Many ships are incidentally mentioned; there are ninety-eight catalogued in the index. It is interesting to contrast their names with those of the Plantagenet times. Then nearly every ship bore the name of a saint, and the few that did not were otherwise connected with the religious feelings of the time. In this Georgian catalogue there are but two of that character, and both are foreigners. The one is the *Lady del Carmen*, from St. Sebastian in Spain; the other the *Santa Susanna*, from Bilbao. We have noticed an early use of the word "umbrella." On 10 June, 1730, the Lords of the Treasury gave an order for the delivery of various things to his Majesty's servants. Among others we find that umbrellas were to be repaired and put up at St. James's Palace. What were these? Apparently not the articles we understand by that name.

Calendar of the Patent Rolls.—Edward III., A.D. 1334-1338. (Stationery Office.)

MURDERS and serious crimes seem to become fewer, and transactions with regard to real property to occupy a greater portion of the rolls, but violence of a kind short of murder was by no means un-

common. Rioting in churches sometimes crops up, in striking contrast to what we have gathered from old-fashioned historians. In 1336 the Lord Mayor of London, Reginald atte Conduitt, is appointed, in pursuance of the Statute of Northampton, to arrest certain persons, among whom were two beneficed clergymen of London, for having with armed force entered St. Paul's, taken some men out of the church, and assaulted others whom they found inside. These riotous persons were not to be tried by the Lord Mayor, but to be kept in Newgate until the king should issue further orders. Was not this a case of violation of sanctuary? It would seem so. If it were, the culprits, as well as falling into the clutches of the Lord Mayor, would pretty certainly be excommunicated by the bishop. Do the episcopal registers of London, we wonder, contain any notice of the affair? If blood were shed, as it probably was, the church would have to be reconsecrated. There are some strange surnames to be found here, such as Geppedoughtersone, Jones-servant, Humbercolt, and Snoflere. The names of ships are arranged together; many are called after saints.

A CORRESPONDENT draws attention to the death, on the 9th ult., at the age of sixty-eight, of Mr. Lewis André, F.S.A., of Sarcelles, Horsham, an occasional contributor to our columns. He was a descendant of the well-known Genevese family of André, afterwards of Hackney, and was an only son of James Peter André. The latter was grandson of John Lewis André, who was uncle to the unfortunate Major John André. Mr. André's articles in the *Antiquary* and elsewhere were always of value and highly appreciated.

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 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. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

A. C. T. ("Berwick Law").—Annandale's four-volume edition of Ogilvie gives the derivation as "A.-S. *hlæw*, *hlæw*, a rising ground, a small hill, a grave-mound."

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 14, 1901.

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Notices to Correspondents.

Notes.

RICHARD BARNFIELD, MARLOWE, AND SHAKESPEARE.

IN his address "To the courteous Gentlemen Readers," prefixed to his 'Cynthia,' which appeared in 1595, Barnfield informs us that the poem was his "second fruites," his first being 'The Affectionate Shepheard,' printed in November, 1594, when he was only about twenty years of age. He is careful to lay stress on these facts, because two other "books" had appeared anonymously and had been ascribed to him. These "books" were, according to his statement, too well known to need naming; and he disowned them, not because they were "dislik't," but because he did not wish to have his name used in connexion with the work of other writers. Some have thought that the books alluded to are 'Greenes Funeralls,' 1594, and 'Orpheus his Journey to Hell,' 1595. But, as has been pointed out, the latter poem could hardly have been in Barnfield's mind at the time he published his 'Cynthia,' for it was not registered in the Stationers' books till 26 August, 1595, or more than six months after 'Cynthia,' which was registered in January of the same year. However, it seems quite certain that, whatever books are referred to, they contained matter resembling

Barnfield's 'Affectionate Shepheard,' and that the coincidences of phrasing and other likenesses in the three "books" caused critics of the time to believe that Barnfield was responsible for each of them. It is also certain from Barnfield's preface that he had produced no writing of any kind previous to the publication of his 'Affectionate Shepheard.' What book or books, then, did Barnfield refer to, and what ground had contemporary critics for believing him to be their author?

It is a remarkable fact that whole passages of 'The Affectionate Shepheard' are written in seeming imitation of isolated passages of Marlowe's tragedy of 'Dido'; and that it repeats, except for a small verbal change, a whole line of the same author's 'Edward II.' The passages in 'Dido' and 'Edward II.' exhibit a very peculiar and dainty style, and this style is precisely that of Marlowe's beautiful song "Come live with me and be my love." If one were content to limit the inquiry to 'Dido,' or did not know that Barnfield's poem repeats the language and sentiments of other pieces known to have been written by Marlowe, it would naturally be supposed that Barnfield had seen and been impressed by what he had read of the unfinished tragedy; but a wider view of the subject would, I think, inevitably lead to one of two conclusions: (1) Either Marlowe and Barnfield borrowed from a common source, or (2) Marlowe wrote a poem in elaboration of his song "Come live with me," &c., and Barnfield imitated it.

I elect to believe that the latter is the correct conclusion; for I have yet to learn that the style of Marlowe's song is borrowed from another writer. Its popularity with contemporaries is an argument in favour of the freshness of its vein at the time it appeared; and it is well known that it had a host of imitators, amongst them being Donne and Herrick. It is said, too, that the poem attracted the attention of no less a personage than Sir Walter Raleigh, who is credited with writing the reply to it which appeared in 'England's Helicon,' 1600.

Briefly, then, I believe that Marlowe wrote a poem in elaboration of his song; that he utilized its materials in his plays, especially in 'Dido'; and that Barnfield copied from this poem, which has been lost or remains unidentified.

Barnfield, like all, or nearly all, other writers of his time, was very imitative, and he was not only an ardent disciple of Edmund Spenser, to whom he admits his obligations, but he pilfered rather freely from Shake-

speare's 'Venus' and 'Lucrece.' Those who run may read Spenser frequently in Barnfield; but his obligations to Shakespeare apparently have escaped notice, and therefore I shall draw attention to some of his borrowings in this paper. Hence Barnfield, who copied and imitated Spenser and Shakespeare, would be likely to copy Marlowe. In any case he borrowed from somebody portions of the material he uses in 'The Affectionate Shepheard,' and in doing so he exactly repeats Marlowe's plays, which, of course, were in existence at least twelve months before Barnfield began to write.

To return to Barnfield's preface to his 'Cynthia,' he there also informs us that 'The Affectionate Shepheard' is but an imitation of Virgil's Eclogue II., to Alexis. But if the reader compares Barnfield and Virgil he will find that beyond the conceit of describing the love of an old man for a youth there is little in the two pieces to suggest imitation. Indeed, if Barnfield had entitled his poem "Come live with me and be my love," he would have described it accurately; for the theme he handles was not uncommon at the time, and the reference to Virgil seems far-fetched.

The youth of Barnfield's poem is named Ganymede. Is not it a little singular that portions of this poem should follow speeches in 'Dido' addressed to another Ganymede, the beloved of Jupiter?

Jupiter. From Juno's bird I'll pluck her spotted
bride,

To make thee fans wherewith to cool thy face.

'Dido,' Dyce, p. 251, col. 2.

With Phoenix' feathers shall thy face be fann'd,
Cooling those cheeks, that being cool'd wax red,
Like lillies in a bed of roses shed.

'The Aff. Shep.,' Arber, p. 14.

The last line of Barnfield is stolen from Spenser,

And in her cheekes the vermeill red did shew
Like roses in a bed of lillies shed.

'Faerie Queene,' book ii. canto iii. stanza 22.

Again, Barnfield's old man promises his Ganymede many gaudy toys and other things

If thou wilt be my boy, or else my bride.

Arber, p. 14.

The line, of course, recalls the burden of Marlowe's song, as it also does the following:

Ganymede. I would have a jewel for mine ear,
And a fine brooch to put in my hat,
And then I'll hug with you an hundred times.

Jupiter. And snalt have, Ganymede, if thou wilt
be my love.

'Dido,' Dyce, p. 252, col. 1.

It is possible, then, that this poem which I suppose Marlowe to have written was similar

in theme to that of Barnfield's, and that its youth was named Ganymede. Moreover, it is probable that Marlowe may have written it as a preparatory exercise for 'The Tragedy of Dido.'

I will again compare Barnfield with 'Dido,' and leave the reader who is interested in following out such resemblances to a perusal of the play and the poem; for he will find much more in them than I can find space to tell.

The Nurse in 'Dido' wheedles the young Ascanius into following her by her enticing description of the orchard attached to her house:—

I have an orchard that hath store of plums,
Brown almonds, services, ripe figs, and dates,
Dewberries, apples, yellow oranges;
A garden where are bee-hives full of honey, &c.
'Dido,' p. 269, col. 2.

Then would I lead thee to my pleasant bower
Fill'd full of grapes, of mulberries, and cherries;
Then shouldst thou be my wasp or else my bee.

Or if thou dar'st to climb the highest trees
For apples, cherries, medlars, pears, or plums,
Nuts, walnuts, filberts, chestnuts, services,
The hoary peach, when snowy winter comes;
I have fine orchards full of mellowed fruit.

Arber, pp. 8 and 9.

Again, note how Barnfield and Marlowe describe a grove or arbour:—

Venus. Now is he fast asleep; and in this grove,
Amongst green brakes, I'll lay Ascanius,
And strew him with sweet-smelling violets,
Blushing roses, purple hyacinths:
These milk-white doves shall be his centronels, &c.
'Dido,' p. 259, col. 2.

And in the swelt'ring heat of summer-time,
I would make cabinets for thee, my love;
Sweet-smelling arbours made of eglantine
Should be thy shrine, and I would be thy dove.
Cool cabinets of fresh green laurel-boughs
Should shadow us, o'er-set with thick-set yews.

Arber, p. 8.

As a matter of fact, Barnfield's poem repeatedly reminds one of Marlowe's song and play; and in the following instance it copies, or nearly copies, a remarkably fine line of the opening scene of 'Edward II.':—

And in the day, when he shall walk abroad,
Like sylvan nymphs my pages shall be clad;

Sometimes a lovely boy in Dian's shape,
With hair that gilds the water as it glides,
Crownets of pearl about his naked arms, &c.

Dyce, p. 184, col. 1.

I would put amber bracelets on thy wrists,
Crownets of pearl about thy naked arms, &c.

Arber, p. 8.

A few lines further on Barnfield has
And when it pleaseth thee to walk abroad, &c.,
which looks like a mere repetition of the first line just quoted from 'Edward II.' And

so on throughout the poem we constantly meet with conceits and phrases that can be found in almost the same form scattered throughout Marlowe's work. In 'Tamburlaine,' for instance, is the following:—

Tamb. Like to Flora in her morning's pride,
Shaking her silver tresses in the air,
Rain'st on the earth resolved pearl in showers.

Part I, V. i. p. 32, col. 2.

Compare with 'Cynthia':—

And raining down resolved pearls in showers.

Arber, p. 49.

The whole of such passages in Marlowe are in the same vein, and they stand out clearly from their contexts, just as if they had once formed part of a poetical composition resembling the 'Fragment' which Dyce quotes from 'England's Parnassus' in Marlowe's 'Works,' p. 382, and which was attributed to Marlowe by the author of the anthology. They seem to have been copied into the plays to give colour and tone to the speeches. It seems to me, then, that Barnfield copied his bits of Marlowe from a lost poem by the latter, written in elaboration of the song "Come live with me," &c., and that this poem may be the one that is partly known to us under the name of 'A Fragment.' Consequently, the 'Fragment' is, perhaps, only a portion of one of the books disowned by Barnfield. That Barnfield could have pieced together from the plays such bits of Marlowe as can be traced in his poem, and that he should have hit upon the idea of putting them into a piece which is neither more nor less than a bald imitation of Marlowe's beautiful song, appear to me to be propositions that are quite untenable. Neither do I think it is possible that Marlowe and Barnfield borrowed from a common source, but rather that, being struck by the popularity which his song had attained, Marlowe elaborated it with particular reference to the fable of Jupiter and Ganymede, and was then imitated by his less-known contemporary. Marlowe used his 'Hero and Leander' and his translations in the same way as I suppose him to have used the missing poem in this case.

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(To be continued.)

DANTEIANA.

1. 'INF,' xiii. 62-3.—

Fede portai al glorioso ufizio,
Tanto ch' io ne perdei lo sonno e i polsi.

a. This is a passage which affects criticism of the text as distinct from commentary on its meaning. It is mainly a question of col-

lation, and touches comment but secondarily. Yet the former depends upon the latter for finality in choice of readings. The commentator decides where the collator doubts. All the better if the two offices coalesce in the scholar, as in Westcott and Hort in New Testament textual criticism, and in Scartazzini, Witte, and our own Dr. Moore in 'D. C.' ditto. That this last named holds both worthily passes beyond the bounds of controversy by his 'Contributions to Textual Criticism of the "D. C."' His indefatigable collating is only equalled by his acuteness in commenting. As an instance of both reference need only be made to p. 304 of his work, wherein he deals with the difficulties presented by the above lines, having examined over 200 MSS. on them besides many printed editions. His researches have resulted in the discovery of 102 MSS. which give the reading *sonni e i polsi*, which he very properly dismisses as "a feeble attempt to introduce uniformity with the plural *polsi*."

The battle seems to lie between *le vene e i polsi*, which has 56 MSS. in its favour, and *lo sonno e i polsi* (as in above text of Scartazzini), which is supported by only 13 MSS. There can be no reasonable doubt which way the victory should incline. Intrinsic probability must decide even against weight of external evidence and the "high antiquity" of Jacopo della Lana. *Le vene* obscures the obvious meaning, apparently antedates Pier delle Vigne's death, and certainly destroys the charmingly suggested antithesis between sleep and activity, while *lo sonno* is the exact converse of all this. The professed resemblance (and therefore likelihood) between *le vene* here and in 'Inf,' i. 90, is altogether visionary. The one is metaphorical, the other literal. Bishop Serravalle's paraphrase would alone reconcile me to the interpolation: "Perdidi venas et pulsus: i.e. vigilare et dormire in sanitate, quod per venas in pulsu cognoscitur sanitas." Dr. Moore clearly recognizes the almost incontestable claims of *lo sonno*, yet curiously enough adopts a text with *le vene*. I note, however, his warning (p. 444) that "the printed text accompanying them [commentaries] has no authority whatever, and is often flatly inconsistent with the commentary itself." The paradox nowhere obtains more markedly than in this instance, which is, however, considerably modified by the suggested alteration at p. 712 of his text (Witte's) on this point. A word on the variant *sensi e i polsi*, which Dr. Moore somewhat inconsistently rejects, with *sensò*, *sennò*, and *sennu*, on the ground of its being "feebly sup-

ported" (though he qualifies the severity of the stricture by adding, p. 91, "If *sensi* be read, comp. perhaps its use in xxvi. 115 for conscious and intelligent life"). If this were the text of a *verior lectio*, *lo sonno* with only 13 MSS. must give place to *sensi* with 30 at its back. But intrinsic evidence is weightier than mere preponderance of readings. And yet I am not so sure that *sensi* is to be cast aside as unworthy of a moment's consideration, for Guido Pisano's gloss (quoted by Dr. Moore) would almost bring it within the range of *sonno*: "Sensum et motum inde perdebam."

b. The readings of the printed texts are, of course, as variable here as the MSS., of which they are, so to speak, but typographical transcripts, though the allocation of them would not always be an easy task. Thus, to collate a few, the John Rylands Library in this city possesses eleven editions of the 'D. C.' printed before 1501, and some forty of a later date, and amongst the former are three of the "prime quattro edizioni," each of 1472, and their respective readings of these lines, for which I am indebted to Mr. H. Guppy, run thus:—

Mantua.

Fede portai al glorioso officio,
Tanto chio ne p'de i sensi ei polsi.

Foligno.

Fede portai al glorioso offitio,
Tanto chi ne perdia le uene et polsi.

Jesi.

Fede portai al glorioso officio,
Tanta che ne perdei li sonni & polsi.

The first has presumably followed either one of the 30 MSS. or of the Venetian *codici* which have *sensi e i polsi*; the second has copied one of the 56 ditto or V. C.; whilst the third is a print of one of the 102 ditto or V. C. The Latin and unassimilated forms of *offitio* and *officio* are noticeable, and would seem to argue relationship with the MS. known as Σ ('Batines,' 403) in the Biblioteca Classense at Ravenna (with kindred MSS.), which, as Dr. Moore points out, abounds in such forms. The "tanta" of the Jesi edition (a reading I rather favour) is also noteworthy as supplying, I should imagine, an unusual variant, and the fusion of *ch'io* in the Mantuan "chio" would point to kinship with MS. *a* in the B.M.

Coming to texts more modern, in the sense of editions by more recent editors, the variants and commentaries are not less numerous and divergent. Bianchi's has *vene*, which he upholds as equivalent to *vita*, but condescendingly adds, "Alcune edizioni hanno

lo sonno—lezione buona anch'essa." Lombardi prefers *lo sonno*, and accepts *polsi* for *vita*. Lord Vernon's (the Paduan, which he adopts "non perchè possa dirsi perfetto, ma perchè nella mancanza dell' autografo, passa per migliore") has *vene*, which he simply paraphrases as "la vita." Scartazzini contents himself with "*Lo sonno*: il riposo. *I polsi*: la vita."

c. A brief collation of some English renderings of the lines will not be unprofitable, if only to mark their variations. Cary perverts both letter and spirit in the second line:—

The faith I bore to my high charge was such,
It cost me the life-blood that warmed my veins.

Ford is equally wide of the mark:—

My glorious function I did so maintain,
That to my life I made it fatal prove.

Tomlinson is hardly more satisfactory:—

I to the glorious office kept such faith
That veins and pulses scarcely I discerned.

Boyd's translation is an unwarrantable jumble of ll. 63-4 with l. 78, as well as a total perversion of the meaning of the former:—

With faithful zeal the glorious post I kept,
But Envy woke while I supinely slept,
And min'd the basis of my fair abode.

Plumptre is as refreshing in fidelity to text and meaning as in felicity of expression:—

And my high task I wrought with zeal so true,
Pulse ceased to beat, nor did I slumber know.

Longfellow is equally accurate, though less graceful:—

Fidelity I bore the glorious office
So great, I lost thereby my sleep and pulses.

d. Touching Pier delle Vigne's manner of death at Pisa, Napier ('Florentine History,' i. 19) holds that occurred, "as is conjectured, from the effects of a fall and not by his own hand, as Dante believed and sung." *Per contra*, Milman ('L. C.' v. 499), Sismondi ('H. R. I.' iii. 79), and, more strongly still, Dante's testimony and that of the archives of Pisa, sustain the suicide theory. Gibbon makes no mention of it—nor of Dante at all, so far as I know. Dante's statement concerning this or any other historical fact would not, *per se*, establish finality. He would (and did) use a poet's licence in dealing with history as unscrupulously as Shakespeare did. Nor are his quotations always trustworthy. Thus, to advance an instance or two, in 'Par.' xxv. 18, 33, &c., he attributes the General Epistle to St. James the Greater, and in 'De Monarchia,' ii. 4, 5, and 9, he assigns to Livy what belongs to others; but, for an obvious reason, he was more likely to be acquainted with the circumstances of Pier's death than Napier. The same may be

said of Villani's view: "Si lasciò morire in prigione." Scartazzini quotes from the 'Registro dei Privilegi dell' Ospedale Nuovo di Pisa' what probably constitutes the facts:—

"Lo che [sentence of stoning] Pier prevenne, precipitandosi a terra da un mulo su cui era tratto, e sfracellandosi disperatamente le cervella. D'onde fu che morisse nella chiesa di Sant' Andrea in Brattolaia."

2. *Ibid.*, 64.—

La meretrice che mai dall' ospizio
Di Cesare non torse gli occhi putti.

Who or what was *la meretrice* in Dante's mind? Chaucer has had many followers in his suggestion of Envy—

Envie is lavender to the Court alway,
For she ne parteth neither night ne day
Out of the house of Cesar: thus saith Dant—

but I venture to dissent from this view. The groundwork of it is, of course, the commonly supposed (or taken-for-granted) connexion of the phrase with l. 78:—

Del colpo che invidia le diede.

I fail to see any link between them. Castelvetro (quoted by Dr. Moore) is (unless I misapprehend his meaning) evidently like-minded. Referring to the antithesis of *sonno* and *polsi*, he writes: "Ancora non ha parlato dell' *invidia* che fu cagione che egli fosse rimosso dall' ufficio." I am conscious that it might be urged that although he considered Pier had not up to l. 63 alluded to the cause of his downfall, yet that he immediately began to do so in the next line. In the doubt, however, I claim him for my view, which Scartazzini briefly mentions with an ill-disguised sneer: "Al. la Corte di Roma; è forse la Corte romana *morte commune, e delle corti vizio?*" I am convinced that the epithet, as put by Dante into Pier's mouth, means nothing more nor less than the Apocalyptic ἡ μῆτηρ τῶν πορνῶν, as the accredited symbol (whether rightly or wrongly I am not concerned here) of the Roman Court. Frederick's own Court had not the monopoly of the intrigues which destroyed Pier, as the accusation—whether false or just—of having revealed the emperor's secrets to Rome witnesses of itself. And, strange as it appears to fling such opprobrium at the Court which compounded his treason (supposing his guilt), it is less surprising when viewed in the light of its after consequences. Another supposition: Was Dante venting a long-standing personal grievance against the Roman Court? If so, the expression is severe, but not more so than consigning the head of the Roman Court *ad inferos*.

J. B. MCGOVERN.

St. Stephen's Rectory, C-on-M., Manchester.

BATH ABBEY ARMS.—At the time of compiling my work on the monuments and heraldry of Wells Cathedral I was unable to meet with any trustworthy information as to the arms of Bath Abbey, beyond the fact that they comprised the keys and sword; but the colours were very doubtful, though I ventured to assert that the shield was blue. The roof of Bath Abbey, after its Jacobean and subsequent restorations, affording no proof, the only pre-Reformation evidence known to me was the first letter of the inscription still remaining on the west front of Bath Abbey, namely, "Domus mea Domus oro'nis." There we see the keys and sword of SS. Peter and Paul, cut within the capital D, but of course no colours are given. This being the case, it will be readily understood that, having recently had an opportunity when at Bath of visiting the little church of St. Catherine, about four miles from that city, my delight at finding an early example of the arms of Bath Abbey was almost equalled by my astonishment at the cursory way in which Collinson, in his 'History of Somerset,' dismisses the heraldry of the old glass there. He simply states that "the arms of the Abbey, viz., St. Peter's key crossed with a sword," are there. Nor is he quite correct in his copy of the inscription in the window; it should be "Orate pro anima D'ni Joh'is Cantelow quonda Prioris hanc cancella fieri fecit Ao: D: MCCCCLXXXVIII." There is a figure of Prior Cantlow wearing his mitre, and with a purple robe, over which is a blue mantle, while from his mouth issues a scroll inscribed "Oli Dei misere mei." The monogram of the prior, "I. C.," is frequently repeated.

But what is the special interest of this glass is one of the three shields of arms, of which nothing but the above brief notice is mentioned by Collinson. The first shield is Az., two keys in bend dexter, the upper one arg., the lower one or, interlaced by a sword in bend sinister of the second, the hilt and pomel, &c., of the third: undoubtedly the arms of the Abbey of Bath. The second shield has France and England quarterly; while the third shield has the personal coat of Prior Cantlow, viz., Arg., on a fess az., between three monograms of I. C. or, a mitre of the last. These shields are particularly interesting, the glass being beyond question of the date indicated in it, namely, 1498, and probably the only pre-Reformation representation of the arms of the mitred abbey of Bath, and the only example of the arms of Prior Cantlow,

at any rate in colours; and further, there appears so far to be no record of these two shields.

It is worth noting the imposition of metal on metal and comparing it with the coat of Bishop Beckington in a window in Wells Cathedral. Both coats doubtless owe their composition to their owner, the use of yellow for the charges being quite needless in both cases. The drawing of the monogram is somewhat peculiar, the C taking the form very much of a scythe, making it rather difficult to recognize the letters. Another example of the arms of Prior Cantlow is in a window on the south side of the nave.

In a window on the south side of the sanctuary is a very fine figure of St. Catherine, with the monogram of Prior Cantlow in the bordure, the glass being of the same date as the former.

The modern heraldic and other glass does not concern my present object, which is to put on record what actually exists, and to call attention to this the most ancient existing evidence of the correct arms of the Abbey of Bath, put up while the conventual body still owned the manor and had a summer residence almost adjoining the church which Prior Cantlow adorned with this glass.

It is difficult to understand how Collinson passed over such an interesting window with such scant notice, although we know heraldry was a weak point with him, and he may never personally have visited this church, as he had assistance in collecting local information.

ARTHUR J. JEWERS.

"BRIT"=BRILL.—Prof. Skeat derives the name of the *brill* from some Celtic words meaning "streaked, variegated, pied, speckled." *Brith*, as a Welsh word, is defined by D. S. Evans thus: "A speckled or spotted one"; while in ichthyology he explains *Brith y gro* as "a samlet, salmonet, or parr," and *Brith eof* as "salmon trout." He gives *brit* as the Irish equivalent of the word. The 'H.E.D.' defines *brit*, *britt*, as "a local name of the young of the herring and sprat," but without any etymon or geographical limit. It defines *brill* as "a kind of flat-fish (*Rhombus vulgaris*), allied to and resembling the turbot, but inferior in flavour," stating, however, that the origin and etymological form are unknown. One also finds there, "*Bret*, the name of a fish identified with the turbot=*birt*." Under '*Birt*' the variants are seven, and it is stated:—

"[Derivation and etymological form uncertain: written also *brit(e)*, *brut*, *brytte*, *BRET*, *q.v.* Cot-

grave has '*bertonneau*, a *bret* or *turbot*, Norman.' This may be related.] A fish identified with the turbot."

In 'The English Dialect Dictionary,' edited by Joseph Wright, *brit* is said to be "a small fish about the size of a sprat." Many different sorts of fish are brindled or spotted, noticeably the plaice. A fishmonger at Aberystwyth affirms that there is no doubt that a *brill* is called a *brit* on the coasts of South-West Britain generally. A turbot-like fish was recently served to me at Amroth, on the south coast of Pembrokeshire, and described as a *brit*. I was told that that fish is known by that name all along the coast of "little England beyond Wales." It would seem, therefore, that the 'H.E.D.' while saying that *birt*, *burt*, is obsolete, ought to have added that *brit* is a variant in use in Wales and where Cornish formerly prevailed. *Brill* must be an Anglicized form of the British adjective *brith*.

F. S. DODGSON.

THE LATE MR. SAMUEL NEIL.—Not a few readers of 'N. & Q.' will hear with regret of the death of Mr. Samuel Neil, of Edinburgh, which occurred on 28 August at the house of the Rev. Charles Davidson, his son-in-law, at Sullom, Shetland. Mr. Neil's work as an original and learned literary student never received adequate recognition, and little notice of his death has been taken by the press. For many years rector of Moffat Academy, Mr. Neil, on retiring from that position, made his home in Edinburgh, and devoted himself mainly to literary work. He was the editor of the *Home Teacher*, and author of numerous educational books. All his lifetime a Shakespearean student, Mr. Neil was regarded as an authority on subjects relating to the immortal dramatist, and for many years was president of the Edinburgh Shakespeare Society. He contributed critical and explanatory notes to the "Library Shakespeare," published a quarter of a century ago. Mr. Locke Richardson, in advancing the suggestion in an article in the *New York Critic* of October, 1896, that the words "a babbled of green fields" might signify that Falstaff was "mustered his waning powers in an effort to die a fair death after repeating in broken and half-audible accents, verses [from Psalm xxiii.] learned in childhood," was apparently unaware that his suggestion was not new. In vol. iii. p. 12 of the "Library Shakespeare" there is the following note by Samuel Neil:—

"This gives a special Shakespearean touch to Falstaff's death. His mind appears to have wandered through the darkness till a little streak of light glimmered out from his memory of his child-

hood's lessons. Here we are shown the repentant dying man looking for the light of the twenty-third Psalm, 'He maketh me to lie down in green pastures.' And the kindly meant comfort given to him as he so 'babbled,' as well as the satisfaction felt in recounting it, is quite characteristic. So the old dame weeps womanly tears for the departed, while even the graceless Pistol sympathising says, 'Go! clear thy crystals.'"

Mr. Neil, it may appropriately be stated, took a peculiar interest in the Shakespearean researches and work of Mr. Sidney Lee.

JOHN GRIGOR.

105, Choumert Road, Peckham.

THE LATE MR. JOHN TAYLOR, OF NORTHAMPTON.—It is fitting that mention should be made in 'N. & Q.' of the decease of Mr. John Taylor, the well-known antiquary and bibliophile. He ever betrayed the greatest interest in its columns, and his name as a contributor thereto is often to be met with in its indices. His last reply will be found at 9th S. vi. 374. For several months he had been laid aside by serious illness, and only lately started work again, apparently with all his wonted vigour. On the 19th ult. he suffered a serious relapse, and on Sunday evening, 25 August, he passed away. To all who are interested in the history and antiquities of the county of Northampton the name of Mr. John Taylor is familiar "as household words." It would be impossible to mention here a tithe of the work he performed. Suffice it to mention a few of his greatest productions. Chief among these is the 'Bibliotheca Northamptoniensis,' which took him forty years to compile, and which contains the title-pages and collations of 30,000 Northamptonshire books. In 1884 he projected *Northamptonshire Notes and Queries*, a quarterly journal which has run into six valuable and unique volumes. Another of his best efforts was the reproduction in facsimile of old pamphlets and broadsides relating to the county. Many of these were afterwards bound together and issued in volumes as 'Tracts relating to the County of Northampton.' His latest volume of 'Antiquarian Memoranda' appeared only a few days before his death. The *Northampton Mercury* of 30 August and the *Northampton Herald* of 31 August both contain full and interesting biographical notices of Mr. Taylor.

JOHN T. PAGE.

West Haddon, Northamptonshire.

MARIE ANTOINETTE.—A paragraph which I have noticed in the *Irish Times* of 10 Aug. seems worth preserving in the pages of 'N. & Q.'—

"An historical relic of much interest has just been discovered among the archives of the Department of

the Seine. This relic is a list of the articles found in the pockets of the dress that the ill-fated Marie Antoinette wore at her execution. The articles were put to public auction for the benefit of Sanson, the public executioner. The first lot consisted of a small pocket-book in green morocco, containing a pair of pincers, a small corkscrew, a pair of scissors, a comb, and a tiny pocket looking-glass. The second lot was made up of three little portraits in green morocco cases, one of them being surrounded by a metal frame. The two lots fetched a total of 10*fr.* 15*c.*"

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

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.

"YOUR PETITIONERS WILL EVER PRAY, &c."—Petitions always end "And your petitioners will ever pray, &c." What are the actual words of the prayer covered by the "&c."?

SHERBORNE.

[Various endings are given at 8th S. ix. 377, with several references to the First and Third Series.]

CLANCARTY PEERAGE: MACCARTHY.—Who was "the Honourable Justin MacCarthy," who married "Mrs. Margaret Dalzell of the city of Canterbury" at Aldershot on 18 February, 1762?

SIGMA TAU.

ASHFIELD OF SHADWELL.—Wanted the business successors of a solicitor named Ashfield of Shadwell, circa 1800. A son named Thomas Ashfield lived, I understand, some years ago with a Mr. Price, who was clerk to Stepney Parish Church.

R. M. P.

64, Clive Road, Cardiff.

ALFRED NOBLE.—Information wanted about Alfred Noble, son of George, 13, St. Augustine's Road, Camden Town, who entered Owens College, Manchester, in 1855.

HENRY BRIERLEY.

Mab's Cross, Wigan.

BIRD FAMILY.—Can any one tell me anything about the Bird family of Clopton besides what is to be found in the 'Visitation of Cheshire'? And did any of the Bird family ever live at Ightfield, in Salop? I very much want some information about Richard Bird and his wife, said to be of Hunt House in Salop, a place which I cannot identify.

R. H. BIRD.

CAPT. R. H. BARCLAY, R.N.—Is there any portrait extant of this officer, who was commander of the small Canadian fleet on Lake

Erie when defeated 10 September, 1813, by Capt. Perry of the United States? Capt. Barclay lost an arm when fighting under Nelson. He was living in Saxe-Coburg Place, Edinburgh, 1830-2, and died at Edinburgh, 8 May, 1837.

R. BARCLAY ALLARDICE.

Lostwithiel, Cornwall.

LONDON COFFEE-HOUSES AND TAVERNS.—Information is sought as to the localities and other particulars of the following coffee-houses and taverns that existed in London in 1765-6: "Antwerp," "King's Arms," "New York," "Grigsby's," and "Caviac's." A club appears to have been held at the "Antwerp" Coffee-house, and was moved to the "King's Arms" in April, 1766.

E. T. B.

'THE MODEST CRITICK': SOCIETY OF THE PORT-ROYAL.—I shall be glad to know who was the author of

The Modest Critick: or Remarks upon the most Eminent Historians, Antient and Modern. With Useful Cautions and Instructions, as well for Writing, as Reading History: Wherein the Sense of the Greatest Men on this subject is faithfully Abridged. By One of the Society of the Port-Royal. London: Printed for John Barnes, at the Sign of the Bear and Ragged Staff, in Green-Street, near Leicester-Square. 1689. 12mo, pp. xxiv-151.

And where is to be found an account of the Society of the Port-Royal, London, and its members?

C. D.

SIR IGNATIUS WHITE, BART., of Limerick, also Marquis d'Albaville, was created a baronet by King Charles II., 29 June, 1677. In April, 1688, he was English Ambassador to the Hague, where he had a medal struck to commemorate the birth of Prince James. This medal was on view in London at the exhibition held at the New Gallery, Regent Street, 1889. For his active adherence to the Stuart cause Sir Ignatius was attainted in 1691. He resided at St. Martin's-in-the-Fields, and was married to the Hon. Maria Fitzmaurice, daughter of the nineteenth Lord of Kerry. I shall feel obliged if any of your readers will be good enough to give me information as to where the marriage certificates of his son and of his grandson are to be found. His grandson is said to have fallen at the battle of Culloden. On 8 September, 1694, an Ignatius White was gazetted ensign in Brigadier-General Thos. Erle's Regiment of Foot. Would the records at Whitehall reveal the name of his father? Where could particulars be found of the writ of attainder of 1691? Where could a list be obtained of the officers who joined Prince Charles Edward's expedition in 1745-6? Or if attainders

or decrees of outlawry issued against them, where are particulars to be had?

R. G. MAUNSELL.

Cork.

RAPHAEL'S CARTOONS: ENGRAVINGS.—Can you inform me where the engravings by Holloway of the famous Raphael cartoons are now to be had? The subjects are from John xxi. 6, 15, and chaps. iii., v., xiii., xiv., xvii. of the Acts of the Apostles. The engravings were published in 1806, 1810, 1816, 1820, 1826, 1830, and 1839. The cartoons are now at South Kensington. MRS. DAGLISH. Abbot's House, Gateshead.

FREDERICK, PRINCE OF WALES.—Who was the author of the lines on the death of Frederick, Prince of Wales, son of George II., ending

But as it is, Fred,
There's no more to be said?

In one of Chesterfield's letters to his son something like the same idea as that with regard to Frederick is expressed in the following lines:—

Colas est mort de maladie,
Tu veux que j'en pleure le sort;
Que diable veux-tu que j'en die?
Colas vivoit, Colas est mort.

Chesterfield to his son, 20 Nov., 1739.

And it is just possible that Chesterfield may have made use of these lines. The epigram on Frederick must have been written by somebody at Court, and nobody was better able to judge of Frederick's character than Chesterfield.

JOHN HEBB.

[We have heard the lines attributed to Landor, but fail to trace them in his works.]

STAFFORD ARMS.—In a list of disclaimers at the Heralds' Visitations I find John Stafford, Shawe, Derby, 1634; Mr. Robert Stafford, Thweng, Yorkshire, 1668. What arms did these families bear?

JUBAL STAFFORD.

Edgeley, Stockport.

CASTOR-OIL PLANT.—A venerable clerical friend asked me lately whether this plant, or a variety of it, was fatal to flies. As his susceptible head and face had been sorely plagued during the hot weather, he had introduced a castor-oil plant into his room, but found no relief from the incessant annoyance. My friend, who is a great scientific and literary scholar, acted on the opinion of some French chemist. Is there any foundation for such opinion?

FRANCIS P. MARCHANT.

Brixton Hill.

ANCESTRY OF JOSIAH TUCKER, DEAN OF GLOUCESTER.—In his account of the Tuckers of Sealyham, Pembrokeshire (to be found on

p. 315, vol. ii. of the 'Commoners of Great Britain and Ireland,' 1834), Burke states that John Tucker, Esq., of Sealyham, who married Mary, daughter of Jenkin Griffith, Esq., had, in addition to a son and heir, "a younger son, ancestor of the Very Rev. Dean Tucker, of Gloucester, born at Laugharne, in Carmarthenshire, and a daughter Margaret." Can any of your readers supply the names in the pedigree between this John Tucker and his descendant the dean, or inform me where a clear account of the latter's ancestry is to be found? C. D.

JOHN STURGEON, CHAMBERLAIN OF LONDON.—Between what dates did he hold the Chamberlainship? I am inclined to think that he succeeded William Milbourne about 1532, and continued in office until about 1544. In Munday's 'Stow' Thomas Heyes is stated to have been Chamberlain in the latter part of the reign of Henry VIII. There are five wills enrolled in the Court of Husting of "John Sturgeon, haberdasher," the latest dated 22 January, 1568/9, and enrolled 2 March following, so that he must have died between those dates. He was buried in the church of St. Bennet, Gracechurch. Any information about him will be acceptable; also the succession of London Chamberlains in the sixteenth century. W. D. PINK.

THE PORTLAND VASE.—Can any reader give the price of one of the plaster of Paris copies (of which sixty exist) of the celebrated Portland (or, as it used to be called, the "Barberini") Vase? The copies were made by Mr. Tassie. SOCRATES.

['Chambers's Encyclopædia' states that Wedgwood made fifty copies in fine earthenware, which were sold at 25 guineas each. "One of these now fetches 2000."]

USES OF GRINDSTONES.—Having begun the controversy concerning the word *racing* in connexion with grindstones (*ante*, p. 104), may I be permitted to ask for references to the peculiar uses to which grindstones are applied? The *Sheffield Independent* of 23 May, 1878, gives a reference to a Sheffield church burial-ground that contains a grindstone for a gravestone, and also says, "Forty years ago a grindstone was commonly used for a stool, and some gardeners put it on the stump of a tree to form a table. Others *race* them to make a fountain with." Grindstones are frequently used for stepping-stones to cross a shallow millstream. H. J. B.

"GRIN THROUGH."—On signing a letter to a contractor complaining of the quality of some painters' work, I noticed the expression,

"The priming coat grins through the paint of the sashes." I was assured by the writer that the expression was one which was perfectly understood by painters and was in common use. I do not remember to have seen the expression "to grin through" used in this sense before, and shall be glad to hear whether it is in use elsewhere than in London. JOHN HEBB.

HORSE-RIBBON DAY.—I remember seeing when I was a very young child Lincolnshire waggon-horses decorated with brightly coloured ribbon or braid while they were drawing their loads along the highway near my home. Were they thus ornamented at any particular season of the year? In Mrs. Gutch's 'Folk-lore of Yorkshire (North Riding, &c.),' p. 247, I find that stable-boys and draymen used to garnish their horses' heads with ribbons at May Day, hence the term "horse-ribbon day." Are horse-bells ever used in Lincolnshire and the neighbouring counties at the present time? I recollect one winter's day some forty years ago meeting a team whose leader was wearing a miniature pole set perpendicularly on his head and hung with bells, which sounded merrily through the frosty air. G. W.

[Horses in London are decorated with ribbons annually on May Day.]

NEWCASTLE (STAFFS) FAMILIES.—Can any of your readers oblige with information relative to the following?—

Bret, of Dimsdale, Keele, Newcastle, or any other portion of Staffordshire.

Lovatts, of Clayton, Penkull, and Newcastle.

Units and Unwins, of Audley, Clough Hall, and Newcastle.

Tunstalls, of Tunstall, Wolstanton, and Newcastle.

Sneyds, of Newcastle.

Smiths, Colliers, Colcloughs, Bagnals, Sabsheds, Fentons, Tofts, Astburys, Cottons, Harrisons, Telwrights, or Bournes, of Newcastle, &c. Anything may be useful. R. SIMMS.

Newcastle, Staffs.

[You will probably get some information by looking up our various indexes.]

BRISTOL AND GLASGOW.—Some time ago I happened to read a statement to the effect that the city of Glasgow originally sprang from, or else very many years ago was indebted for its rise in commercial importance to, certain merchants of Bristol, who settled in the locality of the former place, and thence engaged in trade with foreign parts. The paragraph further stated that the civic arms of the two cities were, from this circumstance

identical; but, if so, they must have been altered, as in the present day they entirely differ. Can any of your readers give a clue as to wherein the foregoing statement appeared, as I omitted at the time to note its source?

A. ST. JOHN SEALLY, Major.
1, Burnham Terrace, Richmond, Surrey.

PINEAPPLE AT THE NEW YEAR.—When and where did the custom of carving a pineapple at midnight on 31 December originate? I met it first in Birmingham about 1890, and, thinking it a graceful ceremony, adopted it forthwith, but I have never been able to trace its origin further back. Yet it must be older, as I have met people in Cumberland who remember it vaguely in 1880 or earlier.

C. HARPUR.

Nenthead, Carlisle.

Replies.

ROGER HACKET, D.D., 1559-1621.

(9th S. viii. 104.)

A FORMER Editor of 'N. & Q.' (see his note, 2nd S. viii. 310) seems to be responsible for the error mentioned by H. C., which has found its way thence into the 'Alumni Oxonienses' and the 'Dict. Nat. Biog.' Dr. Hacket was, in fact, elder brother of the Lord Mayor, and founder of a family which was seated at North Crawley for several generations, until the estate passed with an heiress to Sir Nicholas Carew. Sir Cuthbert's will, dated in November, 1631, shows that his son Roger was then living—more than ten years after his namesake's death.

According to Strype's 'Stow,' the Lord Mayor was son of Thomas Hacket, and grandson of another Thomas Hacket, or Aket, of "Dertford," in Kent. The name is an ancient one in that county. Thomas Hackett, of St. James Garlickhithe, citizen and dyer, made his will 10 July, 1578, and it was proved in the Prerogative Court in April following. He mentions his wife Jane; three sons, Roger, Cuthbert, and Thomas, all minors; a daughter Agnes, already married to Roger Jones, of London, dyer (see Harl. Soc., 'Visitation Beds,' where she is called sister of the Lord Mayor), and three young unmarried daughters; also a brother John, with six children. To Roger he devises lands in Horton, co. Kent.

This is undoubtedly the Roger Hackett, from St. James "Garlickhythe," who was elected scholar of Winchester College in 1573 in his fourteenth year (Kirby, p. 145), having perhaps been previously for two years

at Merchant Taylors' (Robinson, i. 18). In due course he proceeded to New College, where he was a Fellow 1577-93, taking the usual degrees in arts, and becoming D.D. in 1595 (insep. 1596). Meanwhile he had been instituted rector of North Crawley, Bucks, in 1590, as successor to John Garbrand, *alias* Herks, D.D., another Wykehamist, who was patron as well as rector. Here he acquired considerable landed estate, including the advowson. The resignation of his fellowship probably indicates the date of his marriage to Elizabeth, sister of John Langford (? of Northall, in Edlesborough, Bucks) and Nicholas Langford, by whom he left two sons and six daughters, named in his will, 21 Aug., 1621, which was proved in the Archdeacon's Court. Legacies to "my brother m^r Cuthbert Hackett," and to the poor of "Herton," in Kent, confirm his identification with the son of Thomas. He also leaves books to New College, "my mother colledge," and money to buy others for that and the University library; and a rent-charge for certain public purposes, provided the inhabitants refrain from asserting rights of common in the East Fields—a clause inaccurately reproduced in Cole's MS. xxxviii. f. 130. His wife was to make the next presentation; and her nominee was the Rev. John Harris, B.D., of New College (afterwards D.D. and Warden of Winchester), who shortly after married one of their daughters.

Roger, the elder son, was born about 1599; matriculated at Hart Hall, Oxford, 1617; and died in 1657, leaving issue. Thomas, the younger, whom he desires "diligentlie to imploye himselfe in the studie of divinitie," was already Fellow of New College, having been elected to Winchester, 1615, in his fourteenth year. In 1630 he became Fellow of Winchester; was rector of Mersham, Kent, and of Compton, Hants; married Elizabeth, daughter of Edward Sherwood, of East Hendred, Berks, and died 1661 without issue. The widow married Richard Osgood, his executor, also Fellow of both colleges, but many years junior to her first husband. Of the daughters, Christian and Anne married in Dr. Hackett's lifetime, the former Richard Jones, her first cousin (Winchester 1596 and New College), of Litlington, co. Beds (see 'Visitation Beds,' Harl. Soc., where her father's relationship to Sir Cuthbert is correctly stated), and the latter John Higham, or Heigham, whose son Roger was at Winchester and New College in his turn. Elizabeth subsequently married Warden Harris; Etheldred (or Eldred) was wife first of Thomas Awdley, afterwards of Matthew

Denton ; Jane of.....Shirley, and Martha was unmarried in 1651 and 1661.

W. H. B. BIRD.

Devereux Chambers, W.C.

ST. EDMUND (9th S. viii. 103, 134, 193).—I should like to say that this saint's biographer, Dom Boniface Mackinlay, to whom R. S. refers as "a member of the Italian mission in England," is, as a matter of fact, a monk of the English Benedictine community which has been seated at St. Edmund's Monastery, first at Paris and then at Douai, for nearly three hundred years. May I add that, to my own knowledge, the publication of the book in question was not, as R. S. insinuates, part of a deep-laid plot (to be consummated eight years later !) for the conveyance of the saint's relics to a "large new edifice in Westminster," but was simply a tribute—the outcome of years of patient research—of a devoted son of St. Edmund's to the memory of the English saint who had been the patron of his Alma Mater for three centuries.

I venture to hope that, if the discussion of this interesting subject cannot be carried on without the theological animus imported into it by anonymous correspondents, it may be continued in the columns of the so-called "religious press" rather than in the uncontroversial pages of 'N. & Q.'

OSWALD HUNTER-BLAIR, O.S.B.

Fort Augustus, N.B.

MS. PLAYS BY WILLIAM PERCY, 1600 (9th S. viii. 183).—Now in the library of the Duke of Devonshire. Two of the plays are in print: 'The Cuckqueans and the Cuckolds Errant,' issued by the Roxburghe Club, and 'The Fairy Pastoral,' edited by Haslewood in 1824. Mr. A. H. Bullen has promised a full edition, but I believe that it has not yet appeared.

PERCY SIMPSON.

BONAPARTE QUERIES (9th S. viii. 185).—The direct descendant of the Empress Marie Louise by her second husband, Count Neipperg, is her grandson Alfred, Prince (Fürst) of Montenuovo, second Grand Maître (Lord Steward) of the Imperial and Royal Household, Knight of the Golden Fleece, &c. The title which was bestowed on Marie Louise's son (father of the present prince) is a play on the name of Neipperg=Neuberg—equal to, in the more euphonious Italian, Montenuovo.

LAC.

Caroline Murat did not marry again after the death of her husband in 1815, when she was thirty-three years of age. She retired first to Vienna and afterwards to Trieste,

where she lived with her sister Elise (Princess Bacciocchi), whom she survived nineteen years. She died in 1839.

There are numerous living descendants of Marie Louise of Austria by her second husband, Count Neipperg. The count was created Prince de Montenuovo in 1864, and had a son William (born 1821), who succeeded him in that title, married Countess Julienne de Batthyáni, and had three children, who are all living. The second of these children is married and has a family.

OSWALD HUNTER-BLAIR, O.S.B.

Fort Augustus, N.B.

See 'The Marriages of the Bonapartes,' by the Hon. D. A. Bingham, 2 vols., 1881 (Longmans), also the genealogical table in 'The Court and Camp of Buonaparte' (Murray's "Family Library"), 1829. W. H. PEET.

NATIONAL PECULIARITIES (9th S. viii. 203).—MR. MARCHANT is wrong in thinking that Turgeniev "looked upon Germany as his second fatherland." He lived in Paris and in Baden ; but at Baden, which before 1870 was cosmopolitan, he lived with the French and Spaniards.

D.

LITTLE GIDDING : STOURBRIDGE FAIR (9th S. viii. 204).—About a mile north-east of Cambridge a very large fair was formerly held once a year, and was called Stourbridge Fair. It was opened by the Vice-Chancellor. An eye-witness has told me that there used to be "an acre of earthenware there." It was, however, extinct in the forties, when I was an undergraduate. Is not this, rather than one of the fairs at Stourbridge in Worcestershire, likely to be Master Ferrar's "Sturbridg Faire"? H. J. MOULE.

Dorchester.

In your note at the foot of this question you mention the fair as being at Stourbridge. I am inclined to think that it is the fair so called at Cambridge. There is no village in Cambridgeshire from which it could derive its name. It derives its name from the little stream called the Stour, situated on the eastern side of the fair. This fair is reputed to have been the largest in Europe. Roysen says, in his Cambridgeshire history, that it is supposed by some to be of greater antiquity, and that it was to this that the Irish merchants brought cloth and other goods in the reign of King Athelstan. It has just been proclaimed, but it is a fair that is gradually falling away. It now lasts only three days, instead of several weeks as before. One day is set apart as horse-fair day, and the rest is devoted to confectionery, cheap-

jacks, swings, and other like amusements. Looking at it from the road, it appears like one street, and I have seen it referred to as the old Cheapside. CHARLES P. PORTER.

11, Brunswick Place, Cambridge.

BARRAS (9th S. viii. 202).—Why not French? It is a common name in Southern France.

D.

'AUGUSTUS DE MORGAN ON THE DIFFICULTY OF THE CORRECT DESCRIPTION OF BOOKS' (9th S. viii. 124, 209).—Through the courtesy of a correspondent I am referred to the above as appearing in 'The British Almanac and Companion, 1853,' where I have duly found it.

WM. H. PEET.

"THERE WERE GIANTS IN THE LAND" (9th S. viii. 186).—I am able to add another stanza to Clough's Rugby poem—if rightly remembered:—

In the days when fourteen fellows
Drank out of one large jug,
And pewter were the dishes,
And a tin can was the mug;
In the days when boots and shoes
Were three times a week jannaped,
When the "Island" *was* an island,
There were giants in the land.

J. B. H.

EARL OF KINNOUL (9th S. viii. 123).—Further examination of the subject has led me somewhat to modify the views expressed in my letter published at the above reference, and I now feel that Prof. Gardiner is right in asserting the death of an Earl in the Orkneys in 1649, and that credit is due to him for calling attention to the evidence in support of a fact which has been overlooked by all peerage writers. Of the said evidence the following is a summary. Balfour, in his annals, mentions his name as "George," and his visit to the Orkneys in November, 1649, the date distinguishing him from his father (the second earl of the peerages), and the name from his brother William (the third earl of the peerages).

Gwynn gives the death of an Earl of Kinnoul in the Orkneys at this time, as also does Gordon, adding "whom his brother succeeded." Now all these three writers are contemporary.

The fact that Prof. Gardiner does not mention two such important items as the new peer's Christian name and that he was succeeded by his brother, nor give reference to the pages where these statements occur, offers some explanation for his announcement not having received more immediate and complete credence. As to the professor's discovery of yet another unknown peer dying

in 1650 I retain my scepticism, for the reasons already given.

VICARY GIBBS.

DUBLIN BOOKSELLERS (9th S. viii. 184).—I do not think that any record of the lives and business careers of the principal Dublin booksellers is in existence, beyond an occasional obituary notice in the *Bookseller*. I have, however, a curious jumble entitled 'Fifty Years' Recollections of an Old Bookseller,' published at 67, South Mall, Cork, in 1835, the author being evidently William West, the author of a very interesting series of bookselling reminiscences which appeared in the *Aldine Magazine*, 1838.

WM. H. PEET.

SONG WANTED (9th S. viii. 145).—The following appears to be a complete version of this song, and will be found in 'The Universal Songster' (n.d.), vol. i. pp. 231, 232:—

Funny and free are a bachelor's revelries,
Cheerily, merrily, passes his life;
Nothing knows he of connubial devilries,
Troublesome children and clamorous wife.
Free from satiety, care, and anxiety,
Charms in variety fall to his share;
Bacchus's blisses and Venus's kisses,
This, boys, this, is the bachelor's fare.

A wife like a canister, chattering, clattering,
Tied to a dog for his torment and dread,
All bespattering, bumping, and battering,
Hurries and worries him till he is dead;
Old ones are two devils haunted with blue devils,
Young ones are new devils raising despair,
Doctors and nurses combining their curses,
Adieu to full purses and bachelor's fare.

Through such folly days, once sweet holidays
Soon are embitter'd by wrangling and strife:
Wives turn jolly days to melancholy days,
All perplexing and vexing one's life;
Children are riotous, maidservants fly at us,
Mammy to quiet us growls like a bear;
Polly is squalling, and Molly is bawling,
While dad is recalling his bachelor's fare.

When they are older grown, then they are bolder grown,

Turning your temper and spurning your rule:
Girls, through foolishness, passion, or mulishness,
Parry your wishes and marry a fool.
Boys will anticipate, lavish, and dissipate
All that your busy pate hoarded with care;
Then tell me what jollity, fun, and frivolity
Equals in quality bachelor's fare.

T. N. BRUSHFIELD, M.D.

BRESLAW (9th S. viii. 16).—In 'N. & Q., 2nd S. viii. 162, there is an article on Morley's 'History of Bartholomew Fair,' in which may be found the following:—

"There are scores of Bartholomew celebrities whose names we vainly look for in Mr. Morley's volume.....Where is [among others] Higman Palatine and Breslau, 'the surprising Juglers'.....Of the latter a capital joke is told. Being at Canterbury with his troop, he met with such bad success that

they were almost starved. He repaired to the churchwardens, and promised to give the profits of a night's conjuration to the *poor*, if the parish would pay for hiring a room, &c. The charitable bait took, the benefit proved a bumper, and next morning the churchwardens waited upon the wizard to touch the receipts. 'I have already disposed of dem,' said Breslau; 'de profits were for de *poor*. I have kept my promise, and given de money to *my own people*, who are de *poorest* in dis parish!' 'Sir!' exclaimed the churchwardens, 'this is a *trick*.' 'I know it,' replied the conjuror, 'I live by *my tricks*!'"

EVERARD HOME COLEMAN.

71, Brecknock Road.

The following from the *Morning Herald* of 2 April, 1783, may prove a clue in Mr. BRESLAR's further pursuit of inquiry:—

"Breslaw's new Deceptions and Experiments, and the new Rossignol's Imitation of Birds, will be displayed at the New Room, King's Head Tavern, in the Poultry, near the Mansion House,

On Mondays, Wednesdays, and Fridays,
And likewise at his New Room, No. 19, Hay-

Market,

the fourth door above the Theatre Royal,

On Tuesdays, Thursdays, and Saturdays.

In each place to begin at Seven o'clock in the evening.

Admittance Half a Crown each Person.

The Particulars are expressed in the Bills.

N.B. Mr. Breslaw will perform to Private Companies at their own houses; or if any Ladies or Gentlemen are inclinable to learn some Deceptions on Cards, Money, &c., they may be taught in a few minutes, on reasonable terms, by applying to Mr. Breslaw," &c.

J. H. MACMICHAEL.

S.v. 'Cape of Good Hope,' *Asiatic Journal*, July, 1825, No. 115, vol. xx. (July–December), p. 98, is:—

"Letters from the Cape of Good Hope, dated the 6th of April, mention that Mr. Bresler, one of the members of the court of justice, had committed suicide. The Governor had returned from his journey into the interior. The exchange was at 180 per cent. premium."

Indexed, p. 736: "Bresler (Mr.) commits suicide at the Cape of Good Hope, 98."

THOMAS J. JEAKES.

NEEDLE PEDLARS (9th S. viii. 105).—Needles and pins are so closely associated in various ways that one need offer no excuse for mentioning the following incident. In a South Lancashire village, in the late sixties, I remember seeing a pedlar selling pins somewhat in the manner described. Unfolded packets of pins, lightly attached, covered his body. He was dancing in the style of a dancing bear, and sang as he danced, "Any row a penny, oh!" His pin-bespangled body was one that could not be forgotten, and the unusual spectacle greatly pleased the housewives. The 'E.D.D.' says, *s.v.* 'Bodge,'

"'Bodge' differs from 'botch' in that while the latter implies more of awkwardness, the former has more of the ludicrous." To "codge" is also to botch, or mend clumsily. This and "codge-bodge" were dealt with by 'N. & Q.,' 7th S. ix. 97. ARTHUR MAYALL.

A similar jingle was sung to me about 1855, in Hull, by my mother, and also by a son of Ebenezer Elliott, the Sheffield poet. I think it had variations of "knitting needles," "sewing needles," "darning needles." There was also a version for pins: "Twenty rows a penny, isn't that a many?" The vendor had specimens stuck round his hat. W. C. B.

A HULL SAYING (9th S. vii. 445; viii. 52, 130).—I fear A HULL ATTORNEY OF 1870 makes a statement at the last reference far from being correct. I have carefully noted local lore from the year 1872, and I have not heard nor seen printed before an account of persons being "twisted" under Mr. Twiss.

WILLIAM ANDREWS.

Royal Institution, Hull.

In Lancashire "Ah'll skin tha wick" (? wic) would mean "I'll skin thee alive." I think this is what the Hull fisherwoman would mean, and that it has a mental connexion with the writhing of eels skinned alive and similar motions.

CLIO.

Bolton.

"ATTE" (9th S. vii. 388, 474).—This is not Latin, but pure Middle English, being nothing else than *at the*, where the *th* of the article has become assimilated to the *t* of the previous word; and all the names preceded by it plainly show that it is Saxon: at the well, field, hill, lee, lay, tree, ridge, wood, worth, cliff, tūn, burg. Compare Dutch and Frisian van der Meulen, van Dam, Terborg, ter Meulen, ten Brink. Also in High German we have names like Zumsteg (=atte bridge), Zumwörth (=atte worth), Zumbrock (=atte brook), Amdohr (atte gate).

DR. G. KRUEGER.

Berlin.

DR. GENTIANUS HARVET (9th S. viii. 44).—MR. SKEEL probably means Gentianus Hervet, known to students of Dutch literature as the writer of an 'Epistle' against Protestants, which was the occasion of Marnix's famous 'Beehive of the Holy Roman Church' ('Bienkorf der H. Roomsche Kercke'). This bitter satire appeared in 1569. As it in fact ridicules Hervet's views whilst pretending to advocate them, the latter's 'Epistle' must have appeared before or in 1569 (not about 1598). Further information about Hervet will pro-

bably be found in E. Quinet's 'Fondation de la République des Provinces Unies' (1854), also in different Dutch works, the titles of which are at MR. SKEEL'S disposal if required.

M. BASSE.

Tongerren, Belgium.

WHITGIFT'S HOSPITAL, CROYDON (9th S. vi. 341, 383, 402, 423, 479, 513; vii. 178, 256, 358, 450; viii. 107).—I cannot adopt MR. ARNOTT'S explanation and authorities in preference to the words expressed and implied by one of the two actors in the real drama, Archbishop Whitgift. The last part of MR. ARNOTT'S note is an extended quotation of his previous one.

ALFRED CHAS. JONAS.

[This question has already occupied overmuch space, and the discussion is now closed.]

"CULTIVATION" (9th S. viii. 123).—Modistes use the word in a technical sense that is associated with the culture of the figure. Mr. Austin Dobson, in 'A Tale of Polypheme'—"Collected Poems," Kegan Paul—has the lines

Or corset-makers add, that for a child,
She needed "cultivation."

The reference is to the child who plays the part of Galatea in the tale.

ARTHUR MAYALL.

This word perhaps finds its best-known and most frequent use among men of science; but the world does not belong to them only, or the English language—in which they can hardly be considered experts. The *Athenæum* for 10 August uses the word twice (p. 180 and p. 194), clearly as equivalent to mental culture. I say *mental* culture, for the "culture" of microbes is a frequent expression of to-day, so that MR. BRESLAR'S definition is hardly precise.

HIPPOCLIDES.

"GARAGE" (9th S. viii. 143).—The note under this heading must not be allowed to go uncorrected. "Garage" (not "carage") is the term universally now used for a coachhouse for motor cars. The term, like most of the motor cars, comes from France. We have even got a "garage" at Reading.

Reading.

CONSTANCE RUSSELL.

[Many replies to the same effect are acknowledged.]

'HYMNS ANCIENT AND MODERN' (9th S. viii. 101).—Some time ago I took the trouble to extract copies of several well-known hymns from various popular collections, and place them side by side for purposes of comparison. I was surprised to find that in scarcely any case did the versions of the same

hymn literally agree. I judge therefore that it is often the compilers of the collection, and not the author of the hymn, who are to blame for using bad English. May I cite an example? In 1882 I wrote to the late Dr. Horatius Bonar, asking him which of the following was the correct ending of his well-known hymn "I heard the voice of Jesus say":—

I looked to Jesus, and I found
In Him my Star, my Sun;
And in that light of life I'll walk
Till travelling days are done

(vide 'The Congregational Hymn-Book').

I looked to Jesus, and I found
In Him my radiant sun;
So in the Light of light I live,
And glory is begun

(vide 'Psalms and Hymns.....prepared for the Use of the Baptist Denomination').

In reply Dr. Bonar said:—

"As to my hymn, the 'Congregational Hymn-Book' is right and the Baptist wrong. I am surprised that such a liberty has been taken, because, while I give free permission to all compilers to use my hymns, I make it a condition that they shall not alter them."

It would, I think, be hard to understand why such a silly alteration should have been made, but I think I could, without much difficulty, find many equally puerile examples.

I have looked up in several collections of hymns the examples given in C. C. B.'s note. With respect to the hymn "To the Name of our Salvation," I find the particular verse quoted, and, indeed, the whole hymn much altered, in the 'Hymnal Companion.' The points indicated of bad grammar and bad English are, however, left untouched. In 'Church Hymns' the late Canon Ellerton's translation of this hymn is inserted, and I think your critic will agree that the following rendering of the fifth verse is a decided improvement:—

Name in worthiest honour planted
Over every name on high;
Name whereby our foe is daunted,
Satan's hosts in terror fly;
Name to man in mercy granted,
Timely succour to supply.

In 'Church Hymns' is also, as I consider, a much better translation of hymn 97 'Ancient and Modern.' The trouble in the second verse quite disappears in the following rendering:—

Eating of the tree forbidden,
Man had sunk in Satan's snare,
When our pitying Creator
Did this second tree prepare,
Destined many ages later
The first evil to repair.

The editor of 'Church Hymns' evidently

attempted to grapple with the ambiguous lines in "Nearer, my God, to Thee," but without much effect, as witness the result:—

Though like the wanderer (the sun gone down),
Darkness comes over me—my rest a stone, &c.

The first and last references are as quoted in every book I have consulted.

JOHN T. PAGE.

West Haddon, Northamptonshire.

I am not concerned to defend the passages condemned by C. C. B., but of my own knowledge I can say that the compiler of a hymn-book meets with difficulties which are unsuspected by those who have not attempted that work. Nevertheless, those very errors, obscurities, and inconsistencies which in hymnals easily invite such apparently destructive and victorious criticism exist in larger numbers in the Bible and the Book of Common Prayer. Moreover, we are to sing "with the understanding," and it has been frequently pointed out that unless all such books are wholly written in the most childish manner, so as to demand no exercise of anybody's understanding, children and uneducated persons will always make misconceptions. I suppose C. C. B. would not relish hymns written after such a pattern as

There was a little man,
And he had a little gun,
And his bullets were made of lead, &c.

W. C. B.

'EROS' AND 'ANTEROS' (9th S. viii. 163).—The book inquired after is 'The Gladiators,' written by George John Whyte-Melville, and published in 1863. There are later editions. That which I have seen is dated 1892, with Messrs. Longman's imprint, and contains a third section entitled 'Moirá.' F. ADAMS.
115, Albany Road, Camberwell.

[Very numerous replies to the same effect are acknowledged.]

PAINTED AND ENGRAVED PORTRAITS (9th S. vii. 341, 438, 470, 512; viii. 72).—Some little time ago I saw an appeal in your columns for particulars of any portraits of national interest that might be in the hands of your readers or their friends. I have lately bought Sir Thomas Lawrence's study for the larger portrait of Campbell the poet. It is a very careful piece of work, much better than the engravings of the portrait. For some years I have had the original portrait in oils of George Paul Chalmers, painter, by Sir George Reid, P.R.S.A. It is a fine portrait and likeness, better than the Pettie in Mr. Pennington's big book on Chalmers, I believe. Just now I am about to receive a portrait of Sir Walter Scott in which the modelling is

accurately taken from Chantrey's bust, and the colour from the most authentic portraits. Of course this last cannot rank as an "authority," but I believe it will be one of the most satisfactory likenesses of Scott yet seen. The accuracy of Chantrey is retained, while the want of reality of a piece of sculpture is avoided.

ROBERT DUNCAN.

Whitefield, Govan, Glasgow.

MANX WORDS (9th S. viii. 83, 152).—A *maze*, or rather a *meash* or *mease*, of fish is commonly spoken of as meaning 500, but it really means 620. The word is used almost, if not quite, exclusively of herrings. The hundred of herrings here, in the Isle of Man, is the "long hundred"—120, or six score; and the fish are counted as follows: After the night's fishing two of the crew work together for the purpose: they take them in threes, using both hands for the operation, and they throw them into a basket alternately, one calling the odd and the other the even numbers up to forty for each handful of three. Then one throws in three more, saying "warp," and the other throws in one and says "tally"; and then a notch is cut on a stick to denote the 100 (but really 124). When this has been done five times a "meash" of herrings has been counted, and it amounts to 620. It is always understood by the fishermen that the "warp" and "tally" are thrown in to make good any possible error in counting. The word "tally" most probably arises from using the tally stick to mark the hundred, but the origin of "warp" I do not know. As to *mar-fire*, I know nothing about it.

ERNEST B. SAVAGE.

St. Thomas, Douglas, Isle of Man.

"GLORIOUS UNCERTAINTY OF THE GAME" (9th S. viii. 164).—It is no doubt the suspense and uncertainty as to what will be the result of a game of skill like cricket that render it to the sporting mind "glorious"—an uncertainty especially characteristic of the national summer pastime. The expression "glorious uncertainty" is said to be originally from a play of Macklin's in the eighteenth century, but I have no means at hand of verifying this. V. R. is perhaps aware of the reference in 'N. & Q.' (9th S. iii. 247) explaining the origin of the phrase "the glorious uncertainty of the law."

J. H. MACMICHAEL.

Might not this have been suggested by the oft-quoted "uncertain glory" of an April day?

G. T. P.

The "glorious uncertainty of the law" is an ironical expression of long standing to

encourage a litigant to hope, however desperate his case may be, and I suppose sporting reporters have borrowed the phrase because the results in cricket matches and lawsuits are equally uncertain.

B. D. MOSELEY.

Burslem.

FLOWER GAME (9th S. vii. 329, 397, 474, 511; viii. 70).—Is not this practice universal? I cannot remember any locality in which I have not seen children making dandelion chains. I do not think that the word *pissabed*, which was the only name the dandelion bore among the common people when I was a child in Bucks and Oxon, had any mental association with enuresis. We had several things beginning with the same foreshallable. Thus the common thrift was pissbloom, and the ant was pissenmet, and all these words are to be found in the dictionaries to this day. Respecting the latter, I remember a story of a Sunday-school teacher who was regaling his class at Thame, in Oxfordshire, with the wonders he had seen in London. At St. Paul's he had been up and up till he reached the summit, and then, looking down, he saw the people in the streets appearing like the smallest things that could be imagined. "What do you think they looked like? What are the smallest things you can remember?" And the answer came from a piping little treble in the corner, "Please, teacher, they was like pissemmets!"

RICHARD WELFORD.

[*Pissenlit* for dandelion or taraxacum is common in France, and is used by the elder Dumas.]

BOOKS ON MANNERS, DEPARTMENT, AND ETIQUETTE (9th S. vii. 388, 516).—

"R. Brathwaite's *The English Gentleman*: containing sundry excellent Rules, or exquisite Observations, tending to Direction of every Gentleman of selecter Ranke and Qualitie; How to demean or accomodate himselfe to the manage of publike or private affaires. 1633."

Also his

"*The English Gentlewoman*, drawne out to the full Body; expressing what Habilliments doe best attire her, what Ornaments doe best adorne her, what Complements doe best accomplish her. 1631."

J. G. WALLACE-JAMES.

Haddington.

"VÆSAC MIHM" (9th S. viii. 45, 128).—With the light thrown upon this inscription by MR. ANDERSON there need be no difficulty about the M.I.H.M. In Capelli's "Dizionario di Abbreviature" one finds that M.H.S.M. stands for "Memoriam hanc sibi mandavit," or "Monumentum hoc sibi mandavit." If we substitute "ipsi" for "sibi,"

we read that VÆS.A.C. ordered this monument or memorial to himself. Possibly the correct reading is not S.A.C., but SAC, which is the abbreviation for "sacerdos"; and in this case the question is narrowed down to the identity of VÆ. Local tradition or record should determine who this particular Roman was.

ARTHUR MAYALL.

SURNAMES FROM SINGLE LETTERS (9th S. vi. 264, 398).—This diocese (St. Albans) was at one time (about 1877-80?) represented in Convocation by an archdeacon and two proctors of the clergy, named respectively Ady (Archdeacon), Kay (Rev. W., D.D., rector of Great Leighs), and Gee (Rev. Rd., D.D., vicar of Abbots Langley). The 'Clergy List' will at any time supply instances not a few; e.g. (1901), Abey, Beebe, Deey, Eyes, Kew, &c.

C. P. PHINN.

Watford.

LOCKTONS OF LEICESTERSHIRE (9th S. viii. 122).—In 'N. & Q.', 5th S. xi. 329, MR. JOHN LOCKTON requested information respecting the family of Locktons of Swineshead, to which two replies were received (see pp. 376, 397).

EVERARD HOME COLEMAN.

71, Brecknock Road.

"GOING OUT WITH THE TIDE" (5th S. vi. 186, 305, 356).—This curious superstition can be traced back to a much earlier authority than any hitherto quoted (so far as I can ascertain) in 'N. & Q.' Flavius Philostratus, in his life of Apollonius, represents him as visiting Gades, and tells of the belief that he found prevailing among the inhabitants that a death cannot occur during the flood-tide. His words are (after giving his theory of the tides), *πιστοῦνται δὲ αὐτὸ καὶ τῶν νοσούντων περὶ Γάδερα: τὸν γὰρ χρόνον ὃν πλημμυρεῖ τὸ ὕδωρ, οὐκ ἀπολείπουσιν αἱ ψυχαὶ τοῖς ἀποθνῄσκοντας* ('Apoll. Tyan.', vol. ii. p. 166, Teubner edition).

ALEX. LEEPER.

Trinity College, University of Melbourne.

PECHÉ FAMILY (6th S. viii. 409; x. 207, 313).—Can any one supply information as to the origin of the ancient family of Peché, with the name and immediate descendants of the younger son of a Duc de Peché, who settled in England (county unknown) in the reign of Henry I., and who is said to have been the ancestor of the families of Pechey, Peachey, and Peach? Robert Peché was Bishop of Lichfield and Coventry in 1121, as was Richard Peché in 1161. "Munsire" Gilbert Peché (Baron of Brune, and great-grandson of Hamon Peché, High Sheriff of Cambridgeshire) is included in the Camden Roll, and a Sir John Peché was Governor of

Warwick Castle in the reign of Edward III. How were these connected with John Peché, of Kingsthorpe, Leicestershire, and Sherow Hall, Derbyshire, in the fifteenth century?

MEMOR ET FIDELIS

CHARLES LAMB AND THE ROYAL ACADEMY (9th S. viii. 104, 150).—MR. HEBB may like to know that there is a picture by George Dance called 'The Demoniac' in the Diploma Gallery, Burlington House.

H. B. P.

Among the numerous short poems of A. S. Pushkin is one addressed 'To — Dawe, Esq.,' of which I offer an attempt at free translation:—

Why doth thy wondrous pencil's skill
My negro profile deign to trace?
By thee immortalized, yet still
Mephisto's hisses hail that face.
Go, sketch Olena, fresh and fair,
In warmth of heartfelt inspiration;
Sure, youth and beauty only share
The debt of genius' adoration.

Pushkin, as is well known, was descended on the mother's side from Hannibal, a negro favourite of the Tsar Peter the Great, the subject of an historical sketch by this wonderful versatile writer.

FRANCIS P. MARCHANT.

Brixton Hill.

PHILIPPO (9th S. vii. 468; viii. 72, 131).—Was burial alive a legal punishment for women in Burgundy at the time when the wife of the Lord of Châteauneuf is alleged to have poisoned her husband? Such a thing is not improbable. If we may accept the testimony of John Foxe, the martyrologist, it was so in the sixteenth century in Flanders. He tells his readers of the wife of a certain Adrian, a tailor of Dornick (Tournai), who was buried alive in 1545. She was, he says, "inclosed in an iron grate formed in shape of a pasty, was laid in the earth and buried quick, after the usual punishment of that country for women" ('Acts and Monuments,' ed. 1856, vol. iv. p. 386). Another instance of the year 1549 from Bergen, in Hennegau, is recorded p. 391.

EDWARD PEACOCK.

"TURN" (9th S. viii. 121).—As a rule a performer waits for his "turn" in the wings, having already been "called" from the dressing-room. The word is almost exclusively in this sense used in the music-halls and on the variety stage. On the stage proper—the stage of the drama—the word "cue" is used. An actor waits at the wings for his "cue," which is the last word of the actor or actress speaking, which gives him his entrance, or which, supposing

him—the performer—to be on the stage, indicates to him that it is his turn to carry on the dialogue and the action of the play. "Extra turn" almost invariably means that a new performer is having his first public trial at that particular house. If he goes well he is tolerably sure of securing an engagement.

S. J. A. F.

SMOKING A COBBLER (9th S. vii. 509; viii. 148).—Our revered Editor will perhaps permit me by an apt quotation to illustrate a meaning of the term "smoke" which, I fancy, is even now more frequently used than either of those mentioned as above in 'N. & Q.' If it does nothing else—better it could not do—it will bring us into good literary society, and attest the vivacity of the pranks of a distinguished company in the beginning of the eighteenth century. In his 'Journal to Stella,' under the date 2 December, 1710, Swift wrote:—

"Steele, the rogue, has done the impudentest thing in the world; he said something in a *Tatler*, that we ought to use the words 'Great Britain,' and not 'England,' in common conversation; as 'the finest lady in Great Britain,' &c. Upon this Rowe, Prior, and I sent him a letter turning this into ridicule. He has to-day printed the letter and signed it J. S., M. P., and N. R., the first letters of our names. Congreve to-day told me he smoked it immediately."

If he had said he "twigged" it, Congreve would have used a modern equivalent for the term in question.

O.

'The Smoked Miser; or, the Benefit of Hanging,' is the title of a farce by Douglas Jerrold, first performed at Sadler's Wells Theatre when under the management of Egerton, previously to 1840 ('Life of E. L. Blanchard,' by Clement Scott, p. 175).

JOHN HEBB.

CHAIN-MAIL REINTRODUCED INTO THE BRITISH ARMY (9th S. vi. 488; viii. 131).—The chain shoulder straps were introduced into the British army while Sir George Luck, K.C.B., was Inspector-General of Cavalry in Great Britain and Ireland. The reason is given in the following cutting from the *Military Mail* of 9 August:—

"In the steel curb shoulder-protection, which now forms a part of the equipment of almost all cavalry, the troops have a permanent reminder of one of the most exciting adventures which befell Sir George Luck, the Lieutenant-General commanding the Bengal Forces. During the Afghan operations of 1878-80 he took his regiment (the 15th Hussars) up to Candahar, and encountered at Takht-i-Pula a strong body of hill-men led by Afghan sowars, who made things pretty warm for him for a few minutes. In the hand-to-hand fighting he became engaged with a gigantic Pathan, who broke

down his guard, and would have cloven him from shoulder to belt but that his wife had sewn on his shoulders in the lining of his tunic a couple of steel curb chains, one of which broke the force of the slash. The incident so impressed the military authorities in India that what is now known as the Luck or 'lucky' shoulder-curb was soon afterwards introduced."

I believe, however, that steel chain was always to a certain extent used for protective purposes by our Indian cavalry regiments.

C. S. HARRIS.

"ALEHOUSE LETTICE": "ADMIRE" (9th S. viii. 83).—In olden times alehouse windows were frequently open windows, with a trellis or lattice to prevent passers-by from looking in. This lattice was generally painted red. In 'King Henry IV.' Pistol says:—

"He called me, even now, my lord, through a red lattice, and I could see no part of his face from the windows."

In the 'Last Will and Testament of Lawrence Lucifer,' 1604, is the following passage:—

"Watched sometimes ten hours together in an alehouse, ever and anon peeping forth and sampling thy nose with the red lattice."

Again in 'The Miseries of Inforced Marriage,' 1607:—

"'Tis treason to the red lattice, enemy to the signpost."

In the 'Christmas Ordinary,' London, 1682:—

Where the Red Lettice doth shine
'Tis an outward sign
Good ale is a traffic within.

In the end red lattice became synonymous with alehouse. In Marston's 'Antonio and Mallina' [1602], 1633:—

"As well known by my wit as an alehouse by a red lattice."

And in 'Tom Brown's Works':—

"Trusty Rachel was drinking burnt brandy, with a couple of tinder-box cryers at the next red lattice."

For further references see Camden Hotten's 'History of Signboards'; Brand's 'Popular Antiquities'; 'Folk Etymology,' by the Rev. A. Smythe Palmer, 1882; Dyce's 'Glossary to the Works of William Shakespeare'; 'Dictionary of Phrase and Fable,' by Dr. Brewer.

EVERARD HOME COLEMAN.

MERLIN (9th S. viii. 103).—The best work I have seen on the above is 'The Life of Merlin, surnamed Ambrosius: his Prophecies and Predictions Interpreted,' &c., Lond., 1813. The address to the reader is signed by Thomas Heywood. Whether this is an exact reprint of Thomas Heywood's work with the same

title printed in 1641 I am unable to decide. It gives a history of England from Brute to King Charles I., interspersed with selections from the predictions, and explains the fulfilment of them, showing how the figures used in the prophecies appertain to the persons living during the period mentioned.

JOHN RADCLIFFE.

The edition of Merlin which Mr. R. B. MARSTON is inquiring after is clearly that referred to in a letter which appeared in the *Times* of 25 August, 1801. This curious letter is reprinted in the *Times* of Saturday, 24 August last. I think the edition must be imaginary, as I failed to find any record of it.

W. ROBERTS.

LAVINGTON IN SUSSEX (9th S. viii. 16).—Peter Lombard in the *Church Times* for 14 June corrected the inaccuracy contained in his previous week's note, which Mr. GEORGE ANGUS pointed out in your issue of 6 July. It may, however, perhaps interest some of your readers to know how the estate at Wool Lavington descended to the bishop, whose son now holds it. It was purchased in 1589 by Giles Garton, a citizen of London, and passed successively to his son, Sir Peter Garton, Knt., who died 1624, and to his grandson, Henry Garton, M.P. for Arundel in 1640: the latter, who died soon after the meeting of the Long Parliament, left an only child, Mary Garton, who married Robert Orme, of Peterborough, and their son Robert Orme, M.P. for Midhurst 1705 and 1710-11, who died in 1711, and his son Garton Orme, M.P. for Arundel 1739-54, inherited the estate in due succession. The last named left an only child, Charlotte Orme, who inherited Wool Lavington, and married Richard Bettesworth, of Petworth, co. Sussex, and from this union the only issue was a daughter, Charlotte Bettesworth, who married John Sargent,* M.P. for Seaford, Queenborough, and Bodmin from 1790 to 1806, and held the estate until her death, 31 March, 1841. Her eldest son was the Rev. John Sargent, rector of Lavington, the friend and biographer of Henry Martyn, who died *vita matris* 3 May, 1833, having married 29 November, 1804, Mary Smith, only child of Abel Smith, of Wilford, co. Nottingham, elder brother of Robert Smith, first Lord Carrington. Their children were two sons, who died unmarried—the younger, Henry Martyn Sargent, died 13 June, 1836, while an undergraduate at Balliol College, Oxford, his brother having predeceased him—and five daughters, the

* See Sargent of Lavington, co. Sussex (9th S. vii. 329, 432).

eldest of whom died young and unmarried. Of the remaining four daughters, the eldest, Emily, married Bishop Samuel Wilberforce while he was yet a layman, and died 10 March, 1841, three weeks before her grandmother, at whose decease the bishop inherited the estate in right of his wife. F. DE H. L.

Miscellaneous.

NOTES ON BOOKS, &c.

A History of Modern Europe. By T. H. Dyer and A. Hassall. Vols. I. and II. (Bell & Sons.)

MR. ARTHUR HASSALL, an Oxford scholar of repute, has revised with evident care and knowledge this, the third edition of a book which starts from the fall of Constantinople (1453), and is to reach, when all the six volumes are out, as late as 1900. The volumes before us cover the period 1453-1585, which our readers will readily recognize as one of the most interesting in history, producing as it did so many ideas that are still ruling the world, such masterful men as Pope Julius II. (a figure worthy of the satire of Erasmus and the art of Michael Angelo), Henry VIII., Francis I., Charles V., and the men who "made a combustion in Germany about religion." Geographical discoveries and military changes are duly recorded, and the estimate of men and their doings, though too brief to be entirely satisfactory in some cases—*e.g.*, that of Savonarola—seems judicious where we feel competent to pronounce on it. Abundant references are added at the bottom of the page, and the volumes seem unusually free from the bias which always puts England in the right.

Since Hallam's solid contributions to the period are prejudiced in regard to the Reformation and Ranke's works are not easy reading, while other excellent writers, such as the late Dr. Creighton, go into too much detail for the ordinary man, many will be glad to have this able summary. To those who are more interested in the humanists than in humanity, or the princes who oppress humanity and make history, these pages may be a little disappointing. Why, for instance, are no authorities given for the life of Erasmus in the section devoted to him, which is really too brief for so subtle a character? It would, however, be unfair to deny the interest of this history even for the common man, who will find a reasonable infusion of good things said by Popes and princes to enliven the lump. Thus "All is lost save honour" is included, though its authenticity is denied. Many of the *dicta* are in brief and biting Latin. To mention but a few of the things which have attracted our eyes, we have followed the rise of the word "Protestant," Magellan sailing round the world, the battle of Mohács (in which a modern Hungarian musician, Korbay, has made us feel an interest), the decline of Venice, and more than one set of *Gueneux* whose influence was worth gold in plenty. The writing is not brilliant, but not as a rule irritating. We have noticed a few trifling slips in the printing, but the Latin and French quoted are unusually free from error. The index is, we suppose, reserved for the last volume.

Familiar Butterflies and Moths, by Mr. W. F. Kirby (Cassell & Co.), is one of the best cheap

volumes of natural history that we have seen for some time. The writer is an authority to be trusted, and there are several pages of coloured illustrations, which will assist the process of identification. Though we do not ourselves collect specimens, preferring to see the butterfly free and alive, we have often marked his course and colour when

Thro' crofts and pastures wet with dew

A living flash of light he flew,

and remember our delight on first learning a little entomology. The colours of the plates are occasionally not so bright as they might be, but in any case they must be far behind nature. Tennyson well suggests brilliance when he says that his college ladies should "move as rich as Emperor-moths." It is pleasant to know that some of the haunts of rare specimens, such as the Fens, have been preserved against the improving hand of man, which destroys so much that is obsolescent and beautiful.

DEMANDING, in the *Fortnightly*, whether men desire immortality, Mr. F. C. S. Schiller seems disposed to answer the question in the negative. We will commend to him the words of Milton:—

Who would lose,

Though full of pain, this intellectual being,

Those thoughts that wander through eternity?

To perish rather, swallowed up and lost

In the wide womb of uncreated night?

The speaker is Belial, but the thought is the poet's. Mrs. Marshall gives a good account of Gerhart Hauptmann, accompanied by an analysis of many of his plays. Under the title 'A Censor of Modern Womanhood' George Paston deals with the late Mrs. Lynn Linton, the judgment on whom does not err on the side of leniency. Mr. W. Roberts, writing on 'Book Collecting as an Investment,' advances the prices brought in the recent sale of the Ashburnham books and MSS. The rise in price of many of these is astounding. It is roughly estimated that books which cost less than 60,000% brought 175,000%. Not less remarkable than the rise in value of some of the lots is the decline in others. The influence upon prices of the American purchaser is strongly felt. Mr. L. Marillier writes on 'Social Psychology in Contemporary French Fiction,' with special relation to Emile Zola and J. H. Rosny. A literary supplement contains 'A Long Duel: a Serious Comedy in Four Acts,' by Mrs. W. K. Clifford.—In the *Nineteenth Century* Mr. Walter Frewen Lord writes on 'Lord Lytton's Novels,' and makes a fantastic attempt to find the secret of their popularity in Bulwer's classical education. The novelist is said to have "deliberately debauched his intelligence by writing down to the level of a public which he despised." Much eloquence is expended on explanations of the causes of Bulwer's failure to contribute to our literature anything of permanent value. He could have done this had he so willed, holds Mr. Lord, but he would not take the trouble, since it did not pay. The secret of failure we are disposed to place in a total absence of sincerity. In his writings, as in his life, the first Lord Lytton was a *poseur*. Our recollections of the man are fresher than those of his books. We did not find his supernatural writings so impressive as does his latest critic, and are astonished to hear that his 'The Haunters and the Haunted'—which, however, we do not recall to have read—is "the most terrifying ghost story ever

written." Mr. Henry Mangan describes 'The Sieges of Derry and Limerick,' casting in so doing much light upon a portion of our history with which few have a very intimate acquaintance. M. Jusserand writes on 'Tennis.' As might be expected from his Excellency's previous labours, the article deals with philology rather than sport. Supporting Prof. Skeat's supposition, he holds that *tennis* comes from *tenet*—accept, the word used before serving a ball, and equalling the customary exclamation, "Play!" The article is learned and convincing. Prince Kropotkin writes on 'Recent Science.' Mrs. Henry Birchenough gives 'Sketches in a Northern Town,' either Yorkshire or Lancashire. The Hon. Auberon Herbert concludes his 'Assuming the Foundations.'—The *Pall Mall* opens with a description by pen and pencil of London as it is to be some ten years hence when contemplated improvements have been carried out. Some of the spots doomed to destruction are also depicted. An account by Prof. Max Lieberman of Jozef Israels is translated by Mr. Albert Kinross. Many admirable designs of the great painter are reproduced. 'Some Private Zoos,' by Mr. F. G. Aflalo, depicts the animals in the famous collections at Tring, Haggerston, and elsewhere, and is illustrated by designs of zebras, wapiti deer, and other animals. "Zoos" has a strange look in the plural, and, though convenient, is not in that form wholly to be commended. Mr. Archer's real conversation with Mr. W. S. Gilbert is readable. With it are given pictures of Grim's Dyke, Mr. Gilbert's house, and a portrait of the dramatist. 'A Nature Note,' by Mr. Eden Phillpotts, is excellent. 'The Climber' in the Dolomites records the particulars of an ascent of the Crata da Lago. Mr. Chesterton's 'Books to Read' opens with the somewhat startling assertion that "Mr. Joseph Conrad's 'Lord Jim' is the last great book of English literature." Not having read the work in question, we are in no position to challenge the verdict. We can but express our regret at our ignorance, and our admiration at the bestowal of high literary rewards. *Scribner's* opens with 'The Poor in Summer,' a description by pen and pencil of life in New York during the hot weather. The picture is animated, and the proceedings presented may be paralleled in London by any one who devotes his holidays to an exploration of life in the East-End. An article—the first of three—by Major-General Francis V. Green, with illustrations by various artists, depicts 'The United States Army.' It begins at the beginning with the army of some 20,000 men of which, in 1775, Washington took command at Cambridge, and, besides the pictures of early generals and warlike scenes, reproduces interesting documents. 'The Beguiling of the Bears' shows the manner in which bears are trapped in New Brunswick. Bears, it appears, are sad enemies of the young moose. Mr. Andrews gives an interesting account of "the Mercury of the Revolution," and reproduces many of his works. 'A Vaudeville Turn' is very amusing.—No. viii. of 'A Londoner's Log-Book,' which appears in the *Cornhill*, purports to be the diary of a clergyman, and is one of the most whimsical pieces of irony we recall. More than once during its perusal we indulged in a hearty guffaw. 'Boer Critics on the Great War' consists of the estimate by some of our Boer prisoners of Dr. Conan Doyle's history of the war, with which they have been supplied. It is naturally worthy of close attention. 'Betwixt the

Haytime and the Corn,' an English idyl, has a rusticity and grace uncommon in modern verse, and is almost good enough for Herrick. George Paston writes on 'N. P. Willis,' a writer now all but forgotten. 'A Byway in the Cotswolds' is descriptive of people rather than of scenery. Sir William Lee Warner gives an interesting account of 'The Indian Civil Service.' The Rev. W. H. Fitchett continues his eminently spirited and dramatic account of the great Indian Mutiny.—In the *Gentleman's* Col. G. H. Trevor gives, under the heading 'Hyderabad,' an account of the ceremonies once observed in approaching the Nizam, and narrates the circumstances under which they were abolished. 'The Staging of Plays Three Hundred Years Ago' is a brief paper on a large subject. An account of Pompeii is extracted by Miss Lily Wolfssohn from Prof. Mau. Mr. W. Miller has a paper on 'The Novels of Pérez Galdós.'—In *Longman's* the papers of most interest are concerned with flowers. 'Essex and the Early Botanists,' by the Rev. John Vaughan, is pleasant reading for naturalists. 'English Flowers in an Egyptian Garden,' by Mrs. Butcher, shows what English plants thrive in Egypt. Among them are sweet peas and, infrequently, primroses. 'Eighteenth-Century London through French Spectacles' gives some opinions of early French tourists. Mr. Lang is as usual entertaining and edifying in 'At the Sign of the Ship.'

MR. ALLAN FEA, the author of 'The Flight of the King' and many other antiquarian and historical books, promises 'King Monmouth: being a History of the Career of James Scott, "the Protestant Duke," 1649-1685,' illustrated by the author. The publisher is Mr. John Lane.

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 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. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

W. T. HALL ("Bull Rings").—Places for the bull-fights in Spain, and in Elizabethan times for bull-baiting in England. See 'H.E.D.'

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 21, 1901.

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Notices to Correspondents.

Notes.

DEATH OF PRESIDENT MCKINLEY.

THE great calamity that has befallen the United States is shared by England. Not a reader is there of 'N. & Q.' on either side of the Atlantic but will forgive us if, in presence of such a tragedy, we neglect the unwritten law that bids us hold aloof from politics, and stretch out sympathetic hands across the sea. Quoting from 'Macbeth,' we would say to America of this loss:—

No mind that's honest
But in it shares some woe, though the main
part
Pertains to you alone.

We have no words but those of sorrow and reverence, and it is with an appalled sense of the transitoriness of things that we ask our kindred across the sea to permit us a share in their sorrow. With bowed head and hushed voice we bear our tribute to the illustrious dead who now shines a fixed star in his and our firmament.

SHAKESPEARIANA.

'HAMLET,' I. i. 117, 118.—I venture to suggest that we should here read

A storm with rains of fire and dews of blood
Disaster'd in the sun; and the moist star, &c.,
on the following grounds.

1. The repetition of the word "star" in the original is exceedingly awkward.

2. "Dews of blood" more appropriately balances "rains of fire" than "trains of fire."

3. Though stars may, indeed, have "trains of fire," it is difficult to account for their being associated with "dews of blood."

4. For "A storm with rains of fire" compare 'Julius Cæsar,' I. iii. 9, 10:—

But never till to-night, never till now,
Did I go through a tempest dropping fire.

5. For "dews of blood" compare 'Julius Cæsar,' II. ii. 19–21:—

Fierce fiery warriors fought upon the clouds,
In ranks and squadrons and right forms of war,
Which drizzled blood upon the Capitol.

6. For "disaster'd" compare 'Antony and Cleopatra,' II. vii. 18: "The holes where eyes should be, which pitifully disaster the cheeks." I take "in" to be used adverbially.

It may be added that the obvious resemblance of ll. 115 and 116 to 'Julius Cæsar,' II. ii. 18 and 24, and of ll. 121–5 to 'Julius Cæsar,' I. iii. 31, 32, naturally leads us to look to the play of 'Julius Cæsar' for elucidation of the difficulties presented by the text.

ALFRED E. THISELTON.

'THE MERCHANT OF VENICE,' III. ii. 1–24.
—To the suitors who had preceded Bassanio Portia was indifferent, but she loved him, and told her love as plainly as did Miranda or Desdemona; only, as the former was artlessly direct in her avowal, and the latter exquisitely feminine by inviting a declaration, Portia was conventionally correct. She saved her dignity by declaring that a maiden hath no tongue but thought, and then managed to think to such good purpose that her general remarks fully showed her heart, and how much she dreaded being misunderstood. What she wished Bassanio fully to understand was that her honourable purpose, her firm resolve to obey her father's wish, while being able to teach him how to choose right, was not supported by indifference—that it meant misery to her should the choice go wrong, and, since these naughty times put bars between the owners and their rights, if it prove, although his at heart, she was not to be so in reality, that fortune should be cast into the hell of his condemnation, not herself:—

And so, though yours, not yours. Prove it so,
Let fortune go to hell for it, not I.

"Prove it so," that, "though yours, not yours," "let fortune go to hell for it [the unhappy result], not I [for that result]." Being blamed by Bassanio was what Portia wished to avoid, not, as Heath supposed, the penalty for being forsworn—"for violating my oath." The latter was out of the question :—

But I am then forsworn ;

So will I never be ;

although, with feminine tact, while remaining firm she appears to yield in a carefully worded promise of unavailing regret :—

So may you miss me ;

But if you do, you'll make me wish a sin,
That I had been forsworn.

With such a possible mischance in store, by which she would lose his company, her love prompted her to secure a brief respite in which she could be happy. As her judgment really sanctioned this manner of choice (l. 41),

If you do love me, you will find me out,

perhaps she was not fully convinced that he loved her, and wished to postpone the trial until he should have learnt to do so. In any event, her speech is a plea for a short period of certain happiness, in which Bassanio should come more fully to know her, and to realize the strength of her love and the extent of her sacrifice in acting in accordance with her father's wish.

E. M. DEY.

SECOND AND THIRD PARTS OF 'HENRY VI.'

—Regarding the second and third parts of 'Henry VI.,' the division of Malone, though he had ground for it, is very unsatisfactory. I am glad, however, that he has assigned the most beautiful lines to Shakspeare :—

'Tis not the land I care for, wert thou hence ;
A wilderness is populous enough,
So Suffolk had thy heavenly company ;
For where thou art, there is the world itself
With every several pleasure in the world ;
And where thou art not, desolation.

'2 Henry VI.,' III. ii.

This thought may be found in a song of one of the troubadours, Arnaud de Marveil : "O that I inhabited a desert, were she but with me ! That desert would then be my paradise." See Roscoe's translation of Sismondi's 'Literature of the South of Europe.' I have a notion that the most praised passage of the much praised Omar Khayyam is similar to this ; but I will not attempt to quote what I do not remember distinctly. Similar thoughts, though not similarly expressed, are not uncommon :—

Heaven is not but where Emily abides,
And where she's absent all is hell besides.
Dryden, 'Palamon and Arcite.'

Mit ihm, mit ihm ist Seligkeit,
Und ohne Wilhelm Hölle.

Bürger, 'Lenore.'

The best speech in the third part of 'Henry VI.,' beginning "She-wolf of France," is marked by Malone as not having been written by Shakspeare. It contains the line which Greene, with the substitution of "player" for "woman," applied to Shakspeare ; and this, with the rest of the speech, may have been Greene's own. I do not, however, say that it is his. I have not studied him with sufficient attention to form an opinion on the question. There seems to be an uniformity of style in the second and third parts of 'Henry VI.' that is not in the first part. The writers of those plays, if there were more writers than one, were more similar and equal than the writers of the first play.

E. YARDLEY.

P.S.—I may refer also to a thought expressed by Shakspeare in 'Romeo and Juliet,' III. iii. Romeo, though in a different manner, says much what Suffolk has said. Valentine's soliloquy in 'The Two Gentlemen of Verona,' III. i., contributed, equally with the speech of Suffolk, to the formation of the later and superior scene in 'Romeo and Juliet.'

"BLOOD IS THICKER THAN WATER."—When a story substantially transmitting historical fact is repeated at intervals during two score years, there is a tendency to increasing corruption of the simplicity of the original narrative with every repetition. Such has been the case with the tradition of the hackneyed saying "Blood's thicker than water." It is surely not one of the least important functions of 'N. & Q.' to recall the foundation of such legends and restore their integrity by exposing the aberrations.

The latest instance of an inaccurate version is supplied by an incidental remark in the *Daily Telegraph* of Friday, 16 August, in a paragraph introducing an anecdote entitled 'Now, Shoot if you Dare !' The writer says, "The incident at the battle of the Taku Forts, when Commodore Tatnall joined in the fray with the cry, 'Blood's thicker than water !' is well known." Is it ? In the first place it scarcely needs to be pointed out that such an interference is in the highest degree improbable. The commander of a ship of war of a neutral power taking part in active belligerent operations against a (technically) friendly power would do so at the peril, at

least, of losing his commission. Now the most cursory reference to the *Times* special war correspondent of that day—Tuesday, 21 August, 1860—I believe the reporter was the (now) *doyen* of British war correspondents, the venerable veteran then Mr. (now Sir) William Howard Russell*—will show that Commodore Tatnall was not reported to have “joined in the fray,” neither was he credited with the original utterance of the saying so frequently repeated since: as a phrase it was of respectable antiquity, to my personal remembrance, even in 1860. What really was said to have happened was substantially as follows. I quote from remembrance of the communication from China as it appeared in the *Times*. I venture to think the bald facts more essentially dramatic than any of the numerous subsequent paraphrases.

While the bombardment of the Taku Forts was hotly proceeding Commodore Tatnall, U.S.N., in command of a frigate cruising under the stars and stripes in the Gulf of Pechili, put off in a well-manned launch to pay a visit of courtesy to the British admiral on board his flagship—an ordinary act of politeness between naval officers of rank of different nationalities, although perhaps not of frequent occurrence during actual active hostilities. The British crew, stripped to the buff as low as the waist—the custom in those days when working the guns—were “at quarters,” busily occupied loading, ramming, firing, and sponging. While paying his respects to the admiral the United States naval officer dismissed his boat’s crew until he should require their services to return to his own vessel, allowing them, all but a couple of tars left in charge of the launch hanging on to the side, to go forward and make the acquaintance of the British Jacks—Brother Jonathan fraternizing with Brother John Bull. When the commodore desired to rejoin his vessel some difficulty was experienced in collecting the dispersed crew of the launch; at last they appeared strolling aft towards the gangway, hastily pulling on shirts and jackets as they came along, under charge of the coxswain. To Tatnall’s sharp inquiry as to where they had been loitering the cox knuckled and scraped and falteringly explained, “For’d, sir, giving this ship’s company a hand at working the guns!” “Working the guns!” angrily roared the commodore. “Don’t you know we’re neutrals, sir?” “Beg pardon, sir,” replied the cox, with another

knuckle and scrape, “couldn’t help it, sir; after all, ‘blood’s thicker than water.’”

GNOMON.

Temple.

[The origin of this saying was discussed 7th S. xi. 487; xii. 53, 78, 114.]

JOHN QUINBY, FELLOW OF NEW COLLEGE, OXFORD.—The story how this Lutheran died, “half starved with cold and lack of food,” in the steeple of his college, where he was imprisoned as a heretic by Dr. London, the warden, will be found in Strype’s ‘*Ecclesiastical Memorials*,’ i. 376, and in ‘*Narratives of the Reformation*,’ Camden Soc., 1859, p. 32. The latter reproduces Archdeacon Louthes’s manuscript, which Strype followed. It seems to me to be worthy of notice that the truth of this story, which Louthes set down for Foxe’s benefit some fifty years after the event, is in no small degree confirmed by a letter, undated, but ascribed to 1536, which Robert Talbot, the antiquary, wrote to Thomas Cromwell’s servant Morison, and the substance of which appears in the ‘*Calendar of Letters, &c.*, in the Reign of Henry VIII.,’ vol. xi., No. 1185. Talbot, who figures in Louthes’s story as a Lutheran who “started back,” but was nevertheless “expulsed by the warden,” probably made some attempt to get his fellowship restored to him, and the letter contains his version of how he came to lose it:—

“My adversaries will object that I put the matter in the hands of Dr. Hunt, and must be bound by what he has done. I answer, I did it not sponte, but straitly exacted by the sub-warden of the House that then was, whose name is Sutton, and Dr. Whytze and Dr. Hunt; which three were sent to me and my fellow, Sir Quynby, deceased, by the warden, whose prisoners we then were, and required us for the saving of the college’s privileges to put our rights respectively in the two doctors’ hands. Mr. Sutton and Dr. Whytze, who are still alive, will not deny this upon oath.....P.S. If you once bring all well your part shall be worth a doublet cloth of satin.”

This letter not only confirms the story of Quinby’s imprisonment, but supplies, I think, an adequate explanation of the entry, “*recessit 1528*,” which was put against his name in the New College Register. I have heard it said that the fact that the entry was not “*obiit 1528*” militates against the story of his being starved to death. Talbot’s letter, however, suggests that a consent to resign was wrung from Quinby before he “slept sweetly in the Lord.” In that case an entry which ignored the scandal could be justified by the authorities as strictly correct.

John Quinby’s memory has been kept alive by his defiant jest about “warden pie,” which

* I am not quite sure whether it was not Mr. Bowlby who represented the *Times* on this occasion—the clever young war correspondent who was afterwards treacherously murdered by the Chinese.

I do not repeat here, because it has already appeared in 'N. & Q.' 4th S. vi. 124, preparatory, let us hope, to its being immortalized also in the 'H.E.D.' But the jest has been remembered better than the man. The college registers show that he became a scholar at Winchester in 1518, and a probationary fellow at New College in 1522; yet, oddly enough, in Nichols's foot-notes to 'Narratives of the Reformation' he, and he almost alone of all the persons mentioned by Louth, was not identified. Again, in Mr. Kirby's 'Winchester Scholars' his name has been perverted into "John Grumbie"; and failing to recognize him in this disguise, Mr. Leach, in his 'History of Winchester College,' p. 249, was tempted to reject the story, as told, for want of a Quinby to whom it could be properly attached. Again, in Messrs. Rashdall and Rait's 'New College,' pp. 101-2, Quinby has been rechristened Peter, and Louth, who did not go to Oxford until 1538, is spoken of as his contemporary there.

Undeterred by John Quinby's fate, Anthony Quinby, another member of the family, which apparently was settled at Farnham, Surrey, became probationary fellow of New College in 1551. This Anthony had a brother named John, and John was also their father's name. These two John Quinbys, father and son, both died (the son first) in 1557 (wills proved P.C.C., 12 and 46 Westley). Talbot's letter closes the door against any suggestion that either of these was identical with the "Mr. Quinby" of Louth's reminiscences. Talbot himself, it may be added, was engaged in 1531 in teaching "a school at Borneed Wodde" (? Burntwood, co. Staff.); see the above-cited 'Calendar,' vol. v. No. 630, which is not referred to in the life of Talbot in the 'D.N.B.' Nichols was evidently in error in assigning the imprisonment of Talbot and Quinby to 1533, and not to 1528.

H. C.

"ALRIGHT"—ALL RIGHT.—This form is fast pushing itself to the front, and bids fair to become soon a recognized word. I have lately met with it half a dozen times in a well-written novel, and I see it almost daily in the letters of decently educated people. So common has it become that telegraph clerks are officially instructed not to accept it unless paid for as two words. C. C. B.

FIFTEENTH-CENTURY RELIGIOUS VERSES.—On the back of a deed dated 1395 in the Bodleian Library (Kent Charter 233) are written the following verses, called 'Carta Dei,' representing our Lord's grant of salvation to man under the form of a legal conveyance. I am not sufficiently acquainted

with the many publications of early English verses in recent years to be aware whether these lines have already come to light or not; but if not already known they well deserve to be printed.

Knowyn alle men that are and schuln ben
That I Jhc' of Nazaren
Wyt myn wyl and herte good
For myn handwerk and for my blod
Have grantyd, zovyn and confermyd is
To cristenemen in erthe I wys
Thourch my charte that the mon se,
My body that heng on the tre,
A mes housyd fayir and fre,
It is hevene blysse I telle the,
Betwen est and west, north and south,
To hem her dwellyn it is wel couth,
To havyn and heldyn that swete place
Wel gud in pes thourch my grace,
To crystene man that synne wyl fle,
Heritable and in fee,
For the servise that lyt therinne,
That is, to kepyn man fro synne,
Of the chel [read *chef*] lord of that fee
Every synne fiede hee.
And I Jhc' of Nazaren
And ny eyris qwat so he ben
In warantye we schuln us bynde
To crystene man wythoutyn hende.
In wytnesse of thys thing
My syde was opned in selyng
To thys charte trewe and good
I have set my seel, myn herthe blod.
These arn the wytnesses trewe and gode,
The garland of thorn on myn hed stode,
The schorges and the naylis long,
And the spere my herte stong,
The stoppe ful of eyail and galle,
And Hely ely that I gan calle,
My blod terys me ronnyng fro,
My bondys, my peynis and othir mo.
Zovyn and garantyd be my wyl
At Calvarie on that held [read *hyl*],
The friday befor the paske day,
Therof I may nozt seyn nay,
The zer of my regne her
Thretty wyntyre and thredde half zer.
Hec est carta Dei.

W. D. MACRAY.

THE BATTLE OF SALAMIS.—All readers of ancient history are familiar with the passage in Æschylus, quoted by Plutarch, in which the poet (himself present at the battle) affirms confidently that the ships of the Persian fleet were a thousand in number. Leake considers that this is probably nearly correct, but that those actually engaged were two hundred fewer, because the Egyptian contingent had been told off to guard the Megaric Strait. Grote does not believe this, which rests entirely on the authority of Diodorus, and is not referred to by Herodotus. It must be remembered, however, that Æschylus states there were about two hundred other Persian ships not engaged in the contest, but does not specify where they were, and seems to

imply that they were in various places. A poet of our own, in alluding to the counting of his vast host by Xerxes at daybreak, speaks of "ships by thousands," but the Greek poet is much more likely to have exaggerated than diminished them. It is difficult, then, to see on what grounds (unless it be a simple slip) the writer of the article on Salamis, in Haydn's 'Dictionary of Dates,' estimates the number of the Persian ships at two thousand.

W. T. LYNN.

"BYRON'S TOMB."—In the churchyard at Harrow, under the elms commemorated by Byron, stands a plain brick tomb, sealed by a flat slab of grey, weather-beaten stone. This tomb, which contains the ashes of both John and William Peachey, is now enshrined in a sort of iron cage, which protects it from "relic" hunters and other thoughtless persons, who would in time have obliterated every word inscribed upon it, and might even have carried away the tomb itself. To Harrovians this unpretentious grave has long been known as "Byron's tomb." In a letter to Mr. John Murray, dated 26 May, 1822, Byron says:—

"There is a spot in the churchyard near the footpath, on the brow of the hill looking towards Windsor, and a tomb under a large tree (bearing the name Peachie or Peachey), where I used to sit for hours and hours when a boy. This was my favourite spot."

I do not know exactly at what period the iron cage was put round it. In a sketch of this tomb made *circa* 1849 these railings do not appear. I may be mistaken, but I do not think that any railings surrounded the grave when I visited Harrow in 1872. I have lately endeavoured to trace the entire inscription on the surface of the stone—a difficult matter, as most of the letters have disappeared. Thanks to the courtesy of the Rev. F. W. Joyce, the present vicar of Harrow, who has copied for me all that remains of the inscription, I am enabled to make a permanent record in 'N. & Q.,' which cannot fail to interest the admirers of Byron all over the world. I am especially anxious to do this because the vicar informs me that people are continually writing to him for information on this point, thus involving much extra correspondence.

the remains of
n Peachey Esq^{re}
late of the
St Christopher
West Indies
arted this life
the 21st 178
year of his

Beneath is inscribed:—

William
died October 8 A.D.
aged 73

The church register records, among the burials of 1780, "October 29, John Peachey, of London, in Woollen."

The tombstone inscription in Byron's time probably read thus:—

Here
lie the remains of
John Peachey Esq^{re}
late of the Island of
St Christopher in the
West Indies, who
departed this life
October the 21st, 1780,
in the — year of his life.

Mr. John Peachey was not of sufficient importance to have his death recorded in the 'Annual Register,' where, as a matter of course, I searched for it in vain. No one of less importance than "Miss Nelthorpe, sister to Sir John, Bart.," finds a record in October, 1780. But mark the irony of fate! There were 20,517 persons buried between 14 Dec., 1779, and 12 Dec., 1780. Of all that number honest John Peachey, though unrecorded by his contemporaries, is probably the only one whose name will never die!

RICHARD EDGCUMBE.

Edgbarrow, Crowthorne, Berks.

EASTERN AND WESTERN FABLES.—Every Western fable seems to have its Eastern counterpart. The following, though somewhat lengthy, and if it have not already appeared, is worthy of insertion. It is from a review of "Oriental Historical Manuscripts in the Tamil Language, translated, with Annotations, by William Taylor, Missionary. In Two Vols. Vol. II. Madras, 1835" (*Asiatic Journal*, N.S., No. 85, January, 1837, vol. xxii., January–April, pp. 23, 24):—

"One of the anecdotes of Ranga Kistna Naicker, 'The Affair of the Mogul's Slipper,' is worth citing: 'The Tamil author states that the Padshah (Mogul) in those days was accustomed to send his slipper as a *farmana* (or royal mandate) to the dependant states (this Pandiya-desam alone excepted) on an elephant, in charge of two nabobs, at the head of a large body of troops, the slipper being fanned by chowries, screened by umbrellas, and accompanied by banners, kettledrums, &c. The king of each country was expected to meet the symbol at the head of their [*sic*] retainers, escort it to their court, place it on their thrones, and do homage before it, at the same time delivering their quota of tribute to the Mogul's sirdars. Upon an occasion the slipper-bearing nabobs set their faces from the Deccan to Pandiya-desam, and halted on the borders, whence they sent chobdars with an *inayitthunamch* (authoritative message) to Trichinopoly to inform Raja Ranga Kistna Naicker of the arrival of the imperial mandate. The king, being young,

was ignorant of the meaning of this ceremony; but when informed by his sirdars he was angry. He dismissed the chobdars civilly, telling [them] that his health was not good; and dispatching *Dalakarten*, messengers of his own, with the same plea, he directed them to decoy the nabobs to the city. The *Dalakarten* accordingly allured them first to Samiyaveram, on the other bank of the Coleroon, then to the vicinity of Trichinopoly, where, alleging that the king was sick in a palanquin within the fort, they got the nabobs and the imperial slipper within the gate, and thence into the hall of the throne. Meanwhile, the Raja had invested himself with all the paraphernalia of his dignity, surrounded by his friends and officers, and seated on his throne, [he] received the angry nabobs, chafing at the insults offered to their slipper and themselves. Seeing that the king paid no respect either to the Padshah's *farmana* or to them, they pushed aside the persons who stood in their way, and insolently offered to thrust the slipper into the king's hands. Ranga Naicker told them to lay it on the ground; the nobles refused to do so, upon which the Raja, with a loud voice, called for whips and rattans. Thereupon, in some alarm, the nabobs put down the slipper, upon which the king coolly placed his foot in it, observing, "How comes it that your Padshah, like a fool, sends me furniture for one foot only? Go back and bring the other slipper." The exasperated envoys, losing all patience at this, replying angrily, the king ordered them to be driven out of the city. Their troops began hostilities, but the Raja's army routed them, and the Padshah, when he heard of this unexpected occurrence, apprehending that other princes would treat his *farmana* in the same way, discontinued the degraded ceremony."

THOMAS J. JEAKES.

Tower House, New Hampton.

DEMON REPENTANT.—The question as to whether devils can be saved is a very old one. Origen, for instance, held that Satan himself is capable of redemption, an opinion which perhaps does not lack sympathizers even in the present day. But be that as it may, readers of 'N. & Q.' may be interested in the following curious story, which I have lately read in a Syriac MS. belonging to the British Museum. I am not aware that it has ever been published:—

"A demon once presented himself in the shape of a human being to the custodian of an Eastern monastery, requesting to be admitted as an inmate of that holy institution. The custodian took a fancy to the stranger, and prevailed upon the abbot to grant the request. During his stay at the monastery the demon performed all kinds of wonderful things, thus causing the monks to question whether their new associate was at all human. They at last made bold to address him thus: 'If thou art an angel, we are not fit to live under the same roof with thee; but if thou art an evil spirit, it is not safe for us to harbour thee any longer.' The demon then told them his true story, and in doing so convinced them of the reality of his repentance and of his desire to be received among the saved. Upon his request all the monks spent three days in continuous intercession for the salva-

tion of their visitant. At the end of the three days a glorious light appeared before the supplicants. A company of angels singing praises to God were seen amidst the spreading glory, and the whilom demon was received amidst the rejoicing of the heavenly host, in whose company he took his flight to heaven."

G. MARGOLIOUTH.

BORROW IN HUNGARY.—So little is known about Borrow's movements in Hungary (1844) that the smallest piece of information about his doings in that region must be most welcome to his many admirers. I find the following passage relating to him in a book entitled 'Hungary in 1851,' and written by an American, the late Charles L. Brace:—

"My companions, as we rode along, related some marvellous stories of a certain English traveller who had been here [near Grosswardein], and of his influence over the gipsies. One of them said that he was walking out with him one day, when they met a poor gipsy woman. The Englishman addressed her in Hungarian, and she answered in the usual disdainful way. He changed his language, however, and spoke a word or two in an unknown tongue. The woman's face lighted up in an instant, and she replied in the most passionate, eager way, and after some conversation dragged him away almost with her. After this the English gentleman visited a number of their most private gatherings, and was received everywhere as one of them. He did more good among them, all said, than all the laws over them, or the benevolent efforts for them, of the last half century. They described his appearance—his tall, lank, muscular form, and mentioned that he had been much in Spain, and I saw that it must be that most ubiquitous of travellers—Mr. Borrow."—P. 235.

L. L. K.

WELL AND FOUNTAIN VERSES.—An old gentleman whom I once heard babbling of bygone times told how he remembered when a boy a well in a neighbour's garden, to which well passers-by had free access. The owner had fastened a mug to a post, and, to prevent the vessel from vanishing, he had also fastened to the post a card on which were these lines:—

O thirsty traveller! stay and drink;
But leave the mug upon the brink,
That other travellers who pass by
May quench their thirst as well as I.

I only heard the quatrain once, and am not certain of every word, but of the ungrammatical construction in the last line I am certain. The narrator, of course, believed the lines to be original, but I doubt it. The first is as old as Greece. I think all well and fountain verses interesting, and doubtless there are readers who have seen some quaint inscriptions.

THOMAS AULD.

"It."—In spite of the protests of mothers, very young babies are frequently referred to and addressed as "it." The same impersonal

form of speech is sometimes used with regard to very old "childish" persons, or to those at the point of death. This was formerly more common than it is now, but the custom still survives. Not very long ago my sister, calling at a house where "the master" lay dying, was asked by his wife to sit by the bedside for a few minutes while she got herself a cup of tea. During the time my sister remained the woman several times came to the door and asked, "Does it breathe?" This was a case in which the patient had lain for days in a semi-conscious state. There was no lack of affection on the wife's part, but her husband had ceased to her rustic apprehension to be a person, and had become a thing.

C. C. B.

Epworth.

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 DICTION OF THE NEW TESTAMENT (GREEK).—I have lately been studying the subject of the diction of the Greek Testament, and find a strange and startling discrepancy of opinion between two first-class authorities. The well-known Prof. Blass, in his 'Grammar of New Testament Greek' (English translation), says at p. 1: "The language employed in the N.T. is such as was spoken in the lower circles of society." On the other hand, the Rev. H. A. A. Kennedy, the author of 'Sources of New Testament Greek,' asserts strongly the opposite in more than one passage of his very able and learned book. For example, I find at p. 69:—

"The vocabulary of this collection of books [i.e., the N.T.] cannot with accuracy be denominated 'vulgar,' seeing it possesses so many elements in common with the rest of Greek literature, four-fifths of it being pre-Aristotelian, and a considerable part of the remaining fifth belonging to the literary dialect of the time. These characteristics give it a distinct tone, which marks it as the property of educated men."

Mr. Kennedy is not so widely known as Prof. Blass, but no one can read his book without being impressed with his width of reading, his sound scholarship, and his conscientious and painstaking research. His conclusions are certainly not to be lightly set aside even if they flatly contradict the judgment of the famous German professor, who is, I believe, generally regarded as one of the greatest Greek scholars of the present day. But such a divergence of opinion is

not a little bewildering to the student. I wonder whether among the multitudinous readers of 'N. & Q.' there are any who have made a special study of this particular point, and who could give me some assistance in arriving at a sound result. I do not want, however, to be referred to any of the standard works like Winer, Green, Viteau, Mullah, &c. All of these are already within my reach, as they were also within the reach of the two writers who have arrived at such contrary opinions.

PERTINAX.

NURSERY RIME.—Where can I find the full text of the nursery tale beginning

John and his mare a journey went,
Humble, dumble, derry dee;
They travelled slow by joint consent,
Tweedle, tweedle, twinerree?

W. B. W.

Edinburgh.

REDMAYNE FAMILY.—I shall be greatly obliged to any reader who can inform me whether Dr. John Redmayne (1499-1551), who was the first Master of Trinity College, Cambridge, and one of the compilers of the Prayer Book, or Sir John Redmayne, Governor of Pontefract, &c. (1605-59), was descended from Sir Richard Redmayne, of Harewood Castle, Speaker of the House of Commons in 1415. If so, I shall be very glad to learn the descent.

W. GREENWOOD.

Croylands, Spring Grove, Isleworth.

CHILDREN HANGED.—In 'N. & Q.', 3rd S. i. 39, it was stated that "so late as 1831 a boy nine years of age was hung at Chelmsford for arson committed at Witham, in the county of Essex." Is this correct; and, if so, could more precise details be discovered?

POLITICIAN.

"PANSHON."—A local controversy has arisen with regard to the word "panshon." Among those interested the only available dictionary that quotes the word is Webster's (edition 1900), where the definition is as follows: "*Pan'shon* (pän'-shún), n. An earthen vessel wider at the top than at the bottom,—used for holding milk and for various other purposes (Prov. Eng.)." And the authority quoted is Halliwell.

May *panshon* now be considered within the pale as a proper English word? What are the derivations of the two parts of the word? Is not the definition of 'Webster's Dictionary' faulty in so far as that given applies equally to an ordinary basin; and should not the definition state as an essential characteristic that a panshon is a *shallow* vessel, capable of exposing a large surface of

liquid to the air? Also, is not Webster wrong in limiting *panshon* to an earthen vessel? Is *panshon* the only orthographical form of the word? Does it not sometimes appear as *panshin*? E. SR. G. BETTS.

THE BIRTHPLACE OF OLIVER GOLDSMITH.—It has been stated that Goldsmith was born near Athlone, at a place where he certainly spent much of his time. I have, however, just visited the house called Smith Hill, about half a mile from Elphin, on the road to Hill Street, in the county of Roscommon. The Rev. Canon Irwin, principal of Bishop Hodson's Grammar School in Elphin, who accompanied me thither, firmly believes in the local tradition that Goldsmith was born in the now mostly demolished house of Smith Hill, while his mother was on a visit to her relatives of the Jones family. The present owner of the place is Mr. R. J. S. Lloyd. His agent, Mr. John Hanley, maintains, no less than Canon Irwin, who resides at the former Anglican Deanery of Elphin, the truth of the tradition of the oldest inhabitants that Goldsmith was born in the house on the site of which that now occupied by himself was built. Can the question be definitively settled in favour of either Athlone or Elphin?

E. S. DODGSON.

[The 'D.N.B.' states, on the authority of Prior's life, that Goldsmith was born at Pallas, near Ballymahon, Longford, 10 Nov., 1728.]

QUOTATION WANTED.—

Things that were born when none but the still night
And his dumb candle saw his pinching throes.

H. F.

[Ben Jonson, 'The Poetaster,' Act V., last scene.]

PARISH REGISTERS.—An article on parish registers appeared in the *People's Magazine* about thirty years ago. A contribution on the same subject was printed in the *Monthly Packet* about ten years ago. Will any reader oblige with the dates when these articles appeared? I am unable to consult Poole's 'Index.'

H. ANDREWS.

[The third edition of Poole gives references to the *St. James's Magazine*, xii. 369; *Macmillan's*, xliii. 190; *Home and Foreign Review*, ii. 433; *Archæologia*, viii. 67; *Journal of the Statistical Society*, v. 256; *Chambers's Journal*, xxxix. 300; the *Antiquary*, i. 197; *Fraser*, lxi. 357; *Cornhill*, xl. 317.]

SETTING A PRICE ON THE HEAD.—Can any of your readers inform me when this barbarous custom was first introduced in Scotland or in England? I presume the last

instance of it was in 1745, when a price was set on the head of Prince Charles Edward. In the case of Montrose the proclamation promises pardon to any one bringing him in alive or exhibiting his head, "if he should happen to be slain in the taking." Any such person, it said, "should not only be pardoned for bygone concurrence in this rebellion and all other crimes formerly committed by him, *not being treasonable*," but also receive a reward in money. What is the force or significance of the proviso which I have indicated in italics? Was not taking part in the rebellion a treasonable act?

JOHN WILLCOCK.

Lerwick, N.B.

CAPT. JONES.—In 'Elegant Extracts,' 'Poetry,' Book IV., a little before the middle (p. 846 in my edition, which has no date), is the following:—

"Epitaph on Captain Jones, who published some marvellous Accounts of his Travels, the Truth of all which he thought proper to testify by affidavit.

Tread softly, mortals, o'er the bones
Of the world's wonder, Captain Jones!
Who told his glorious deeds to many,
But never was believed by any.

Posterity let this suffice,

He swore all's true, yet here he lies."

Who was Capt. Jones, and what were his publications? It will be remembered that a few years ago a traveller, M. Louis de Rougemont, confirmed the truth of his marvellous statements by affidavit. I do not know the date of the first edition of 'Elegant Extracts,' but I think that was about 1780–1785.

ROBERT PIERPOINT.

St. Austin's, Warrington.

"A VERY JUDICIOUS ACTOR."—In his essay on 'Stage Illusion,' almost at the end, Lamb says: "A very judicious actor (in most of his parts) seems to have fallen into an error of this sort in his playing with Mr. Wrench in the farce of 'Free and Easy.'" Who was this very judicious actor?

H. T.

ARMORIAL.—Whose arms are these? Quarterly, 1 and 4, Gules, a chevron or, between three roundels sable; 2, Or, three cinquefoils sable, one and two; 3, Or, a cinquefoil in chief over a lion rampant sable.

S. BAYLEY.

ROBERT SHIRLEY.—In February, 1623/4, I find a note of one Robert Shirley, present at a Middle Temple feast, affecting to be an ambassador from Persia. Who was he?

LOBUC.

[Robert Shirley was sent as envoy by the Shah in 1607. See 'D.N.B.']

WHYTE-MELVILLE.—Will some kind friend oblige me with a correct copy of the inscription over the grave of the late Major Whyte-Melville, the well-known novelist? He was killed by a fall from his horse on 5 December, 1878, and is buried in Tetbury Churchyard, Gloucestershire.

JOHN T. PAGE.

West Haddon, Northamptonshire.

S. DU BOIS, SEVENTEENTH-CENTURY PAINTER.—I have two family portraits, life size, of the Rev. Dr. John Mapletoft, of St. Lawrence Jewry, and his wife (*née* Rebecca Knightley, of Fawsley). They are signed "S. du Bois fecit, 1685," and are artistically of a high order of merit, the faces almost speaking from their frames. Is anything known of this artist, or have any readers of 'N. & Q.' examples of his? In the year mentioned Dr. Mapletoft left the rectory of Braybrooke, Northants, for St. Lawrence (where he remained as rector till his death, in his ninetieth year, in 1720), and it is possible that the portraits were presentation ones by his Braybrooke parishioners.

MICHAEL FERRAR.

Little Gidding, Ealing.

[The 'D.N.B.' states that Du Bois came to England in 1685, and gives a long list of portraits painted by him. There is also a short notice in Bryan.]

GEORGE DAWE AND CHARLES LAMB.—In Lamb's 'Recollections of a late Royal Academician' (George Dawe) we read:—

"If fate, as it was at one time nearly arranged, had wafted D. to the shores of Hayti.....he would have sate down for life to smutch in upon canvas the faces of blubber-lipped sultanas, or the whole male retinue of the dingy Court of Christophe."

Are particulars of the Haytian overtures to the artist extant?

R. L.

"OLD ORIGINAL."—When and where was this absurd phrase first coined? In Sheffield quite recently there was a tavern with a sign "Old Original Grindstone," and in a busy thoroughfare called Button Lane there is a famous oatcake baker with a high reputation for excellent oatcakes, and over the shop window the sign is "Old Original Oatcake." These signs are not mentioned in the 'History of Signboards,' by Jacob Larwood and John Camden Hotten.

H. J. B.

TOMBLAND.—Is the exact origin of this piece of land in Norwich known? I am told that it is said to be derived from a French knight to whom the Conqueror made a grant of this land—the Sieur de Tomblaine, a name which probably afterwards underwent many corruptions. Can any reader of 'N. & Q.'

tell me where information bearing on this is likely to be found?

ARTHUR GROVES.
Stanley Cottage, Alperton, Wembley.

PLACE-NAMES IN THE 'JOURNAL OF GEORGE FOX.'—May I be allowed the benefit of your readers' assistance in the identification of the following places for the purpose of the production of a map to accompany the 'Journal'? I give the form the names take in the first edition (1694).

Adingworth, associated with Northampton.

Bushel House, associated with Burton-on-Trent.

Causal, in Warwickshire; also Cossel.

Eldreth, probably in the Settle district.

High Town, in Yorkshire.

Irbs Court, or Jubbs Court, in Somersetshire, not far from Bristol.

Mendle, associated with Long Crendon, Chesham, &c.

Patchgate, associated with Capel and Horsham.

The Slone (? South Wales).

Whitehaugh (? Derbyshire or Staffs).

NORMAN PENNEY.

Friends' Institute, Bishopsgate Without, E.C.

Replies.

THE 'MARSEILLAISE.'

(9th S. viii. 61, 126, 187.)

I READILY accept the courteous apology of MR. JULIAN MARSHALL in the spirit in which it is written. As to his remark about the "plaintiff" and the "little judge in 'Pickwick,'" it certainly does not apply to this case.

First of all, let us not forget that it is not one plaintiff, but a majority of French writers, who have deeply investigated the matter, whose opinion goes against Rouget's authorship. Secondly, there is a well-known Roman legal maxim that "he who is silent when he ought to speak, and could speak, is held to consent." Now it has been pointed out by ever so many French writers that from the beginning, when the 'Marseillaise' tune was attributed to other origins, Rouget de l'Isle remained strangely silent.

The same thing happened with his so-called nephew at the decisive moment. Amédée Rouget de l'Isle, who wrote 'La Vérité sur la Paternité de la Marseillaise,' began a lawsuit against Fétis senior for defamation. But when M. Charles Vervoitte, the Musical Director of St. Roch and President of the Society of Sacred Music at Paris, had found the oratorio of Grisons at St. Omer, and

when M. Albert Legrand, President of the Commission of Archives at St. Omer, gave his testimony, Amédée Rouget de l'Isle suddenly dropped his lawsuit.

Let it be observed, too, that Castil Blaze declared that he had received the testimony as to a German canticle with a chorus refrain, which became the basis of the 'Marseillaise' tune, having been sung in 1782 in the *salon* of Madame de Montesson, from two eye and ear witnesses—namely, from Deslauriers, editor of the operas of Gluck, and from Imbault, the violinist. It is impossible in the restricted space of this periodical to go into all the ins and outs of this affair. But how can it be said that Fétis senior, who personally knew Rouget, and who had for a long time believed him to be the author of the tune, was prejudiced against all things French? And are Legrand, Vervoitte, Arthur Loth, and all the other Frenchmen who have contended against Rouget's authorship, to be held prejudiced against all things French?

I write this away from London, and quite uncertain as to the time of my going back. It will therefore be impossible for me to see MR. ADAIR FITZGERALD's book for some time to come. But when he writes, "MR. KARL BLIND says he has been through a mass of *manuscripts* dealing with the origin and supposed origin of this song," I may be allowed to observe that I had not said that. What I said in 'N. & Q.' was that I had "gone through all this *literature*." As to Grisons's 'Esther,' Édouard Fétis junior had written that one of the parts of that oratorio is the 'Marseillaise' tune; that, though 'Esther' has no date, the author is described there as Musical Director of the Cathedral; that the 'Historical and Geographical Almanac of Artois for 1784' mentions the fact of Grisons having in that same year ceased to hold that office; and that consequently his oratorio is anterior to 1784.

Rouget was not with "the troops on march" in such a way that a hand-press had to be used, as MR. JULIAN MARSHALL suggests. Rouget had been for some time in garrison as captain of Engineers at Hünningen. As such he was described by the *Chronique de Paris* in August, 1792, in which only the words of the 'Marseillaise' are attributed to him. In the Paris *Petites Affiches* of October Gossec is mentioned as the "arrangeur de la 'Marseillaise'." So also in the *Moniteur* of 1792. At the time of the Convention and of the Directory little sheets were sold at Paris containing the 'Marseillaise,' one of which sheets M. Fétis senior had seen. In it the

words of the song are stated to be from the citizen Rouget de l'Isle; the music by Navoigille, or Navogille, as the name is sometimes given. No reclamation was made by Rouget against this at the time, nor afterwards—so Fétis wrote.

Enough has been said to show the complicated character of this question. All this, and a great deal more into which I cannot enter here, is quite irrespective of what Mr. Hamma, the organist of Meersburg, stated; on which subject investigations may still be continued, as he gave the rubric in the musical library of the Town's Church.

It was in 1861 that Hamma publicly did so. He remained uncontradicted. Only some eighteen or nineteen years afterwards Chouquet's contradiction appeared, *i.e.*, in 1879-80. In the meantime, as I have just been informed by Dr. Hermann Levinger, a grand-ducal *Amtmann*, who made personal inquiries a few days ago: "Die Musikalien der Kirche in Meersburg sind, wie mir der alte Chor-Regent Schreiber dort erzählte, nach und nach verschwunden." This disappearance of old music, and consequently of practical testimony at Meersburg, is unfortunate. But, as I said before, it does not affect the case itself, for a mass of French testimony cannot be set aside.

The great facts remain that the opinion of so many French writers who have gone deeply into the subject, even after Chouquet's article, is adverse to Rouget's original authorship of the tune; that he remained silent when he ought to have spoken; and that Amédée Rouget de l'Isle dropped his lawsuit as soon as the competent witnesses came forward who had seen the oratorio at St. Omer.

KARL BLIND.

In 'The Diary of a Citizen of Paris during the Terror,' by Edmond Biré, the diarist relates that on 3 October, 1792, he visited the Académie Royale de Musique to see the performance of 'The Offering to Liberty,' a religious scene based upon 'The Song of the Marseillais,' which he describes as being irresistible and tremendous, and he trusts that Gossec, the composer of the 'Marseillaise' reproduced in the opera, will be acquitted by the revolutionists of a suspicion of infidelity to republican principles.

JOHN HEBB.

"LANSPISADOES" (9th S. viii. 105, 212).—The word in the connexion referred to certainly means lance-corporals. It is derived from *lancia spezzata*. In 'The Arte of Warre,' &c., by William Garrard, corrected and finished by Capt. Hichcock (London, 1591), it is thus

explained (p. 141): "This word *Lancia spezzata* amongst the *Italians* is of no other signification, then a tried experience in the warres," equivalent, as we should say, to one who has actually "shivered a lance."

A section of the book is devoted to the explanation of "The Office and duetie that appertaines to the Lanze-spezzaté, volentarie Lieutenants, the Gentlemen of a Band, or Caualliere of S. George's Squadrons." It commences thus (p. 73):—

"The sundrie degrees whereunto valiant souldiers with aspiring minds seeke to ascend, for that they be many, and for that those which have attained and served in those roomes and other great offices, by divers sinister meanes and accidents, be now and then dissevered and made frustrate from their charge, as experience hath made many times apparant, who yet neverthesse being naturally desirous to continue in service, and perchance through forrain necessitie are driven to remain in pay, in attending further preferment: Therefore this place was first invented for such persons, as a speciall seat wherein the flower of warlike souldiers doe sit, like a greene Laurell garland that doth environ the martiall head of a mightie armie, whose order for warlike force or fame, gives not place to the Grecian Palanges, the chieftest of the Romaine legions, or to the knightly constitution or couragious enterprises of those of Arthur's round table. For there neither hath bene, nor can be found any place of such honour or reputation as to be a Gentleman of a Band, whether we serve for pleasure or for profite, or have attained thereunto by merite: or whether we have been Corporal, Sergeant, Alferus, or Lieutenant, wherein Captaines sometimes do plant themselves, specially in the Collonel's Squadre, and temporise the time, untill preferment do fall: for thereby their former reputation is nothing disgraced, nor their charge had in or of any other company, nothing derogated: Considering that those in these Squadrons either are, or ought to be souldiers of such policie and perfitte experience, that they be capable of any office under the degree of a Collonell, and may supplie any of those foresaid offices, or performe any other enterprise of great importance, commanded by the Captain, Collonell, or Generall," &c.

It is a somewhat precipitous descent from this bombastic description to the present-day lance-corporal and lance-sergeant, and I doubt whether a single holder of one of those "appointments" (as they are not "ranks") is at all aware of the reason of his title.

In Robert Ward's *'Animadversions of Warre,'* 1639, the title is spelt "Lantsprezado" and "Lansprezado"; but the introduction of the *r* must be an error, as the meaning in Italian would be materially altered, and there is no reason to suppose that such a result was intended. See also 9th S. iv. 189, 273.

C. S. HARRIS.

BONAPARTE QUERIES (9th S. viii. 185, 227).

—Caroline Murat, *née* Bonaparte (25 March, 1782—18 May, 1839), after Joachim Murat's

(King of Naples) decease (Pizzo, 13 October, 1815), married in a morganatic way General Macdonald, of Naples—not to be taken for the marshal of the First Empire of the same name. There was no offspring. See Alberto Lombroso's *'Muratiana'* (Rome, Modes & Mendel; Paris, Picard & Son, 1898), with unpublished letters of Caroline and of General Macdonald after 1815.

As for the descendants of Marie Louise, ex-Empress of the French and Duchess of Parma, and of her second husband, Count Neipperg (who plays a very inexact rôle in the *'Madame Sans-Gêne'* of Sardou), see *'Maria Luigia a Parma secondo Inediti Documenti,'* by Mrs. Caterina Pigorini Beri, the celebrated author of *'Santa Caterina da Siena,'* *'Le Due Mogli di Napoleone,'* by Prof. Ernesto Masi (Bologna, Zanichelli, 1888); and Lombroso, *'Napoleone II., L'Aiglon'* (Milano, Tipografia Umberto Allegretti).

Frédéric Masson, the friend of H.I.H. the Prince Napoléon Jérôme, told the editor of the *Figaro* in August that he is preparing a volume about Marie Louise.

BARON ALBERT LUMBROSO, D.L.,
Director of the *Revue Napoléonienne*.
Frascati, Italy.

MALT AND HOP SUBSTITUTES (9th S. vii. 150, 215, 296, 454; viii. 26, 72, 171).—The germ of the couplet asked for by GNOMON may be traced (though still in the form of a quotation) to the sixteenth century:—

"I know not how it happened (as he merrily saith) that herisie and beere came hopping into England both in a yeere."—Buttes, *'Dyets drie Dinner,'* sig. G iv.

Q. V.

AUTHOR OF POEM WANTED (9th S. viii. 204).—The poem alluded to is *'The Story of the Faithful Soul'* (founded on an old French legend), by Adelaide Anne Procter.

CONSTANCE RUSSELL.

Swallowfield.

'LE BON ROI DAGOBERT' (9th S. viii. 205).—I have a small book called *'La Vieille Chanson Française,'* which contains a note upon *'Dagobert,'* saying that no date can with any certainty be assigned to this very amusing song, which has received many additions from time to time; but in view of its style and the air to which it is sung, the editor places it not earlier than the beginning of the eighteenth century. MR. BOUCHIER's impression that he saw it in a shop window near the Rue St. Antoine is no doubt quite correct. My first copy was in the shape of letter-press distributed among highly coloured pictures on one large sheet of thin paper, bought

some thirty-five years ago in a side street of a provincial town in France or Belgium among a batch of old nursery tales and ballads similarly set forth, and sold at ten to fifteen centimes apiece.

A. A. E. CHESSON.

I do not know who wrote this song, and am not sure that anybody else does. It has been asserted that neither the words nor the air to which they are sung are very old. St. Eligius or Eloi, whom Chaucer wrote of as "sēynt Loy," was contemporary with Dagobert and the two were intimate—a fortunate coincidence for the rimester. This Bishop of Noyon was a clever artificer in precious metals, and he is to this day regarded as the patron saint of goldsmiths, of blacksmiths, and of horses.

"At S. Eloi, near Landerneau, is a chapel that contains an image of the saint.....At the pardon, which is also celebrated with bonfires, the farmers arrive in procession on horseback, and as they pass before the image oblige their horses to execute a sort of stumble or bow, as offering salutation to S. Eloi. After that each offers at the altar a knot of horsehair."—Baring-Gould's 'A Book of Brittany,' p. 80.

From the same author's 'Lives of the Saints,' sub 1 December, it is plain that St. Eloi himself would have deprecated such an observance. A sermon of his, preserved by St. Ouen, contains special warnings against certain superstitions and errors, which are, nevertheless, scarcely less prevalent now than they were between twelve and thirteen centuries ago. At St. Hilda's Abbey, Whitby, the horses used to have extra forage on St. Loy's Day.

ST. SWITHIN.

'TENNYSONIAN ODE' (9th S. viii. 205).—Your correspondent will find the lines to "Tricksome, lightsome Caroline," in the 'Bon Gaultier Ballads.'

WILFRED DALE.

The poem for which MR. VIVIAN asks is at p. 236 of the 'Bon Gaultier Ballads.' It was written, I think, by Prof. Aytoun, and imitates Tennyson's "Airy, fairy Lilian."

ALDENHAM.

This is in 'Bon Gaultier.' I would send a copy if MR. VIVIAN cannot get it.

H. W. PRESCOTT.

[Many similar replies are acknowledged.]

"TALL LEICESTERSHIRE WOMEN" (9th S. viii. 64).—The reference is probably to some giantesses hailing from Leicestershire, and exhibited in a show. May one point out to your old contributor that the expression "almost a native" is productive of wonderment? If the case be looked at geographi-

cally, one finds that the county is bounded by six others; and then there are other ways of looking at the statement; but its use in connexion with the circumstance of nativity is peculiar. Shakespeare had the singularities of "almost" in his mind when he wrote, "You are almost come to part almost a fray" ('Much Ado about Nothing,' V. i.).

ARTHUR MAYALL.

FOLK-LORE OF SAILORS AND FISHERMEN (9th S. viii. 105).—Your correspondent will find a good deal of information on this subject in the following works:—

Taylor's 'Storyology' (1900), pp. 91-120.

Hardwick's 'Traditions, Superstitions, and Folk-lore' (1872), pp. 115-6, 250.

Jones's 'Credulities, Past and Present' (1880), pp. 1-119.

'Popular Superstitions,' "Gentleman's Magazine Library."

The following articles may also be useful:

'Our Fishermen's Folk-lore,' *Illustrated London News*, 3 November, 1883.

'Superstitions of Sailors,' *All the Year Round*, 1889.

'Sea Myths,' *Household Words*, 27 May, 1893.

'Strange Superstitions of Fishermen,' *Household Words*, 3 August, 1895.

'Sailors' Superstitions,' *Success*, 28 March, 1896.

'Superstition in Cornwall,' *Belgravia*, January, 1897.

H. ANDREWS.

ARMS OF EUROPEAN COUNTRIES (9th S. viii. 64).—At the end of the first volume of 'The Imperial Dictionary' there are twenty-four coloured examples of national coats of arms, together with descriptions. In the sixteenth volume of 'Brockhaus's Konversations-Lexikon,' preceding p. 501, there are eleven coloured specimens of the arms of important civilized states. The better example of the arms of Great Britain is given in Brockhaus. Both the works should be found in any free library. The second, published in 1898, is a particularly good alternative to the 'Encyc. Brit.'

ARTHUR MAYALL.

The best English work giving the blazon of the arms of European countries is Woodward's 'Heraldry, British and Foreign,' 2 vols., 1896. 'The Great Theater of Honour and Nobility,' by A. Boyer, 1729, in French and English, can sometimes be got cheap by a book-hunter. If R. B. B. wishes to know whence the arms are derived, I think he will have to invest in some works by foreign writers.

JOHN RADCLIFFE.

TRANSFER OF LAND BY "CHURCH GIFT" (9th S. viii. 81, 134).—Conveyance by "Church gift" is practised, not in Dorset at large, but only in the Isle of Portland, where, too,

descent of property by "gavelkind" prevails. The intending buyer and seller meet the rector and churchwardens in the vestry of the parish church. The ceremony is understood to be simply this. It may be premised that the multitude of properties in the gavelkind isle are, of course, numbered in the tithe map. A, the seller, says, "I, A., sell to you, B, the land No. 75 (say)." B. says, "I, B., buy the land No. 75 of you, A., for 120*l.* (say)." He pays the money, the transaction is registered, and the sale is legally complete.

H. J. MOULE.

Dorchester.

ARMORIAL: LEIGHTON FAMILY (9th S. v. 355; viii. 149).—In connexion with the descent of this family it may be well to point out an error that has obtained currency in most of the ordinarily received pedigrees.

Thomas Leighton, said to be son and heir apparent of Sir Thomas Leighton, Governor of Jersey, married at Hanbury Church, co. Worcester, on 4 March, 1603, Mary, younger daughter and coheir of Edward, eleventh Baron Zouche of Harringworth, through which marriage his descendants became coheirs to that barony and to that of St. Maur. In most accounts of the Leighton family—including that in Botfield's 'Stemmata Botevilliana', the best Leighton pedigree in print—this Thomas Leighton is said to have died *s.p.* Sir Harris Nicolas in his 'Synopsis' (vol. ii. p. 711) in a note observes that no issue of Thomas Leighton and Mary could be traced after the time of the Commonwealth. And this supposition of the extinction of the line of the junior coheir not improbably had some effect in leading to the termination of the abeyance of the barony of Zouche in 1815 in favour of Sir Cecil Bishopp, the senior coheir.

There is, however, ample evidence that the Leighton-Zouche coheirs were not extinguished at the Commonwealth, nor is it by any means certain that they have failed since. The Leighton pedigree given in Nichols's 'History of Leicester' (vol. iii. part ii. p. 1146) names no fewer than four sons to Thomas Leighton and the Zouche coheir, all baptized at Hanbury between 1608 and 1611. These were (1) Edward, who succeeded his father at Hanbury Hall in 1617, and was living in 1666, having married a Mary Stanley, by whom he had surviving two sons and three daughters, baptized between 1627 and 1638; (2) Thomas, of whom nothing is recorded, but who is thought to be ancestor of the Leightons of Durham; (3) Sir William; (4) Charles, who matriculated at Trinity

Hall, Oxford, 23 January, 1628/9, at the age of seventeen, as "son of Thomas Leighton, of Feckenham, co. Worcester, gent."

This corrected Leighton pedigree in Nichols explains a somewhat obscure reference in the 'Dict. Nat. Biog.' In the article upon Sir William Leighton, of Plash, poet and author, M.P. for Wenlock in 1601, knighted 23 July, 1603, it is stated that he was living in 1614, "but must have been then an elderly man, so cannot be identical with the Sir William Leighton who was confined in the Tower in 1658/9." Unless a candidate for centenarianism, he certainly could not, the poet's father, William Leighton, of Plash, having died in 1607, after holding the office of Chief Justice of N. Wales for forty years. The Sir William Leighton who was confined in the Tower in 1659 was the third son of Thomas Leighton, of Hanbury, and the Zouche coheir. He was baptized at Hanbury in 1610, and knighted at Hereford 5 September, 1645, as "Col. Sir William Layton," being then (see Symonds's 'Diary') lieutenant-colonel of the King's Life Guards of Foot. He was created D.C.L. of Oxford in 1645. The name of his wife appears to be unknown, but according to Nichols he had a son Charles, who died in infancy in 1658, and a daughter Elizabeth, baptized at Hanbury 15 December, 1655. What became of Sir William Leighton after his release from the Tower does not seem to be known.

The Hanbury Hall estate was sold by Edward Leighton between 1658 and 1666 to Edward Vernon, and the further history of this line of the Leightons—in whom, prior to 1815, vested the coheirship to the barony of Zouche, and still vests the coheirship to that of St. Maur—has yet to be discovered. In T. C. Banks's 'Baronia Anglia Concentrata' (i. 471) the author claims to descend from this line, stating that in 1825 he presented a petition to the king for the barony of St. Maur, as being unaffected by the determination of the abeyance of Zouche; that his petition was referred to the then Attorney-General, Sir John Copley, but that owing to disappointment in succeeding to some estate he was unable further to proceed with the claim. Could this petition be traced some light might be cast upon this branch of the Leightons.

Though not free from doubt, I am inclined to the opinion that the first Thomas Leighton, of Hanbury—the husband of the Zouche coheir—was either son or grandson of the well-known Sir Thomas Leighton, of Feckenham, Governor of Jersey, referred to by your correspondent MR. H. R. LEIGHTON. The

connexion is, however, far from clear, and any light upon the point or upon the after history of this line of the family would be acceptable.

W. D. PINK.

Lowton, Newton-le-Willows.

"ALEWIVES" (9th S. vii. 406).—As it is not certain that the inquirer has encountered the following quotation, bearing on the point raised, in Whittier's 'Abraham Davenport,' for what it is worth it may be as well to cite it, showing as it would appear to do that, while there is some association between the shad and the alewife, they are different sorts of fish. The passage runs thus:—

An act to amend an act to regulate
The shad and alewife fisheries.

The expression is "shad and alewife," not "shad or alewife." It will perhaps be of some interest to note that the poet spells the word with a *v* in the singular.

ARTHUR MAYALL.

LITTLE JOHN'S REMAINS (9th S. viii. 124).—The following, from 'A History of Cawthorne,' by Charles T. Pratt, M.A., vicar of Cawthorne, 1882, is the best answer I can give to the query *re* the above:—

"There is a large ancient bow at Cannon Hall, which is said to have belonged to Little John, the lieutenant of Robin Hood's band. The late Rev. Charles Spencer Stanhope gave the following traditional history of it to the Rev. Dr. Gatty, who inserts it as a note on p. 3 of his 'Hallamshire':

"Oct. 5, 1865. There is a bow at Cannon Hall, said to have been the bow of Little John, bearing on it the name of Col. Naylor, 1715, who is said to have been the last man who bent it and shot a deer with it. There was also a cuirass of chain mail and an arrow or two which were said to have belonged to Little John, but they were lost in repairs of the house about 1780; but I have heard my father say that the cuirass had been much reduced by people stealing rings from it for memorials. Hathersage, in Derbyshire, was an estate formerly belonging to the Spencer family, and was left by the last Spencer to the son of his eldest daughter, John Ashton Shuttleworth. In this churchyard was the head and footstone of the grave of Little John; and his bows, arrows, and cuirass, according to Ashmole, as I am told, used to hang up in the chancel of Hathersage Church.

"Ashmole MS. 1,137, fol. 147: "Little John lyes buried in Hathersage Churchyard, within three miles from Castleton, near High Peake, with one stone set up at his head and another at his feet, but a large distance between them. They say a part of his bowe hangs up in the said church."

"From thence they have long disappeared, and a bow, &c., are found at Cannon Hall, a seat of the Spencers, who were also owners of Hathersage, and this bow was always known by the name of Little John's bow. It is of spiced yew, of great size and above six feet long, though the ends where the horns were attached are broken off. The late James Shuttleworth, who died about 1826, had the grave opened, I fancy about 1780, and the only bone which

was found, beyond what instantly crumbled to dust, were thigh-bones of the extraordinary length of 28½ inches. I remember in the year 1820, when Sir Francis, father of Sir Charles Wood, Bart., of Hickleton (now Lord Halifax), was at Cannon Hall, on my recounting this anecdote, sending up for the old woodman Hinchliffe, who told it me, and he took a two-foot rule out of his pocket and, extending the little slide, showed the exact length. He mentioned besides that he was the gravedigger's son, and was present at the disintering of the said bone." Mr. Stanhope adds, "My brother (Mr. John Stanhope) said the bow was removed from the church to the Hall at Hathersage for better security."

From this it would appear that neither Mr. Stanhope nor the old woodman who was present at the exhumation knew anything of the removal of the bone in question to Cannon Hall.

E. G. B.

"TOUCAN" (9th S. vii. 486; viii. 22, 67, 85, 171).—PROF. NEWTON says that what the facts are to which I am the first to draw attention is to him not clear. The answer is, I am the first to show that in the compound *Toucanta-bourace*, instead of (as Buffon assumed) the first two syllables meaning "feather," it is the third that bears that meaning. The rest of the word (*bourace*) means "to dance," as is clear from the entry "*porace*, dançar," in the 'Diccionario Anonymo' of 1795. I have thus rendered to English lexicography the service of reducing the possible etymologies of *toucan* from three to two. Of the two that are left I incline to the explanation of Burton and Cavalcanti that the term is an imitation of the cry of the bird. PROF. NEWTON, in the 'Encyclopædia Britannica,' speaks of Prof. Skeat having proved that it is from *tí*, nose, and *cang*, bone. This is incorrect. Prof. Skeat merely mentioned it as a guess of Caetano. It is, in fact, a speculation only one degree more probable than that which connects "asparagus" with "sparrow-grass." Its weakness lies in the fact that it is founded on the apocopated Guarani form *tucú*. Directly we know that the Tupi or full form is *tucána* it falls to the ground. It is characteristic of the Guarani dialect that in many zoological terms it cuts off the final syllable. Thus the Tupi *çariáma* (a bird) becomes *sariá*, and the Tupi *jaguara* and *tapiira* become *yagua* and *tapi*; but it would obviously be most unscientific to etymologize from the shorter instead of from the full forms.

JAMES PLATT, Jun.

CIVIL WAR: STORMING OF LINCOLN (9th S. viii. 43, 93, 148).—I doubt if a complete, or even approximately complete list could be found of the prisoners taken at Naseby. However, the following extract from the

'Calendar of State Papers (Domestic Series) of the Reign of Charles I., 1644-1645,' edited by William Douglas Hamilton, F.S.A., may throw a little light upon the subject:—

"1645, June 15, Derby House.—The Committee of both Kingdoms to Col. Weldon. It having pleased God to give a great victory to our army under Sir Thos. Fairfax, we thought fit to give you notice of it that you might not be abused by any reports from the enemy. Upon Thursday last the King and his army marched from Darenty towards Haverborough (Market Harborough), and on Friday our army followed and quartered that night within six miles of them. On Saturday, by 5 in the morning, the enemy marched towards us, chose his ground, and put himself in battalia (about a mile and a half to the north of the village of Naseby, then a market town). Our army put themselves also in order (on Naseby Field), and expected the enemy, who, about 11 of the clock, came to charge them. The fight continued for three hours somewhat doubtful; at length the enemy was wholly routed, all their carriages, which were 200 in number, were taken, and all their cannon, which were 12 pieces, of which two demi-cannon, two demi-culverin, and the rest sacres, 5,000 (men) taken and (or) slain, many officers, all the foot colours, and many horse colours, and at least 2,000 horse. Our horse had the pursuit of them from four miles on this side Harborough to nine miles beyond, even to the sight of Leicester, whither the King fled. Our army quartered last night at (Market) Harborough, and this day are marching both horse and foot toward Leicester. This is a very great victory. The King's army, in which he was in person, is wholly broken and destroyed. Let God have all the praise, and bear up your courage and spirits; the relief we have now sent you will, we hope, come seasonably and be sufficient for your success. Sent by Craven that night, June 15."

The like letters, with the omission of the last clause—"and bear up your courage," &c.—were sent to Wareham, Poole, Weymouth, Lyme (Regis), by Craven, and one to Col. Massie by Crips. H. B. CLAYTON.

A list of "Prisoners of Warre taken in Nablesby field, June 14th, 1645, in Com. Northton, from a manuscript in the possession of Sir Thomas Cave, Bart.," will be found in 'The History and Antiquities of Naseby,' by the Rev. John Mastin (1792). I regret that this should have been asked for by LAC under such a misleading heading.

JOHN T. PAGE.

West Haddon, Northamptonshire.

TENURES OF LAND IN CROWLAND (9th S. viii. 177).—With regard to the so-called *key-hole* tenure, mentioned under the above heading, I may state that when engaged, many years ago, in hunting up county voters, I came across several instances of *keyhold* tenure, as it was called. The property passed, without any writings, by the formal handing over of the key of the house to the purchaser—livery

of seizin, in fact. The property generally consisted of an ill-built cottage with a very small garden-plot situated on what had been common land or waste of a manor. I believe instances could be discovered of the existence of the custom even now. E. E. STREET.

"STINGER" (9th S. viii. 81, 170).—In most cases, I believe, the word "Stinger," as applied to strong malt liquor, ale not *malt aqua*, is merely a corruption of "Stingee" or "Stingo." Thus in the excellent Bacchanalian song "Dear Tom, this brown jug, that now foams with mild ale," sung by Dermot in John O'Keefe's comedy 'The Poor Soldier,' 1782, with music by William Shield, the second stanza reads, concerning Toby Philpot, It chanced as in dog-days he sat at his ease, In his flower-woven arbour, as gay as you please, With a friend and a pipe, puffing sorrow away, And with honest old *Stingo* was soaking his clay, His breath-doors of life in an instant were shut, And he died full as big as a Dorchester butt.

An enviable euthanasia. *Finis coronat opus*. The imitation of the Latin of Hieronymus Amaltheus is by the Rev. Francis Fawkes, before 1755. See 'Clio and Euterpe,' of that date, vol. ii. p. 41, music set by Mr. Hodson; Ritson's 'English Songs,' ii. 73; 'Roundelay,' 'Bath Apollo,' 'Calliope,' 1788, and 'Universal Songster,' i. 409; the frontispiece by George Cruikshank shows Toby Philpot with the jug of foaming Stingo. In those merry days, 1825, my father's friend George loved his pipe and his jug, in moderation, and knew what "Stingo" meant without it becoming a stinger. So did Capt. Cuttle's friend Jack Bunsby, before Mrs. MacStinger captured him. "When found, make a note of." Halliwell-Phillipps has it: "Stingo, strong beer or ale. The Yorkshire Stingo is the name of a celebrated inn in the suburbs of London" ('Dictionary of Archaic and Provincial Words,' ii. 807, 1874).

JOSEPH WOODFALL EBSWORTH.

The Priory, Ashford, Kent.

POWNEY FAMILY (9th S. viii. 144).—Penyston Portlock Powney, of Ives Place, was son of Penyston Powney by his wife Penelope, daughter of Benjamin Portlock, of Bedfordshire. He married first Melissa, daughter of Fred. Frankland, Esq., by whom he had one daughter, and secondly Elizabeth, daughter of Peter Flowyer, of Worcester, by whom he had three sons and two daughters. He and his father and several other members of his family, beginning at Richard Powney, who died in 1652, are buried at Old Windsor. This manor was held under the Crown by the Powney family as early as 1607, and Lysons

says that the site of the royal palace of Old Windsor probably was at a farm surrounded by a moat on the Powney property. Richard Powney, of All Souls', Oxford, uncle to Penyston Portlock Powney, was the editor of the Earl of Clarendon's 'State Papers and Diary,' they having been transferred to him by Mr. Richards, of Wokingham, a descendant of Mr. Bryan Richards, Lady Clarendon's nephew. In a pedigree that I have of the Powneys the name of Kingsman does not appear.

CONSTANCE RUSSELL.

Swallowfield.

In Charles Kerry's 'History of the Hundred of Bray,' co. Berks, is a well-worked-up pedigree of this Penyston Powney, but having mislaid my copy, I cannot answer MR. SCATTERGOOD's question.

G. E. C.

PORTRAIT BY DIGHTON (9th S. viii. 163).—Richard Dighton (1752–1814) was a celebrated artist and caricaturist. Lists of his works will be found in 'N. & Q.,' 3rd S. ix, x.; 5th S. iii., iv. The British Museum also possesses 'A Collection of Caricatures' by Richard Dighton and others, 12 vols. folio, 1734–1844, which contains many army uniforms. From these works your correspondent may be able to identify the portrait in his possession.

EVERARD HOME COLEMAN.

71, Brecknock Road.

MISTAKES OF AUTHORS (9th S. viii. 181).—I think the exclamation "What the Dickens!" can hardly be taken as a sign of modernity. It is used, I know, by Shakespeare, and probably by previous writers. Dickens, prefixed with a small *d*=devilkins, or small devils. Does the capital *D* synchronize with the period when Charles Dickens first became known to fame as a novelist?

JOHN T. PAGE.

West Haddon, Northamptonshire.

ROYAL PERSONAGES (9th S. viii. 184).—I can answer some only of the queries. The Duke of Kent was buried in St. George's Chapel, Windsor, on 11 February, 1820. Ernest, Duke of Cumberland, died at Herrenhausen, and was buried at Hanover, 26 November, 1851. His son, the Duke of Cumberland, was buried 25 June, 1878, in St. George's Chapel, Windsor. I think he died at Hanover, certainly outside the United Kingdom. The Duke of Sussex was buried at Kensal Green, in accordance with an express direction in his will, on 4 May, 1843. His daughter Augusta was born in Grosvenor Street, 11 August, 1801, and died 21 May, 1866. Elizabeth, third daughter of George III., was buried in the mausoleum of the Margraves of Hesse-Hom-

burg. Octavius died from the effects of inoculation at Kew Palace, 3 May, 1783. I did not know George III. had a sister Elizabeth Caroline. MR. BALLARD probably means Caroline Elizabeth, the daughter of George II., who died 28 December, 1757, and was buried in Henry VII.'s Chapel, Westminster, on 5 January, 1758. Her sister Anne was buried in the same place on 11 November, 1786.

W. R. BARKER.

38, Devonshire Place, W.

Dean Stanley, in his 'Memorials of Westminster Abbey,' says that George III.'s

"two youngest children, Alfred and Octavius, had been laid on each side of George II. and Queen Caroline (viz., in centre of Henry VII.'s Chapel at Westminster); but their remains were removed to the vault constructed by their father under the Wolsey Chapel at Windsor."

And in a note he adds:—

"The King of Hanover, the Queen of Würtemberg, the Princess Elizabeth of Hesse-Homburg, were buried in their own vaults in Germany; the Duke of Sussex in Kensal Green, and the Duchess of Gloucester in the south aisle in Windsor."

Edward, Duke of Kent, who died at Sidmouth a few days before his father in January, 1820, has a memorial at west end of south aisle of nave in St. George's Chapel. The 'D.N.B.' gives the names of the children of the Duke of Sussex as Sir Augustus Frederick d'Este (1794–1848) and Augusta Emma d'Este (married 14 August, 1845), and of George III.'s sisters as Augusta (1737–1813), wife of Charles William Ferdinand, hereditary Prince of Brunswick - Wolfenbüttel, and Caroline Matilda (1751–75), wife of Christian VII. of Denmark.

A. R. BAXLEY.

At the end of the second volume of 'Memoirs of George IV.,' by Robert Huish, there is an engraving of the royal mausoleum, Windsor, showing the resting-places of the Duke of Kent and of the Princes Octavius and Alfred. I think I have read—I believe in the 'Greville Memoirs'—that the Duke of Sussex was buried in Kensal Green Cemetery; but this I have no means of verifying.

F. E. R. POLLARD-URQUHART.

Castle Pollard, Westmeath.

SIR JAMES JAY (9th S. viii. 145).—He was doubtless the "Dr. James Jay, of New York," who was knighted 25 March, 1763. See Townsend's 'Calendar of Knights, 1760–1828.'

G. E. C.

According to a question in 'N. & Q.' he was a knight and M.D. He was the author of three works, one on the gout and two on the collections made in England in 1762 and 1773 for the colleges of New York and Philadelphia.

Your correspondent should refer to 3rd S. v. 418, but I will send him a MS. copy of the article, should he be unable to do so.

EVERARD HOME COLEMAN.

71, Brecknock Road.

NOBILITY (9th S. viii. 140).—Your French correspondent may well be puzzled by the loose and inaccurate way in which this word has been used for nearly two centuries. Now it is commonly understood to mean only peers and their immediate issue. In former days it included all persons entitled to coat armour. Coke's statement is conclusive as to what was the opinion of his own time. He says:—

"At this day the surest rule is 'Nobiles sunt qui arma gentilitia antecessorum suorum proferre possunt.'" — 'Institutes,' sixth edition, vol. ii. p. 595.

Hollingshed says:—

"Gentlemen be those whom their race and bloud, or at the least their virtues, do make noble and knowne. The Latines called them 'nobiles' and 'generosos,' as the French do nobles or 'gentle-hommes.'" — 'Description of England,' c. v., quoted in Richardson's 'Dictionary,' *sub voc.* 'Gent.'

Whitelock bears similar testimony when speaking of Fairfax. We are told he was "a gentleman of a noble family, descended from the law" ('Memorials,' ed. 1853, vol. i. p. 194).

The following references may be of service:—

Legh, 'Accidence of Armorie,' p. 17.

Heylin, 'Ecclesia Restaurata,' ed. 1849, vol. i. p. 63.

Laurence (James), 'The Nobility of the British Gentry; or, the Political Ranks and Dignities of the British Empire, compared with those of the Continent.' Second edition. 1825.

The *Quarterly Review*, April, 1846.

The *Gentleman's Magazine*, 1861, vol. i. p. 625.

The law dictionaries of Cowel and Jacob, *sub voc.* 'Gentleman.'

Several important letters on this subject appeared in the *Morning Chronicle* newspaper some time about the year 1853.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

FRENCHMAN may well be puzzled at the vague ideas and confused terminology of English people with regard to their *noblesse*. This confusion is one of the results of the isolation imposed upon Englishmen in the sixteenth century. In the main, however, the question is rather one of terms than of things. On the Continent *noblesse* means the condition of gentility by royal grant or by descent. In England *nobility* means the peers and their immediate descendants. The stilted English phrase *gentlefolk* is, perhaps,

the nearest equivalent to the foreign term. The vague and almost sentimental significance of the word *gentleman*, as now used, retains but little of the original meaning, though *gentilhomme*, *gentiluomo*, still imply what all three first meant, namely, a man entitled to armorial bearings. When all has been said, this remains the actual test of *gentilitas*, whether in England or any other country of Christendom. Poetry apart, if you are legally entitled to coat armour, you are a *gentleman* — or, as they say on the Continent, a *noble*. In this primary sense of *gentillesse*, the country squire's youngest grandson is the equal of the premier duke. In England, just as abroad, titles are a mere matter of precedence *inter pares*. The term "nobleman" was restricted to the peerage, in this country, at the time when, if a gentleman could not stifle his conscience sufficiently to share in the plunder of churches, abbeys, and hospitals, and say "Amen" every time the king said, "For ever and ever," he might as well never have been born at all.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

The question might be discussed at great length. It is well treated in the 'Encyclopædia Britannica,' s.v. 'Nobility' and 'Peerage'; also succinctly in the 'Dictionary of Technical Terms' towards the end of Pory's 'Heraldry.' The difference between our use and that on the Continent is mainly a distinction between the nobility and the members of the peerage, due consideration being also given to the bearers of coat armour, who are numbered among the minor nobility. Another point with regard to continental nobility is the questionable status of families bearing names of distinctly artisan origin, such as (de) Taillandier = tool-maker, and yet bearing the ennobling prefix of locality "de."

ARTHUR MAYALL.

The reasons for the difference which FRENCHMAN has observed to exist between the English nobility and that of the Continent hardly come within the scope of a reply in 'N. & Q.' There is a discussion of the matter in Stubbs's 'Constitutional History of England,' chap. xv. (vol. ii. p. 192 in the "Library" edition), which will, I think, interest him, and explain what he does not understand.

R. B. MCKERROW.

THE SITE OF BRUNANBURH (9th S. viii. 100, 150).—That Bourne in Lincolnshire could have been the site of King Æthelstan's famous victory seems most improbable. Skene's suggestion that the battle was

fought near Aldborough (Isurium), on the other hand, appears more likely for the reasons he gives. Simeon of Durham is the only later chronicler who evidently knew actually where the battlefield was, and we may infer that it was much further north still.

Skene was led to fix upon Aldborough from the fact of the number of the Roman roads leading thereto, which would have been used by the king's allied enemies coming from the Irish Sea and the German Ocean.

Now in Dumfriesshire is a point to which similarly divers Roman roads converge under that lofty and isolated hill crowned with earthworks called Brunswark or Birrenswark. Was this the "Brunnanwer" of Simeon?

It is remarkable that Gaimar, who frequently gives particulars referring to Northumbrian history not to be found elsewhere, actually spells the word "Bruneswerce." One MS. reads "Brunewerche" ('Mon. Hist. Brit.,' p. 808). I admit that the original statement copied by most of the chroniclers, that the Danish King of Dublin, Anlaf, sailed up the Humber, is somewhat against this locality. But supposing Brunswark were the scene of this memorable conflict, Anlaf more likely crossed the Irish Sea and landed in Solway Firth. In that case Carlisle would have been the city Æthelstan had reached a day or two before the battle, and where Anlaf, disguised as a harper, gained the king's presence. It will be remembered the saga makes Anlaf accept the king's guerdon, which, disdaining to keep, he buried in the sand on his way back to his camp. Carlisle fulfils these conditions, being near the sandy shores of Solway Firth. The Anglo-Saxon song says after the battle the defeated Anlaf sailed for Dublin.

Æthelstan's route from the South appears to have been through Lindsey, across the Humber to Beverley, then to Ripon by York. Further north it is only conjectural, but possibly by Durham and Hexham to the Roman Wall, then following it towards Carlisle. The late Canon Raine in the last book he wrote, 'York' in the "Historic Towns Series" (p. 37), says:—

"The site of the battle, which was known to Symeon and the early historians, has been forgotten, but in a record of the foundation of St. Leonard's Hospital, York, which Æthelstan established on his return, it is described as near Dunbar, which is probable enough."

If the record he refers to be the one printed in the 'Monasticon' (old edition, vol. ii. p. 367) from Cotton MS., Nero D. III., it

hardly goes as far as that, though it clearly states that the king had entered Scotland before the encounter. Æthelstan seems to have gone to Dunbar after the battle, where he is said to have performed the very dexterous feat described, which the Scottish historians never refer to, so far as I am aware, possibly on account of its being then put forth as a sign from Heaven to prove his right to dominion over the kings of Scotland! "Weondune," also mentioned by Simeon of Durham, may have been the name of the actual battlestead, but unused, as not so well known as Brunnanwerce—a great landmark and the natural feature of the neighbourhood, an everlasting memorial of the historic event fought out at its foot.

That Yorkshire was the scene of the battle seems altogether very probable, and the matter was elaborately discussed years ago in the *Yorkshire Post* and *Leeds Mercury* without any result. Brough-on-the-Humber, Burnom (Nun-burnholme), Little Weighton, near Beverley, and Bramham Moor have all had advocates. I have not had an opportunity of reading Sir James Ramsay's arguments in favour of Bourne. A. S. ELLIS.

Westminster.

"LEET-ALE" (9th S. viii. 203).—Charles Annandale, in Dr. Ogilvie's 'Imperial Dictionary,' London, 1883, gives the following definition and quotation:—

"Leet-ale, a feast or merry-making at the holding of a court-leet."

"Leet-ale, in some parts of England, signifies the dinner at a court-leet of a manor for the jury and customary tenants."—T. Warton."

Now the Rev. Thomas Warton died in 1745, and his son Thomas Warton, Jun., in 1790, therefore the above quotation from one of their works must have been written before 1796, the date of its appearance in *Archæologia*. EVERARD HOME COLEMAN.

[The list of authors quoted prefixed to Annandale's fourth volume states that T. Warton died 1790.]

There is a reference to the court-leet appointing ale-tasters or ale-founders in the late Mr. W. T. Marchant's exhaustive and highly interesting book of beer-lore 'In Praise of Ale,' p. 52. There we learn that "in the old Court Rolls the ale-tasters or ale-founders are designated *gustatores cerevisiæ*, the terms commonly used in the records of the court-leet."

FRANCIS P. MARCHANT.

In Drake's 'Hist. of Shakspeare and his Times' are enumerated, "as being periods of festivity, the various ales which were observed by our ancestors in the sixteenth

century." The first mentioned is leet-ale, which Drake says was

"the dinner provided for the jury and customary tenants at the court-leet of a manor or view of frank-pledge, formerly held once or twice a year before the steward of the leet."

To this court Shakespeare alludes in his 'Taming of the Shrew,' where the servant tells Sly that in his dream he would

Rail upon the hostess of the house,
And say you would present her at the leet,
Because she brought stone jugs and no seal'd quarts.
Douce observes that

"concerning the etymology of the word 'ale' much pains have been taken.....and that the best opinion seems to be that, from its use in composition, it means nothing more than a feast or merry-making, as in the words 'leet-ale.'"

CONSTANCE RUSSELL.

Swallowfield.

CORLETT OF DOUGLAS, ISLE OF MAN (9th S. viii. 184).—I should suggest that W. J. W. J. should put himself in communication with that very courteous antiquary the Rev. Ernest Bickersteth Savage, M.A., of St. Thomas's Vicarage, Douglas, or with Mr. Corlett, Hosier, Eastgate Street, Chester, a Manxman himself and doubtless connected with the family sought.

T. CANN HUGHES, M.A., F.S.A.

Lancaster.

"HALSH" (9th S. viii. 81).—MR. MAYALL'S researches in the 'H.E.D.' have not been very thorough. He will find under the spelling *halch* what he says is omitted. Q. V.

Miscellaneous.

NOTES ON BOOKS, &c.

County Folk-lore.—Vol. II. *Examples of Printed Folk-lore concerning the North Riding of Yorkshire.*

Collected and edited by Mrs. Gutch. (Nutt.)

THE service which Mr. Edwin Sidney Hartland has rendered to Gloucestershire, Lady Eveline Camilla Gordon to Suffolk, and Mr. C. J. Billson to Leicestershire and Rutland, Mrs. Gutch, a well-known antiquary, now renders to the North Riding. Either she has been more assiduous than her predecessors, or materials are more abundant with her than with them, since, while the three previous collections constitute in all but one volume of the Folk-lore Society's publications, Mrs. Gutch's work is a volume in itself. The nature of the scheme for collecting printed extracts precludes, of course, all notion of originality. It leaves, however, ample scope for industry in research and judgment in selection and arrangement. These qualities are discoverable in Mrs. Gutch's work, which forms in itself an introduction to the study of folk-lore. In a score sections Mrs. Gutch treats superstitions, beliefs, and legends connected with natural objects,

animals, goblins, witchcraft, magic, divination, local customs, games, nicknames, and the like. The whole of the information supplied is, of course, neither peculiar to the district nor exhaustive as regards separate matters—making, indeed, no pretence to be either. On subjects such as wells, games, and festivals volumes have been written, and matters such as magic, divination, &c., have given birth to a literature. Materials in plenty are to her hand. In dealing with leechcraft, for instance, she has consulted the 'Arcana Fairfaxiana' (reviewed in our columns, 7th S. xi. 100) and the receipts at the end of 'The Life and Memoirs of Henry Jenkins'; and in the case of witchcraft, Canon Atkinson's 'Forty Years in a Moorland Parish.' The mere list of authorities who have been laid under contribution occupies sixteen pages. Upon our own columns—to which Mrs. Gutch is a frequent and, it is needless to say, esteemed contributor—she frequently draws. She has, indeed, left few sources of information unexplored. The result of her labours is a book overflowing with interest to the antiquary. What service the Folk-lore Society is rendering in the collection of matter which was on the point of being lost most of our readers are aware. The present will rank as one of the most valuable of its compilations. In apologizing for the scantiness of information in regard to tales and ballads, Mrs. Gutch tells us that Mr. J. Horsfall Turner promises a Yorkshire anthology that will cover a thousand years of Yorkshire history in verse. This is agreeable intelligence, which we gladly communicate to our readers. A story on p. 19 concerning the building of Kilgrim bridge (qy. Kilgram bridge, on the Ure?) narrates how Grim, a dog belonging to a shepherd, was sacrificed to the devil in order to establish the foundations. This idea seems to entitle the bridge to a place in the collection of church-grims, &c. There is not a page of the volume from which matter of interest might not be drawn.

A Concise Dictionary of the French and English Languages. By F. E. A. Gasc. (Bell & Sons.)

THE French and English dictionary of M. Gasc is, as we know by many years' constant use, the most convenient, trustworthy, and serviceable of works of its class. It is now published in a concise form and in an even more convenient shape, and may be heartily commended to general use.

The Chiswick Shakespeare. Edited by John Dennis. Illustrated by Byam Shaw.—*Love's Labour's Lost; The Merry Wives of Windsor.* (Bell & Sons.)

THE two latest volumes of "The Chiswick Shakespeare," prettiest and daintiest of pocket editions, consist of 'The Merry Wives of Windsor' and 'Love's Labour's Lost.' Each play has a short and serviceable introduction, and a few useful notes, combined with a glossary and half a dozen quaint and brilliant designs by Mr. Byam Shaw. The pretty title-pages should also be counted among the illustrations.

Russian Self-Taught, with Phonetic Pronunciation. By C. A. Thimm, F.R.G.S., and J. Marshall, M.A. (Marlborough & Co.)

THIS excellent manual will be of high utility to all interested in the study of Russian. The value of such study for purposes of commerce and its importance to those connected with the government

of our Indian Empire are now recognized. The book is equally valuable for self-instruction and as a text-book for schools.

Two Moods of a Man, with other Papers. By Violet Fane. (Nimmo.)

VIOLET FANE has reprinted from various periodicals a series of short articles, speculative, historical, or narrative, which may be read with amusement, if with no special advantage. On sexual matters she writes with an easy assurance that may or may not carry conviction. She is at times independent of grammar, as when she says that a man is under the impression that he may select "whoever" he likes, and she is not incapable of carelessness, as when she speaks of "les neiges d'autan"! Errors of the kind are not numerous, however. One of her papers tells afresh the story of Prince Djem or Zizim, the subject of many shameless Christian intrigues, and the victim, it is affirmed, of Borgian poison.

The Library. (Kegan Paul & Co.)

THE latest number of the *Library* has for frontispiece a portrait of Antonio Panizzi, accompanying a satisfactory biography. Mr. W. E. Axon has a curious and interesting article on "The Licensing of Montagu's 'Miscellanea Spirituality,'" a singular work, which will be strange to most of our readers. Mr. H. B. Wheatley gives the all-important results of consultations by committees on the best methods of preserving from destruction the bindings of books. Gas is the most deleterious influence. Mr. Cyril Davenport treats of 'Some Popular Errors as to Old Bindings.' Mr. W. H. Allnutt's 'English Provincial Presses, 1750-1800,' is a useful contribution to bibliography. Papers of value and interest are supplied by Mr. Pollard, Mr. Plomer, and other writers.

Journal of the Royal Institution of Cornwall.
Vol. XIV. Part II. (Truro, Lake & Lake.)

THE Royal Institution of Cornwall was founded upwards of eighty years ago; it is still as energetic as if it were in the first bloom of youth. It devotes its energies to the physical sciences as well as to those relating to human history. Every volume contains interesting papers by the scholars of the West, and nearly every paper in the present issue is of permanent value. One of the most important is a contribution by Mr. Rupert Vallentin on a journey to and from the Falkland Islands, with notes on their flora and fauna which cannot fail to interest almost every naturalist. Among other things he gives an excellent account of the elephant seal, well illustrated by photographs of the animal in various positions. When these islands were first colonized these strange creatures were common. They are now very rare, having been driven away from their quiet resting-places by the crews of whaling vessels, who seem to have indulged themselves in promiscuous slaughter. The specimen which Mr. Vallentin captured was about eighteen feet long. We believe others have been encountered elsewhere which were still larger. The Rev. S. Rundle publishes an account of some old Cornish chairs, of which he gives several illustrations. One which was formerly in the church of Lanlivery, but has now disappeared, is interesting as exhibiting mediæval symbolism, although the general character of its ornamentation leads to the conclusion that it was made at a period after the

Reformation. On the large panel at the back an arch is carved, near the top of which is a conventional lily, the stalk of which is a sword-blade. This the writer, referring to Luke ii. 35, thinks undoubtedly has reference to Simeon's prophecy concerning the Blessed Virgin.

In a report is given a good account of the discoveries made in a burial-ground of the late stone and bronze ages which has recently been explored at Harlyn. Near the heads of some of the bodies were found small collections of charcoal, flint, and felspar. We know that in old days there was a custom, very widely spread, of putting food, weapons, and ornaments in the graves of the dead. This was founded on the poetic belief that such things would be of service to those who had undertaken the perilous journey to the other world. It is therefore suggested, with high probability, that charcoal, with its accompaniments, was given to provide warmth and light for the spirit wayfarer. We have heard that in some countries the peasants still bury a candle with the dead, a custom which probably had its origin in a similar belief.

The paper by Mr. T. C. Peter on Cornish churches records some interesting facts. On a fragment of a fifteenth-century screen at St. Mylor is an inscription, clearly cut, which reads IARYS IONAI IESW CREST. The first two words have not hitherto been explained. A suggestion has been made that they are Cornish; even if this be so, a satisfactory translation is still wanting. The Rev. S. Baring-Gould continues his catalogue of saints connected with Cornwall. It is not merely a list of names, but gives the churches dedicated to them and a short account of their lives. It will be found very useful by the student, but we trust he will not put implicit confidence in all the identifications.

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 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. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

LL. LLOYD ("Independent Company of Invalids at Landguard Fort").—See 8th S. x. and xi. under 'Landguard Fort.'

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 28, 1901.

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Notices to Correspondents.

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THE LEGEND OF A DUTCH FLEET CAPTURED BY CAVALRY.

(See *ante*, p. 129.)

LEGENDS are hard to kill, and that of the capture of a frozen-up Dutch fleet by French hussars will probably live as long as the equally veracious French account of the sinking of the *Vengeur*. For the former legend flourishes not only in France, but also in England, where nearly every historian of the French revolutionary wars repeats the story with variations. The waters in which the fleet was ice-bound are sometimes those of the *Zuiderzee*,* sometimes those of the river *Ij*† at Amsterdam; but wherever the fleet lay, the cavalry always gallop over the ice with drawn swords, and attack the ships, the crews of which, 10,000 strong, with guns and firearms, are so terror-stricken that they surrender to a squadron of hussars slipping about on the ice.

What are the facts? Early in January, 1795, Pichegru, holding Belgium, invaded the United Provinces on the invitation of the Dutch "patriots"; he was able to

cross the frozen rivers and gain a firm position in the country. On the 18th the Stadhouder abandoned Holland to its fate; Pichegru then cajoled the States-General into receiving the French as friends and liberators, and succeeded in obtaining an order for all fortresses to open their gates to his army. On 21 January the admiral commanding the Dutch fleet received a similar order, which he passed on; so that when on the 23rd the French officer sent to take over the fleet arrived with an escort of cavalry at the Helder, he had only to present himself before the flag-ship, anchored not far from the shore, for the fifteen warships, with a number of store-ships and tenders, to be formally handed over to him; and he was then entertained at dinner on board.

Such being the facts, how did the legend arise? It is very doubtful if the fleet was fast in ice. The short deep inlet from the North Sea to the *Zuiderzee*, about two miles long and as much wide, between the Helder in North Holland and the island of Texel, with seventeen to twenty fathoms of water on the *Nieuwe Diep* side, could scarcely have been frozen over; such ice as might form or might drift out from the *Zuiderzee* could easily be broken up by the crews of the fleet. There is no mention of the fleet being beset by ice in the reports to the States-General of the surrender. The French official report said, not that the fleet was fast in the ice, but that it was stopped at the Helder by ice, which may mean that it was stopped from entering the shallow and easily frozen waters of the *Zuiderzee*. A month after the event Carnot congratulated the Committee of Public Safety on the surrender of the Dutch fleets, when they might have sailed off to England.

Where is the foundation of the legend, the grain of fact on which it has been built? I believe it arose from the circumstance that on the entrance of the French army into Amsterdam a few hussars rode over the ice, probably with great care and with their horses' feet well wrapped up, to two gunboats which were fast in the ice of the river *Ij*. This ride was certainly with no hostile object; it was probably a friendly visit, for the visitors were entertained *met een extra oorlam*, with an extra issue of grog. This escapade is the probable source not only of the legend, but also of the confusion between the river *Ij* and the anchorage at the Helder in the accounts given by historians.

Mr. John G. Alger, whose 'Glimpses of the French Revolution' have done so much to expose the myths of that period of splendid

* Pronounced *Soyder-say*, giving *oy* the sound of the French *œil*, and meaning the Southern Sea.

† Pronounced as aspirated *high*.

mendacity, has, in his page on the alleged capture of the Dutch fleet by cavalry, himself fallen into this same mistake of place; he states that the fleet was "lying one hundred yards off Amsterdam."

One French historian has related the surrender of the fleet truly: '*La Révolution Française en Hollande*' (Paris, 1895) is anonymous, but I understand that this excellent work is by M. Legrand, formerly ambassador at the Hague. Most of the original documents are given or quoted in Capt. F. de Bas's '*De overgave van de Bataafsche vloot in 1795.*'

EDWARD NICHOLSON.

1, Huskisson Street, Liverpool.

THE TURVIN COINERS.

ON the border hills of Yorkshire there is a district between Halifax and Manchester which has been known from time immemorial as Turvin. It is part of the beautiful Cragg Vale, through which runs a great highroad leading over Blackstone-edge to Littleborough. To-day it is fairly well inhabited, possessing a church, schools, gentlemen's residences, rows of cottage houses, and here and there a farmstead. A century and a half ago it was a wild, lonely, and little-visited locality, for in those days there were no large factories, no railway or canal in the neighbouring Calderdale, no village of any size or importance. It was a solitary, rugged, and densely wooded country. The denizens of these hills and valleys bore a wild and rough character in keeping with the spot that gave them birth. Here for twenty years lived a notorious gang of coiners. Everybody knew of their proceedings and whereabouts, yet no one would inform against their nefarious practices, and the excise officers were powerless to bring the culprits to justice. Their capture caused no little stir and excitement in the country, for though they had long been suspected by the authorities, they had succeeded in eluding detection.

The chief of this famous band of coiners was "King David," so called because he was the leader, and unquestionably the most able and talented man among them. His real name was David Hartley. He is said to have learnt the mysteries and craft of coining in the town of Birmingham. Whilst travelling in that part of England he made the acquaintance of a set of men whose business consisted in clipping the current coin of the realm, and turning the clipped grains into payable money. It speaks not a little for the artfulness of the man that he was able to worm himself into the good graces of these fellows

and to pick up the secrets of their craft. When Hartley returned to his native hills he set up business on his own account. He had no difficulty in forming a confederacy among his relatives and neighbours. The inducements he held out were tempting and the promised gains large.

They began by clipping the edges of guineas with a pair of scissors, cautiously and in very small quantities at first. The gold-dust thus clipped and filed they melted down into one mass, from which they made new pieces. These pieces resembled Portuguese coins of the value of 27s. or 36s. The coiners had no proper screw presses, but fixed their dies or stamps for impressing coins in heavy blocks. Huge sledge-hammers were used for making an impression. The people of the district freely offered unclipped guineas for sale to the coiners, which Hartley and his confederates readily purchased.

Some of them went into another branch of the business, so to speak, and prosecuted a good trade in the way of plating base and inferior metals. No doubt this enterprise proved lucrative.

As I have said, the leader of the gang was known as "King David." The coiners seem to have delighted in assuming rather high-sounding names, or it may be that their neighbours bestowed these titles as in some measure indicative of the office or perhaps cunning of the confederates. One of them was known as "Great Tom," or "Conjuror Tom," an appellation given him on account of his dexterity in the work he practised so successfully for a score of years. So great was his renown, and so notable his skill in the clipping and coining art, people began to think that he could "conjure" money. "Great Tom" was a woollen manufacturer in the township of Wadsworth. Another prominent man was the "Duke of Edinburgh," known by that title as a coiner, but in real life as David Greenwood. This man lived at Hill-top in Erringden. His fate will be alluded to later.

These nefarious practices were carried on for twenty years. Old people have told how something like awe crept over men as they listened in the silence of the night and heard the clang of the coiners' hammers reverberating from hill to hill, and breaking so eerily the hushed stillness. Strangers heard with bated breath, knew the work those bold and reckless men had in hand—knew, but dared not approach, dared hardly whisper of it on the spot. So cleverly did the coiners manage their business, and so well screened were they by their neighbours, not to mention

the aid received from many influential and well-to-do people, the authorities could do nothing but simply look on, impotent to enforce the law and put a stop to the work. The excise officers at Halifax were quite cognizant of this secret trade plied so determinedly in the heart of the hills. But at last the affair became so barefaced and assumed such gigantic proportions that the authorities in London determined to crush it, and resolved to spare no expense in rooting out this desperate band of men.

The Mint sent down to Halifax a certain Mr. Deighton, an officer of exceptional ability, to cope with this Turvinian question. He had to grapple with dangers and difficulties of no ordinary kind. As the coiners had grown rich so had they grown more reckless—nay, had even come to imagine that they possessed vested rights, and that all interference on the part of Government was an infringement of their privileges and property. Common interests and common implication in crime had welded them together in a strong and resolute confederacy as stubborn to uproot as the crags and shaws of their own wild hills. But Mr. Deighton was the man to grapple with the undertaking, though success was purchased at a terrible penalty.

Mr. Deighton set about the business with his accustomed tact and perseverance, sparing no labour and no money to attain his ends. He divined, with an insight that showed that he had a clear knowledge of human character, that he could reach those lovers of lucre through the channel of lucre. Bribery was the weak point through which he could unerringly assail the Turvinian citadel. And so to bribery he resorted with lavish liberality in order to accomplish his purpose, and his policy was to endeavour to seduce the more avaricious and irresolute of the gang to inform against their fellow-coiners. These tactics triumphed, and one Broadbent was induced by the bait of a hundred guineas to give evidence against his chief, the renowned "King David." Mr. Deighton was now master of the situation, and some of the culprits were quickly apprehended and brought to justice.

The solicitor for the Crown was Mr. Parker, a Halifax gentleman. At the spring and summer assizes held at York in the year 1770, the apprehended coiners were charged with the crime of high treason. In the language of the indictments,

"certain pieces of false, feigned, and counterfeit money to the likeness and similitude of the good, legal, and current coin of this realm they unlaw-

fully and feloniously did make and coin, against the form of the statute in such case made and provided, and against the peace of our Lord the King, his crown and dignity."

Only two of the coiners, however, were convicted. One of them was no less a person than "King David" himself, and the other was James Oldfield, of Warley. Hartley and Oldfield were hung at York Castle. We cannot but pity the sad end of "King David," a talented and courageous man, especially when we know that his hands were never stained with blood, as was the case with some who endeavoured to take the leadership after his death.

Though only two of the confederates were executed and the rest set at liberty, the gang was unquestionably broken up when the arch-coiner had been captured and put to death. That David Hartley was one of the first to be apprehended and brought to justice speaks well for Mr. Deighton's sagacity and decision. The complete disruption of the coining confederacy was now only a matter of time.

F.

(To be continued.)

THE PARISH REGISTER OF BROADWOOD-WIDGER, DEVONSHIRE. — As it appears that a book has been offered for sale which is described as the register of the parish of Broadwood-Widger for the years 1654-97, I should like to warn your readers that it is only a copy; the original register is in our parish chest.

Some months ago (in October, 1900, I think) I received a letter from an address in the City, offering me the copy for sale. On hearing from me the writer most courteously sent the book for my inspection. It appeared to be a faithful copy, neatly transcribed in one handwriting throughout. In various places leaves have been removed from the original register. As the copy (evidently made since their removal) did not supply any of these omissions, I returned it to the sender. Since then I have twice received letters making inquiry about it, the last stating that it was reported recently to have been sold by public auction (*Church Times*, 9 August, p. 150). I am curious to know how it was described at the sale.

That the register I hold is the original one would not be doubted by any one who examined the different handwritings in which the entries are made at different dates, and the antique appearance of the parchment. The copy is made on paper, if I remember rightly.

The present owner of the volume may

possibly be induced to place it in the British Museum MS. Department for future preservation with other parish registers, originals and copies.

T. G. BLACKWOOD PRICE.

Broadwood Vicarage, Lifton, N. Devon.

CZOLGOSZ. — The curious combinations of double consonants by which the peculiar sounds of Slavonic speech are expressed are sometimes a puzzle to ourselves. One of the most notable is the often-recurring *cz*, which is pronounced *ch*; thus Czolgosz, the name of the assassin of President McKinley, is pronounced Cholgosh, as Czech (often written Cech) is pronounced Chekh.

ISAAC TAYLOR.

"MANIOC." — In the new edition (1901) of his 'Concise Etymological Dictionary' Prof. Skeat derives this from "Brazilian manioc, Portuguese mandioca." There is obviously some error here, either of author or printer. The Brazilian word, like the Portuguese word derived from it, is *mandioca* or *manioca*, the form with *nd* being older than that with *n*, just as in other cases we have an older *mb* reduced to more modern *m*.

Manioc is a contraction which looks as if it had originated in French or English, but in both these languages the term appears in the oldest writers as *manihot* or *manyot*; thus, in Thevet's 'New Found Worlde,' 1568, p. 40, I find "a roote which they name manihot," and in Aston's 'Manners and Customs,' 1611, p. 501, "rootes of Brasile called Aypi and Manyot," two instances which may be of use to the editors of the 'N.E.D.' Claude d'Abbeville, 'Mission en Maragnan,' 1614, uses the (I think) unique spelling *manieup*, but he applies it to the stalk, not to the root.

JAS. PLATT, Jun.

"GAZEHOUND": "GREYHOUND." — A very interesting article in the *Badminton* for June, 1899, entitled 'A Breviary of Dogges,' should be read by every student of etymology and every lover of verbal quaintnesses. It shows, without setting out to do so, that there was sound etymology so far back as the sixteenth century. The derivations of the names "terrier," "spaniel," "gazehound," and "greyhound" are noticed; but that of the first is so prolix as given by Dr. Caius, who wrote the Latin original 'De Canibus,' that one is led to imagine that he meant his readers to understand that the terrier ("terror") was so called because the dog was a terror to the animals into whose burrows he penetrated. When one gets the clue to the correct etymology from the dictionaries, one

finds that the true origin, of which F. terre is a form, is indicated. The writer of the article is of the opinion that "greyhound" is derived from "gazehound," a point that is not accepted by the 'H.E.D.' The doctor's translator was good enough to give us "connyborough" as the equivalent of "rabbit-warren." This occurs in several forms in the 'Dictionary,' which indeed quotes from 'De Canibus,' s.v. 'Gazehound.'

ARTHUR MAYALL.

ST. PANCRAS, CANTERBURY. (See 9th S. v. 26, 94, 178, 319.) — By way of addition to the information recorded at the above references it may be noted that Canon Routledge has just communicated to the press the information that "the ruins of the early Saxon chapel of St. Pancras have been completely uncovered." This sentence forms part of an interesting account of the excavations which have recently taken place at St. Augustine's Abbey, Canterbury.

JOHN T. PAGE.

West Haddon, Northamptonshire.

THE ROLTS OF BEDFORDSHIRE. — The following paragraph appeared in the *Daily Telegraph* for 18 May last: —

"Some workmen, digging foundations for a house near the Turkish hospital in Smyrna, recently came upon a sarcophagus bearing this curious inscription: 'Here Layeth the Body(y) of Richard Rolt, the son of Thomas Rolt, of Milton, in (he) Coynty of Bedford, Esqr., Who departed this life the 2 of Febrv. Anno Dom. 1652.' In the sarcophagus were a large quantity of bones, and evidently more than one person had been buried there. It is known that in the seventeenth century a church, called after St. Paraskevi, existed in this quarter, and also a lazaretto where the victims of plague were interred. Probably, therefore, Richard Rolt, who was evidently a person of some importance, died of plague, and was buried with several others, only his name being recorded."

This paragraph seemed to me to have about it a pathetic ring that induced me to try to identify the English exile who was commemorated by the inscription. The Rolts were a widely spread family in Bedfordshire, and according to the Visitation of that county (Harleian Society's Publications, vol. xix. p. 134) taken by the officers of arms in 1634, Richard Rolt was the sixth and youngest son of Thomas Rolt, of Milton-Ernest, co. Beds, by his wife Catherine, daughter of Thomas Staveley, of West Langton, co. Leicester. The inscription is of some importance, as it proves that the name of Richard's father was correctly given as Thomas in the Visitation. In the Harleian MS. 5,867 it is entered as Edward. The age of Richard Rolt at the time of his death does not appear to be known, but as

his eldest brother, John Rolt, was "aged about 18 years" in 1634, and was therefore born in 1616, the youngest brother was probably between thirty and forty years of age when he departed this life in 1652.

In the *Genealogist* for January (vol. xvii. p. 145) there will be found a very interesting paper by Mr. J. Horace Round on 'Sir Thomas Rolt, "President of India."' Sir Thomas Rolt was the third son of Edward Rolt, of Pertenhall, co. Bedford, by his (second) wife Mary, daughter of Sir Oliver Cromwell, of Hinchinbrooke, K.B., and he was therefore a second cousin of the supposed unfortunate victim of the plague at Smyrna. Mr. Round is himself a descendant of Sir Thomas Rolt, who was also connected with an extinct branch of my own family. Sir Thomas, who died 9 September, 1710, left two children, Edward and Constantia. The latter, who married John Kyrle-Ernlé, had an only child, Constantia, who married Thomas, Viscount Dupplin, and died *s.p.* in 1753. Nearly ninety years before that date the fashionable world of London had been startled by the news of the elopement of John Wilmot, Earl of Rochester, with Elizabeth, the only daughter and heiress of John Malet, with whom the long line of Malets of Enmore, co. Somerset, came to an end after a tenure lasting through five centuries. The story is told by Pepys under date 28 May, 1665. Lord Rochester was arrested and sent to the Tower; but he eventually married the lady, by whom he had a son, Charles (who succeeded as third Earl of Rochester in 1680, but died under age the following year), and three daughters, coheireses to their brother, of whom the eldest, Anne, married firstly Henry Baynton, of Spye Park and Bromham, co. Wilts, by whom she had a son, John, and a daughter, who on her brother's death brought Spye Park to her husband, Edward Rolt, the only son of Sir Thomas. Lady Anne Wilmot married secondly Francis Greville, eldest son of Lord Brooke (who died in the lifetime of his father), and became the ancestress of the present Earl of Warwick. Her next sister, Elizabeth, married Edward Montagu, Earl of Sandwich; whilst the youngest, Lady Malet Wilmot, became the wife of John Vaughan, Viscount Lisburne, whose daughter Anne married Sir John Prideaux, sixth baronet of Netherton, co. Devon. Sir John Prideaux, who survived till 1766, had, among other children, John Prideaux, a brigadier-general, who was accidentally killed by the bursting of a shell at Niagara in 1759, after having married his cousin Elizabeth, the daughter of Edward

Rolt and sister of Sir Edward Baynton Rolt, Bart., of Spye Park. The eldest son of General John Prideaux, Sir John Wilmot Prideaux, eventually succeeded to the baronetcy, and one of his sisters was the "Miss Prideaux" whose career as an actress I endeavoured to trace in 'N. & Q.,' 8th S. ix. 85, 253. Mr. Round points out, as an illustration of longevity, that though Sir Oliver Cromwell had been knighted by Queen Elizabeth in 1598, his grandson Sir Thomas Rolt lived half way through the reign of Queen Anne, while his great-great-grandson Sir Edward Baynton Rolt "died, at the good old age of ninety, so recently as 1800."

W. F. PRIDEAUX.

THE RUSSIAN LANGUAGE.—Few compilers of Russian grammars have, I imagine, resisted the temptation of quoting a well-known passage (which has also found its way into an old number of 'N. & Q.') to the effect that Russian combines "the majesty of the Spanish, the vivacity of the French, the strength of the German, the sweetness of the Italian, and in addition energetic conciseness in its imagery, with the richness of the Greek and Latin." I have recently discovered another passage of the same sort, probably but little known. It occurs in a note at the bottom of p. 123 of a French translation of Gogol's curious novel 'The Dead Souls' (vol. ii.):—

"C'est [la langue russe] un déluge de diminutifs, d'augmentatifs, de péjoratifs, et de fréquentatifs, non seulement dans les substantifs, mais dans les adjectifs, dans les verbes et dans les adverbes, qui démontre tout d'abord à l'observateur que cette langue est la plus naïve de l'Europe, la plus jeune, la plus pittoresque, la plus poétique, la moins fatiguée, la moins épurée, la moins philosophique, la plus fantasque, la moins saisissable pour tout étranger. C'est du vin qui fermente à rompre les cuves et les tonnes: on ne le boit pas encore, et déjà il porte à la tête."

T. P. ARMSTRONG.

DAVENANT AND 'THE THIRD PART OF TOM DOUBLE'.—On 5 November, 1710, Swift wrote in the 'Journal to Stella':—

"Davenant has lately put out a foolish pamphlet called 'The Third Part of Tom Double'; to make his court to the Tories, whom he had left."

Mr. Aitken writes (p. 58, n. 2, of his edition of the 'Journal') that "in 1707 [Davenant] published 'The True Picture of a Modern Whig Revived, set forth in a Third Dialogue between Whiglove and Double,' which seems to be the piece mentioned in the text, though Swift speaks of the pamphlet as 'lately put out.'" I think that Swift is referring to a more recent pamphlet of Davenant.

In 1710 there was published

“A Supplement to The Faults on Both Sides: containing the Compleat History of the Proceedings of a Party ever since the Revolution: In a Familiar Dialogue between Steddy and Turnround, Two Displac'd Officers of State. Which may serve to explain Sir Thomas Double..... Printed for J. Baker at the Black-Boy in Pater-noster-Row, 1710 (Price 1s.).”

The first paragraph of the text refers to a late book entitled ‘Sir Thomas Double at Court, &c.’ At pp. 57, 58, the author of ‘Sir Thomas Double at Court’ is identified as Dr. D—t and Dr. Double D—ant. There are several complimentary references to Defoe (pp. 31, 37, 61) to whom ‘Faults on Both Sides’ and the ‘Supplement’ have often been attributed—perhaps not without reason. I have not had access to a copy of ‘Sir Thomas Double at Court,’ but the ‘Supplement to Faults on Both Sides’ is in my possession. The full title of the pamphlet to which I believe Swift to refer is thus given in Wilson’s ‘Life of Defoe’ (i. 461):—

“Sir Thomas Double at Court, and in High Preferences. In Two Dialogues, between Sir Thomas Double and Sir Richard Comeover, *alias* Mr. Whiglove, on the 27th of September, 1710. Part I. Printed and Sold by John Morphew, 1710.”

Mr. Wilson adds that this was soon followed by a second part. Davenant does not seem to have attached much importance to remaining anonymous. A copy of his second publication which I have picked up—‘An Essay on the East-India-Trade’ (1696)—has the inscription on the fly-leaf: “For Mr. Charles Shales | From the Author | Charles Davenant, LL.D.” C. E. D.

“MORTUI NON MORDENT.” (See 9th S. vii. 308.)—This proverb appears in the ‘Adagia’ of Erasmus, &c., Francofurti, 1670 (p. 473), *sub* “Maledicentia et Obtrectatio.” Erasmus gives the Greek form οἱ τεθνηκότες οὐ δάκνουσι. He says that it was a common saying in his time, and that he thinks that it came from the apophthegm of Theocritus* of Chios, the instructor in rhetoric of Ptolemæus. Having been admitted to the council when it was debated whether Pompeius should be allowed to take refuge in Egypt, he gave it as his opinion that he should be received and killed, adding this saying, Νεκροὺς οὐ δάκνει. The question arose after the battle of Pharsalia. Erasmus refers to Plutarch’s life of Pompeius. According to Ramage’s

‘Beautiful Thoughts from Greek Authors,’ the reference is Pomp. 78. Ramage gives Νεκρὸς οὐ δάκνει. ROBERT PIERPOINT.

OMISSION OF THE CEDILLA.—It is time attention was drawn to a common error in dictionaries, the omission of the cedilla in certain Mexican and Brazilian zoological terms, which thus not only become misspelt, but also acquire a false pronunciation. Even the ‘H.E.D.’ has *cagui* and *curucui*, which should be *cagui* and *curucui*; but I am glad to see it restores the cedilla to *jacana*, over which previous lexicographers had gone astray. Funk & Wagnalls have *cagui*, *cariama*, *curucucu*, and *curucui* without cedilla. The ‘Encyclopædic Dictionary’ has *aracari* without cedilla, but Ogilvie has *aragari*. The ‘Century Dictionary’ creates a quite unnecessary confusion between *toucan*, the bird, and *tucan*, a quadruped (the gopher), by giving them both the same sound. The name of the quadruped should have been written *tucan*. It is pronounced *tússan*. It is of Aztec origin, and the Spanish form of it is *tuza*, the dropping of the final nasal being strictly according to the rules which govern the Hispanicizing of Aztec vocables. (A full statement will be found in 8th S. xii. 432.)

JAMES PLATT, Jun.

DRYDEN’S HOUSE IN SOHO.—The condemnation by the London County Council of No. 43, Gerrard Street, Soho, involves the removal of one more of the few remaining literary landmarks of the metropolis. As the house so closely identified with the last years of the poet, and as the place where he died in 1700, it seems a pity it could not have been preserved. When last I saw it, it presented a very lamentable appearance, with most of the windows broken and the door looking as if it had not been opened for years, though I recollect visiting it about ten years ago, when it seemed to be fairly well kept, in spite of its being let out, I think, to several poor tenants in floors.

FREDERICK T. HIBGAME.

FAMILY QUERIES.—‘N. & Q.’ recently has contained many queries for family information. May I be permitted to say that, in addition to the ‘Dictionary of National Biography,’ querists will find considerable information by consulting the numerous references that are given in Musgrave’s ‘Obituary,’ Harleian Society’s Publications, 1899-1901? ‘N. & Q.’s’ review of ‘A Dictionary of English and Welsh Surnames, with Special American Instances,’ by the late Charles Wareing Bardsley, M.A., revised

* In the ‘Adagiorum Epitome’ (Antwerp, 1641), and in ‘Proverbs chiefly taken from Erasmus,’ by Robert Bland (London, 1814), the author of the apophthegm is called Theodorus Chius, not Theocritus Chius.

by his widow, *ante*, p. 195, says, "A reference to the work now issued will save many superfluous applications to our columns."

H. J. B.

"BLACK MARIA."—The above phrase has no doubt been threshed out in your columns before my ken. I mention it on reading a "yarn" in a newspaper that the expression arose from a stalwart negress, Maria Lee, of Boston, U.S., who was noted for her power of haling malefactors to the lock-up.

H. P. L.

[This suggestion was quoted 8th S. iv. 272. Two other suggestions were made 6th S. vii. 355.]

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.

FRUIT STONES STORED BY ANIMALS.—Some damson stones, specimens of which I enclose, were found in a heap about twelve inches across on removing the wooden floor of an old summer-house. The damson trees were about forty feet away. The stones had been dropped by birds that had eaten the fruit, the ground having been often strewn with them. The stones were neatly piled sideways in rows, the hole on the top edge. With the stones was a good deal of fine dust, evidently caused by making the hole in the stones. There was no apparent entrance discovered to the heap. Could a field mouse have got a kernel from such a small hole, or could ants have carried these stones? There are not many ants in this neighbourhood.

ELEONORA TREVELYAN.

Cambo, Northumberland.

[The stones are eaten through with remarkable neatness and uniformity. We have no theory as to the origin of the phenomenon.]

HESKETH OF CHESHIRE.—The parentage of Henry Hesketh, divine, chaplain to Charles II. and William III., is not given in the notice in the 'Dictionary of National Biography.' Wood says he was "a Cheshire man born, descended from those (if I mistake not) of Rufford in Lancashire" ('Athenæ', iv. 604). He was rector of Ashton-upon-Mersey in 1662-3, according to J. Foster ('Alumni Oxonienses'). Can any reader give his parentage, or suggest the probable manner of his descent from the Heskeths of Rufford, afterwards baronets?

H. DRU DRURY.

Blackheath, S.E.

EAST INDIA COMPANY'S FLAG.—Can any one tell me why, in the eighteenth century, the number of stripes in the East India Company's flag had increased to just thirteen? I asked a similar question 9th S. vii. 468; but the letter *ante*, p. 209, does not give the required information. The question is interesting from the fact that the contemporaneous predecessor of the present United States flag—first hoisted at Cambridge, Mass., 1 January, 1776 (?), the origin of which, despite all plausible legends, is absolutely unknown—was the same as the East India Company's, except that the canton bore the then British union instead of the cross of St. George. C. E. D.—A.

[Two long articles on the origin of the flag of the United States appeared 8th S. xi. 441 and 9th S. i. 469. See also 7th S. vi. 185 ('An Interesting Manor'), 328, 494; 8th S. vi. 124; 9th S. vi. 247.]

"WAKE THE POWER," &c.—The following lines were quoted by Lord Salisbury in a speech some years ago. Who is the author?

Wake the power that's in thee sleeping;
Thou wilt bless the task when reaping
Sweet labour's prize.

M.

'THE QUEEN OF HEARTS.'—Can you tell me what book or books will give me an account of the probable origin of the verses "The Queen of Hearts she made some tarts," &c.?

H. T.

SIR ISAAC PENNINGTON, LORD MAYOR OF LONDON, 1643.—Was he the Alderman Pennington who succeeded Sir Robert Harlowe as Lieutenant of the Tower of London, remaining in that office until after the execution of King Charles I.? A portrait of him by Vandyke is said to be in existence in the City. Can any one say where it is, or tell anything about his descendants?

F. DE H. LARPENT.

ROBIN HOOD LITERATURE.—It would be a boon to me if 'N. & Q.' could supplement the annexed list of works on this hero of antiquity. References required in any European language. The dates in parentheses are those of the editions in my possession: 'History of Robin Hood' (Manchester, 1810); 'Robin Hood' (abridgment of Ritson, 1820); Ritson's 'Life'; Gutch's 'Lytell Geste' (1847, 2 vols.); Pierce Egan's romance (1896); Barry Pain's romance (1898); Hunter's pamphlet (1852); Stapleton's pamphlet (1898); Dumas's 'Prince des Voleurs' (1896, 2 vols.); 'Robin Hood' (1894, 2 vols.); and articles in 'N. & Q.' from 7th S. ii. 421 to iv. 329 *passim*. Replies will be welcomed direct. I am already indebted

to several readers of 'N. & Q.' for answers conveying valuable information in reply to my previous query on 'Little John's Remains.' I may add that the works referred to by Mr. Gutch are reckoned as additions to my list.

J. B. MCGOVERN.

St. Stephen's Rectory, C.-on-M., Manchester.

[See the authorities mentioned in Mr. Sidney Lee's article in the 'D.N.B.' Several references will be found in Poole's 'Index to Periodical Literature.' E. Gilliat's 'In Lincoln Green: a Merrie Tale of Robin Hood,' was published by Seeley in 1897.]

ARMS OF CANADA.—I shall be obliged if some one will describe these, and also say if any of the Canadian provinces have the goat or swan introduced in their arms.

J. M. LAWRENCE.

AUTHOR OF EPITAPH.—The following lines were discovered on a tombstone, and anonymously forwarded to a parent who had recently lost his son after a short illness:—

Better so. The world in growing
Might have soiled him with its breath.
Surely God, in dearly loving,
Gave him young His gift of death.

Author of the above wanted.

J. D.

"NICK THE PIN."—Mr. E. Coles, schoolmaster, says in his 'English Dictionary' (London, 1696), under the letter P, "'Nick the pin,' drink just to the pin placed about the middle of a wooden cup. This caused so much debauchery that priests were forbidden to drink at or to the pins." Where may the earliest and the latest quotation showing the use of this phrase in English manuscripts or printed books be found? E. S. DODGSON.

[See 'Pin,' 8th S. vi. 7, 76, 117, 174.]

LARKS FIELD: BARONS DOWN.—The former is a field-name; the latter comprises a small tract of country in this district. Both occur elsewhere in the Home Counties. Can any one suggest a clue to the origin and meaning of these names? W. B. GERISH.

Bishop's Stortford.

[May not the former be from larks nesting in particular fields?]

MONKS OF TINTERN ABBEY.—Where can I find a list of the monks of Tintern Abbey at the Suppression? I shall be much obliged for references either to manuscripts or printed books. JOHN HOESON MATTHEWS.

Town Hall, Cardiff.

"BELAMOUR," PLANT-NAME.—In Spenser's sixty-fourth sonnet the poet compares his lady love's "snowy brows" to "budded bellamours" (so spelt). My grandfather, in

his 'Glossary of Archaic and Provincial Words,' after defining the Spenserian word *belamour*, "a fair lover, and a fair friend," adds, "In Spenser's time this word must also have been the name of some flower; and as Mr. Mason thinks, of Venus' looking-glass." He then quotes the lines from Spenser's sonnet mentioned above. Do your botanical readers agree with this? What is the botanical name of "Venus' looking-glass," and is it a well-known flower? Is the Mr. Mason mentioned by my ancestor Gray's friend William Mason, who I see wrote a poem called 'The English Garden'? May I appeal specially to my friend C. C. B.?

JONATHAN BOUCHIER.

Ropley, Hampshire.

[The 'H.E.D.' says, s.v. 'Belamour': "Applied to some unidentified flower." Annandale's four-volume *Ogilvie* identifies Venus's looking-glass as *Campanula speculum*.]

BROMBY.—In 'The Diadem: a Selection of Poetry, chiefly Modern,' seventh edition, no date, p. 108, are six lines on 'Milton's Blindness,' signed Bromby. Who was the writer? W. C. B.

ST. MARCELLA.—What is the legend of this young martyr, whose beautiful image I have seen of life size in wax in several French churches? ST. SWITHIN.

[A Celtic saint named Marchell or Marcella is mentioned by Baring-Gould, vol. xvi. p. 271. No legend is connected with her, nor is there any mention of martyrdom.]

MAN MADE IN THE FORM OF A CROSS.—The following beautiful lines are to be found, I am informed, in Robert Stephen Hawker's poem 'The Quest of the Sangrail,' published in 1864:—

See! where they move, a battle-shouldering kind!
Massive in mould, but graceful, thorough men:
Built in the mystic measure of the Cross:—
Their lifted arms the transome: and their bulk
The Tree, where Jesu stately stood to die.

R. S. Hawker, the "Vicar of Morwenstow," died in 1875. In 1859 J. M. B. Vianney, the "Curé d'Ars," paid the debt of nature. In one of his 'Catéchismes' he is reported to have spoken as follows: "Tout nous rappelle la croix. Nous-mêmes nous sommes faits en forme de croix" ('Esprit du Curé d'Ars,' par l'Abbé A. Monnin, p. 29, seventh edition, Paris, 1872). I should be grateful for references of an earlier date to this striking comparison as it is employed in these two quotations. As a strange coincidence, I may mention that the first edition of the Abbé Monnin's book appeared in the same year as 'The Quest of the Sangrail.'

But it would seem to be impossible that the vicar was indebted to the curé. C. T. J.

DESIGNS OF EARLY PRINTERS.—John Day (*ob.* 1584) has a design, dated 1562, representing his portrait surrounded by a motto and an ornamental frame, at opposite corners of which are two groups of pinks (or carnations) and two groups of daisies. Richard Tottel, a contemporary printer (*ob.* 1593), seems to have used the same flowers, though much conventionalized. Were these two blossoms emblematic in any way of books and printing? Day, of course, might have chosen the daisy in allusion to his name, but Tottel had not that excuse. MEGAN.

MARINE QUERIES.—Would some correspondent kindly inform me (1) why the Dudgeon lightship at the mouth of the Humber is so called; (2) why a broom at the masthead of a ship denotes that the vessel is for sale; and (3) what is the greatest ascertained depth of the sea? DOWNHAULER.

[(2) Smyth, 'Sailor's Word-Book,' supposes the broom at the masthead to be derived from the bough at taverns.

(3) 'Chambers's Encyclopædia' gives 4,655 fathoms in the North Pacific, east of Japan.]

CAPT. HENRY WALLER is named in the 'Remembrancia' (p. 319) with his wife as a relative of Edmond Waller, the poet, but I fail to trace him among the Wallers of Beaconsfield. As "Henry Waller, cloth-worker," he was returned M.P. for London in 1628-9, and was living 19 Jan., 1660, when nominated by the restored Rump Parliament one of five commissioners for the government of Ireland. Rebecca, daughter of Henry Waller, woollen-draper, married John Bathurst, of Cornhill, and lived at Edmonton, where both she and her husband were buried (Le Neve's 'Knights,' p. 341). "Mrs. Waller, wife of Capt. Waller in White Cross Street, once Mrs. Work, a widow of the lame Hospital by Smithfield," died 13 Aug., 1669 (Smith's 'Obituary'). Does this refer to the wife of the M.P.? W. D. PINK.

"RIDING THE MARCHES."—According to a recent evening newspaper, "the ancient festival of riding the marches was duly observed at Langholm in fine weather." Where can I find particulars of this custom? There is no allusion to it in Ditchfield's 'Old English Customs extant at the Present Time.'

H. ANDREWS.

"PARSEMENT" OR "PERSEMENT."—In the records of the borough of Bridport an account, undated, but without doubt of the

end of the sixteenth century, is preserved, in which the following entries occur:—

"Inprimis delivered Lambert and Sparke to the cofferers supper a gallon of parsement, iijs.

"Item to Lambert the same time for Mrs. Way a pint of parseman, vjd.

"Item to Sparke the same night 3 quarts 1 pint of parseman, iijs. vjd.

"Item to Sparke on the queens day a pottell of parsement, ijs.

"Item to Sparke the same time a pint of clarett, iiijd."

I have not met with this word elsewhere, and I cannot find it in the works to which I have access; I shall therefore be obliged to any of your readers who will inform me what *parsement* was. The word thus written may possibly be an attempt to spell "parmasent," concerning which word in Nares's 'Glossary' (new edition, with additions by Halliwell and Wright, 1850) it is written, after giving the explanation "Parmesan cheese," "But Decker has twice used it as if he took it for a liquor.....Can this have been in ignorance? Or was there such a liquor?" It may be assumed that it was not of a very intoxicating character, as a pint was given to Mrs. Way, wife of one of the bailiffs of the borough, in 41 Eliz., if she is to be supposed to have drunk it at the supper.

THOS. WAINWRIGHT.

Barnstaple.

Replies.

THE MANOR OF TYBURN.

(9th S. vii. 310, 381, 402, 489; viii. 53, 210.)

THE evidence adduced by MR. HARBEN shows that the Abbess of Barking held a rent-charge of thirty shillings on the manor of Tyburn, which is a different thing from being in possession of the manor. This rent-charge was probably allowed as a concession to the feelings of the abbess when possession of the manor was taken by the king. If we may believe the MS. in the Cottonian collection cited by Dugdale, even that sum ceased latterly to be paid by the powerful lords of the manor.

The position of the king as over-lord of the manor can be proved by plenty of evidence. Apart from the fact that in the important writ of *quo warranto* which I cited in my former paper* (9th S. vii. 383) there is no

* This writ of *quo warranto* is further interesting as exhibiting the different tenures under which the Earl of Oxford held his two London manors. In his ancestral manor of Kensington, acquired by his predecessor at a period anterior to Domesday, he held every manorial right (including the gallows) except that of *ufangetheof*, while in Tyburn, which

mention whatever of the Abbey of Barking, the patent of 13 Edward I. (10 June, 1285) expressly states that the manor was held *in capite*. The following is the English summary as given in the 'Calendar of Patent Rolls, Edward I.,' p. 173:—

"Promise to Robert de Veer, Earl of Oxford, and Alice his wife, who with the king's licence* have granted to William de Warrenne, the king's kinsman, Joan his wife, and the heirs of the same Joan, the manors of Medmeham, Tybourne, Fritelwell, Wfhamston, Muchampstead, Gynges, and 10*l.* in land in the manor of Cestresham, *all held in chief* as by the charter more fully appears, that in case the said William and Joan die leaving an heir within age, the custody of the land and heir shall accrue to the said earl and his wife."

This contingency actually occurred, and after the death of the earl and during the minority of the young John de Warrenne the manor of Tyburn was let to Ralph de Cobham for the joint lives of himself and his wife, with the reservation of the rent-charge to the Abbess of Barking, as pointed out by MR. HARBEN.[†] There is also a fine of later date ('Calendar of Inquisitions p.m. Henry VII.,' i. 331) which I will quote:—

"By fine in the octave of St. Martin, 5 Hen. VII., between Edward Willoughby and John Skyll, querents, and the said marquess (Berkeley) deforciant, the under-mentioned manor is settled on the said marquess in tail, with remainder to the king in tail male, with remainder in default to the marquess's right heirs.

"He died without issue 14 Feb., 7 Hen. VII. Maurice Berkeley, esquire, aged 56 and more, is his brother and heir.

"*Midd.* A fourth part of a moiety of the manor of Tyburn, worth 20*s.*, held of the king in chief, service unknown."

Had the manor of Tyburn been in possession of the Abbey of Barking at the time of the suppression of that house, it would certainly have been included amongst its belongings in the MS. Roll in the Augmentation Office which is cited by MR. HARBEN; but while that roll enumerates the manors of Barking with subordinate manors, and eighteen or nineteen other manors in Essex, Buckinghamshire, and Cambridgeshire, it only specifies a rent-charge "in Maribone" of thirty shillings. With this evidence before

had been given by the king under charter to his wife's ancestor, he only possessed the "view of frankpledge," or, in other words, the right of holding Courts Leet, which in feudal times was more of the nature of an obligation than of a privilege.

* I have italicized the portions bearing on my argument.

† On the death of Ralph de Cobham the escheator took possession of the manor on behalf of the king, but was directed not to intermeddle and to restore the issues thereof to Mary de Cobham, the widow ('Cal. Close Rolls, Edw. II., 1323-27').

me, I must adhere to the opinion that the Abbess of Barking had lost possession of the manor before it was granted by the king to the Sanford family.

I will avail myself of this opportunity to offer a few remarks on a point of some interest in connexion with this manor. In my former paper (9th S. vii. 383) I alluded to the story given by Morant ('History of Essex,' i. 167), on the authority of Rot. Pip., 33 Henry III., that

"Alice, daughter and heir of Gilbert de Sanford, being in ward to Fulk Basset, Bishop of London, for which wardship the bishop had given the king 1,000 marks: he, in 1248, sold the wardship and marriage of the said Alice to Hugh de Vere, the fourth Earl of Oxford, for five years, whether she lived or died. And he gave her to his eldest son."

As neither Lysons nor any of the historians of Tyburn who have copied from him made any allusion to the connexion between the families of Sanford and Basset, and I was therefore puzzled to understand the *locus standi* of the bishop in the matter, I made some further inquiries, and I trust incidentally may have done something to clear the bishop's good name. In the 'Dictionary of National Biography' there are memoirs of two archbishops of Dublin, Fulk de Sanford, otherwise Basset (1256-71), and John de Sanford, who is said to have been brother of Fulk de Sanford (1284/5-94). Both these prelates played a considerable part in the politics of their day, both are said to have been illegitimate, and it is suggested by the writer in the 'Dictionary' that they may have been sons either of Gilbert Basset, d. 1241, or of his brother Fulk, Bishop of London. But in that case why should they have assumed the name of Sanford? The pedigree of Sanford does not seem to have been worked out by any competent genealogist, nor is that of Basset very much better known. The latter family seems to have been descended from Osmund Basset, whose great-grandson Thomas married Alicia de Dunstanville, and was the father of three sons—Gilbert Basset, Lord of Compton; Alan Basset, who obtained the manor of Wycombe from King John; and Thomas Basset. Alan Basset, who died 1232-3, had also three sons—Gilbert, who died in 1241, and left a son Gilbert, who died *s.p.* in the same year; Fulk, who became Bishop of London, and succeeded on his brother's death to the barony of Basset of Wycombe; and Philip, Justiciary of England, who also succeeded to the barony on Fulk's death in 1259, and himself died in 1271, leaving only one daughter. According to Lipscomb ('History of Buckinghamshire,' iii. 32), Alan Basset had also a

daughter, Alicia, who married Sir John de Sanford, Knt., and had issue Roger de Sanford, who left a daughter and coheirress, Joan, married to Henry Dayrell, of Hanworth, co. Middlesex; Alan and Nicholas* (Morant, ii. 56); and Gilbert, who succeeded to Tyburn. Alice de Sanford was therefore the niece of Fulk Basset, Bishop of London, and he seems by right of relationship to have had the best right to her guardianship. I also think it probable that the two archbishops of Dublin were illegitimate sons of Gilbert de Sanford, and that after his death the Bishop of London extended his protection to them. The family of Sanford was settled at Aston Sanford, co. Bucks (Lipscomb, i. 42), and I should be grateful if any correspondent could furnish any details which may contribute to a further knowledge of the family. Sir John de Sanford is stated in the collections of Richard St. George, fol. 141, quoted by Morant, ii. 56, to have founded the priory of Blackmore in Essex, though other authorities are of opinion that this foundation was due to two other members of the family, Adam and Jordan de Sanford. The church of Tyburn was appropriated to this priory during the episcopate of William de Sancta Maria (1198-1221).

W. F. PRIDEAUX.

BARRAS (9th S. viii. 202, 228).—It is a pleasure to refer CANON TAYLOR to a most probable source of this name. Applied to the palisades girding the ground in front of mediæval towns and fortresses, or enclosing the lists in which tilting was practised, the word "barras" or "barrace" in many different places came to be so associated with locality as to become a significant component part of local nomenclature. A number of references to the use and prevalence of the thing and its bearing on place-names will be found by reference to my 'Trial by Combat,' index, *voce* "barras"; also to Renwick's 'Glasgow Protocols,' No. 1,112. A part of the outskirt of the burgh of Lochmaben, Dumfriesshire, is still called the Barras. In 1486 there is charter reference to a marsh, or "strother," beside it, "una marresia vulgariter nuncupata a *strudire* juxta le Berresdikis" ('Registrum Magni Sigilli, 1424-1513,' No. 1,650); and in 1545 a holding of ground is described as the "tenementum terre apud Barres" ('Reg. Mag. Sig., 1513-1546,' No. 3,148). There are, besides, other places in Scotland of the same

name; for instance, Barras, an ancient mansion in Kincardineshire. While distinctly enough proved in Scotland to be an influence in the naming of places, the palisade of chivalric times very likely was a like force in some degree in England too. Thus, as we have Barrasyett, Barrasgate and the like in Scotland, we have Barrasford in Northumberland, which may well take its name from the outworks of Haughton Castle. At any rate, with a mediæval word of such widespread service one need be at no difficulty in rationally surmising how such a surname as Barras might arise. Though not a common personal name, it is well known as such in Scotland; and although the history of the term, as a technicality of the fortifications of the Middle Ages, need not constrain any such conclusion as absolutely necessary, yet perhaps on the whole the indications suggest a Northern source. GEO. NEILSON.

DE NUNE (9th S. viii. 203).—De Nune (whose Christian name I have not yet been able to discover) must for a short period at least have been in Scotland, and there, perhaps from his foreign antecedents, was *au mieux* with the Jacobite party. He painted my ancestor Thomas Ruddiman, the grammarian (the portrait is engraved by Bartolozzi, and is the frontispiece of his 'Life' by George Chalmers, 1794), and also his wife, *née* Anna Smith—two fine portraits, which still exist. Another portrait he painted was that of the Rev. William Harper. This was engraved by Sir Robert Strange, and the engraving is now a rare one. A. FRANCIS STEUART.

29, Great King Street, Edinburgh.

A CURIOUS BADGE (9th S. viii. 122).—The description given identifies this badge with that worn by the Independent Order of Odd Fellows, which is an Americanized version of the English Order of Odd Fellows.

N. W. J. HAYDON.

Boston, Mass.

SIR IGNATIUS WHITE, BART. (9th S. viii. 224).—In answer to MR. MAUNSELL, Dalton's 'Army List' gives the names of most officers serving *temp.* Charles II. and James II. A copy can be seen at the British Museum.

S. G. D.

AMERICAN WORDS: "LINKUMFIDDLE" (9th S. viii. 183).—In John Ashton's 'Old Times' (1885), facing p. 60, will be found (amongst other reproductions of caricatures of eighteenth-century bucks) a picture entitled "Jimmy Lincum Feadle—1791." The letterpress seems to imply that this was one of the eighteenth-century slang phrases for a beau.

* Nicholas de Sanford held Aston Sanford in 1234, and died 23 January, 1252. Another daughter, Cecilia, was governess of Eleanor, sister of King Henry III., and died 23 July, 1251. She married Sir William de Gorham, who died *circa* 1230.

An instance of the use of the expression will be found in one of the songs in 'Inkle and Yarico,' a comic opera written by the younger George Colman and composed by Dr. Arnold, which (according to the 'Dict. Nat. Biog.')

was first produced on 4 August, 1787. Here are two verses of the song which was sung by Edwin in the character of Trudge:—

A Clerk I was in London gay,
 Jemmy Jemmy Linkum feedle;
 And went in Boots to see the play,
 Merry merry fiddlum tweedle.
 I march'd the Lobby, twirl'd my stick,
 Diddle daddle diddle daddle feedle;
 The Girls all cried, "He's quite the kick!"
 Jemmy Jemmy Linkum feedle.

Hey! for America I sail,
 Yankee doodle feedle;
 The sailor boys cried, "Smoke his tail!"
 Jemmy Linkum feedle.
 On English Belles I turn'd my back,
 Diddle daddle feedle;
 And got a foreign fair, quite black,
 Oh twaddle twaddle feedle.

The phrase may have obtained circulation from the song, for the opera was very popular. G. E. P. A.

FAMILY LIKENESS (9th S. viii. 62, 169).—Allow me to mention, as a proof of the continuance of family likeness, the fine collection of the portraits of the heads of the house of Russell at Woburn Abbey, Beds, where it may be traced. The series commences with the first Earl of Bedford, in the reign of Henry VIII., extending to the present time, and the portraits have been painted by the most celebrated artists in England. Perhaps there is no house which can show a finer and more unbroken series than Woburn Abbey.

JOHN PICKFORD, M.A.

Some years ago I was taken by a friend to see an old man who used to know my great-grandfather well, but had known my grandfather only very slightly when a young man, and my father not at all. No hint was given him as to who I was, but he said at once that there was no need to tell him what family I belonged to. I have also a distant connexion bearing the same surname, whose portrait has been taken for one of myself. There has been no connexion between the two branches of the family for at least seven generations, and in all probability the connexion is much further back. E. MEIN.

The following extract from an article in the *Daily Mail* of 31 August, on the Duke of Bedford, may prove of interest:—

"They are all wonderfully alike, these Russells—square-faced, with high foreheads, noses inclined

to turn up, blue eyes that look straight at you, and narrow chins. Many of them, including the Duke, wear thick moustaches. He and Lord Amphilh wear thick moustaches. He and Lord Amphilh are cousins; they might be brothers for their resemblance, though the former is shorter and looks more intelligent."

W. CURZON YEO.

Richmond, Surrey.

"LE ROY LE VEULT" (9th S. vii. 264).—The note given by N. S. S. does not make clear the two forms of the King's consent to Bills. When the Bill is for the supply of money the consent is in the words given by N. S. S., viz., "Le Roy remercie ses bons sujets, accepte leur b n volence, et ainsi le veult." The other consent, which is much more frequent, viz., that given to a Bill not providing money—such as, say, a Bill to alter the franchise or a railway Bill—is simply "Le Roy le veult." If the King were to refuse his consent the words would be "Le Roy s'avisera."

ROBERT PIERPOINT.

CROSIER AND PASTORAL STAFF (9th S. vii. 387, 495; viii. 50, 90, 151, 215).—In the 'Life of Father John Morris, S.J.,' I find he wrote in 1880:—

"I think that the legend of St. Clare carrying the Blessed Sacrament herself has arisen from the pictures. The painters have painted her with It in her own hand, just as they paint archbishops carrying their archiepiscopal crosses in their hands, which in real life (excepting St. Thomas at Northampton) they never touch."

The allusion to St. Thomas A'Becket refers to his carrying his cross, contrary to all use and precedent, when he went to meet King Henry at Northampton. This act on his part caused considerable amazement, and the king was much annoyed.

GEORGE ANGUS.

St. Andrews, N.B.

OSPRINGE DOMUS DEI, KENT (9th S. viii. 185).—MR. HUSSEY will find in Tanner's 'Notitia Monastica,' under Kent, xlv., some account of Ospring, with a long list of references to original records and other authorities. He might consult also Caley and Bandinel's 'Dugdale,' vol. vi. part ii., 'Additional Hospitals,' p. 764; Hasted's 'History of Kent,' vol. ii. p. 801.

OSWALD HUNTER-BLAIR, O.S.B.

Fort Augustus, N.B.

RUSSELLS OF AYLESBURY (9th S. viii. 165).—In Lipscomb's 'Hist. and Antiq. of the County of Buckingham' (London, 1847) there is a highly interesting history and pedigree of the Russells of Chequers Court (Ellesborough), in the Aylesbury Hundred. The first name in the pedigree is that of Tho.

Russell, Lord of Yaverland, Wath, Roborough, and Carisbroke, I.W., who died 1438, *temp.* Hen. VI. A maternal ancestor, Sir Robt. Hoo, Knt., died 1310. The historical sketch in Lipscomb begins with the Chequers family, who resided on the estate named after them as far back as the days of the Plantagenets. A "Sir Chequers of Chequers" is mentioned as living in the reign of King John. The estate passed by marriage to various families (whose pedigrees are given in Lipscomb); amongst others to that of Serj. John Thurbane, of Sandwich, Kent. Again by marriage the estate came from the Thurbanes into the possession of the Russell family. The history (and letters) of the Russell family will be found in the 'Chequers Court Papers,' recently issued by Eyre & Spottiswoode.

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

AUTHOR AND TYPESETTER (9th S. viii. 205) —W. B. H. will find in the 'Autobiography of an Artisan,' by Christopher Thomson, in addition to an account of the meeting he names as taking place at Edwinstowe, in "honour of the Sherwood Forest worthies," in 1841, a report of another gathering which was held on 5 July, 1842, in a tent erected in the shade of a group of lofty firs on the margin of the forest, the interior of this tent being decorated with boughs of oak, birch, and all the leafy produce of the forest. The speakers on this occasion were Dr. Spencer T. Hall, the laureate of the forest; Dr. G. C. Holland, of Sheffield, and other literary men. Thomson, writing in 1847, says:—

"It has been a subject of regret with many that the Sherwood gatherings have been discontinued, but the promoters, being working men, could not afford the loss of time needful for their preparation."

J. R.

Instances have been collected already in 'N. & Q.,' 3rd S. viii. 359; ix. 95; x. 90, 140, 235.

W. C. B.

NATHANIEL HAWTHORNE (9th S. vii. 510; viii. 72, 173).—Julian Hawthorne writes, in his biography of 'Nathaniel Hawthorne and his Wife' (Boston, U.S., J. R. Osgood & Co., 1885):—

"The family seat of the Hawthornes, at the time of the first emigration, is supposed to have been in Wiltshire. The father of the first emigrant was born about 1570, and was married near the beginning of the seventeenth century. The issue of this marriage was four children: Robert, the eldest, who remained in England; William, the second son, born in 1607, who was the emigrant; Elizabeth; and John, the youngest, who followed William to New England. William Hawthorne was a passenger on

the Arabella, and disembarked in Boston in 1630, when he was twenty-three years of age."

As to the origin of the family he writes, "the coat of arms, and Nathaniel Hawthorne's impression that the name was a translation of 'de l'Aubépine,' indicate a French descent." He also quotes a letter from a relative, Mrs. Forrester, which suggests a Welsh origin: "Our coat is the one attributed in the 'White Old Maid' to some great family: Azure, a lion's head erased between three fleurs-de-lis." N. W. J. HAYDON.

Brookline, Mass., U.S.

'N. & Q.': A MOTTO (9th S. viii. 162).—No one can question the appropriateness of Capt. Cuttle's favourite exhortation as a motto for 'N. & Q.,' but it is apparent that the quotation is not sufficiently comprehensive, the first part only of the title being referred to, while the queries section is left unrepresented. This objection may be met by including the observation of a correspondent of the *British Apollo*, who seemed so delighted with the idea of propounding questions to be answered in that periodical, that he wrote:—

"I have got a conundrum in my head, and cannot get it out; I shall certainly crack my brains in searching out questions for you."—*British Apollo*, ii. 505.

I do not suppose there is any desire to amend the present motto of 'N. & Q.,' but the above appropriate quotation may amuse your readers.

G. W. N.

HAYDON FAMILY (9th S. vii. 469; viii. 52).—I feel greatly obliged to Mr. CLAYTON and Mr. COLEMAN, and also to several other writers, for the courteous answers which I have received to my query; but unfortunately none of the books quoted is of any service to me in this search, as they contain only hypotheses as to William and John Haydon's parents and home. There was also a history of the various branches of this family published in 1877 by the Rev. William B. Hayden, of Portland, Maine ('The Heydons in England and America,' London, J. Spiers, 36, Bloomsbury Street). He gives a theory to account for their appearance, and the ingenuous frankness with which he dovetails his facts and fiction is really amusing. Col. W. E. G. Lytton-Bulwer, elder brother of the novelist, has written a history of the Norfolk line; but though I have not seen it, I know that it does not shed any more light on our quest.

William and John Haydon were fellow-passengers with the members of a Congregational Church, who sailed from Plymouth on the Mary and John in March, 1630, and they were minors at that time. The Rev. John

Maverick, pastor of the emigrants, was previously "a famous preacher of Exeter," and I believe the only Puritan divine who was not formally deposed for his Nonconformity.

The most extensive pedigree of the Devon branch which I have seen is contained in Col. J. L. Vivian's 'Devonshire Pedigree'; and the letters to 'N. & Q.' by FRANK SCOTT HAYDON on his father's ancestry give a few more details. But I have been unable to find any information as to the junior members of the family who are named in the heraldic Visitations of Devon, as well as by Westcote, Prince, Guillim, *et al.*, and who may have originated the families of their name living in Somerset and Dorset during the fifteenth, sixteenth, and seventeenth centuries.

I shall be very pleased to correspond hereon with any of the readers of 'N. & Q.' who bear our name or are interested in this family, for I am gathering materials for a history which shall remove these hypotheses, and settle also the question of the family origin, whether it came from Southern Normandy directly to the lands owned in Devonshire by the Abbey of St. Mary of Rouen, or from the manor on the "high down" in Norfolk. Morant writes in his 'History of Essex' that this manor was owned by a family named Pycot or Picott, some of whom are named in the ancient records only by their Christian names, plus "de Haydon," as were the first members of our family. But the heirs of Pycot died out *circa* 1300, so that if we came thence it must have been as a younger branch, and the heraldry shows no signs of relationship.

N. W. J. HAYDON.

34, Union Park, Brookline, Mass., U.S.

LATIN MOTTO (9th S. vii. 368).—A learned friend of mine would regard "fiducia" as an ablative, and would render the sense of the words somewhat freely thus: "Science, filled with confidence, may bid defiance"—*i.e.*, may confidently bid defiance to all comers, presenting a sort of play on the name of the ship. He would reject the variant altogether as an error. I admit that it is strange that there should be various readings of the inscription in different parts of the ship, yet I see no reason for rejecting the variant, "Scientia fiducia plenus provocare," which might be rendered thus: "He who is filled with science may with confidence bid defiance." I offer these remarks for what they are worth, which is perhaps not much. The words are probably a quotation from some old writer on science or philosophy; hence their elliptical and somewhat unusual form.

PATRICK MAXWELL.

"SHODDY" CLOTH BINDINGS (9th S. vi. 226).

—The note at the above reference impresses upon literary students examples of red tape leading to unnecessary expense on this very matter of shoddy bindings. The valuable and much handled volumes issued from H.M. Stationery Office—the 'Calendars of State Papers,' for instance—are bound in shoddy green cloth bindings which soon fall to pieces. These are paid for by the Treasury in the Stationery Office account. The copies for the British Museum, after a brief existence on the shelves, are protected from total destruction by being rebound in the stout red covers which last for years. These are paid for by the Treasury out of the British Museum grant. At the Record Office a similar state of affairs is seen. After a short career in green shoddy cloth the Calendars are rebound in the stout marble back covers, which are paid for by the Treasury out of the Record Office grant. Thus the Treasury pays twice for binding every volume. If they were bound in red tape at the beginning it would be cheapest in the end, for no onslaught, however violent, would make any impression.

AYEAHR.

New Cross, S.E.

'PSEUDODOXIA EPIDEMICA.' (9th S. viii. 81, 191).—It appears that the fifth edition of this work was issued with various title-pages. My copy is identical with that described by MR. G. H. THOMPSON, except that the 'Urn Burial' has pp. vi (unnumbered) and 29, and that 'The Garden of Cyrus' has a separate title-page: "By Tho. Brown D. of Physick. | London, | Printed in the Year 1668"; and following this title-page are let in two plates, one illustrating the urns, the other the quincunx. The pagination is continued on from the 'Urn Burial' through 'The Garden of Cyrus'—in all pp. 70. The copy described by MR. RICHARD EDGUMBE appears to have no 'Marginal Observations and Table Alphabetical,' no 'Urn Burial' or 'Garden of Cyrus,' and no portrait. A note of my own says: "In Atkinson's 'Medical Bibliography' the work is described as 'Pseudodoxia Epidemica, 5th Edition. For the Assignees of E. Dodsley, London, 4^{to}, 1699,' and he adds, 'In one I possess is written, 'Very scarce, only 300 printed.'—It contains a port^t, the Urn Buryal and Garden of Cyrus.'" The portrait is by F. H. van Hove.

GEORGE C. PEACHEY.

"LA-DI-DA" (9th S. vii. 425; viii. 19).—Not less memorable than the other examples already cited in 'N. & Q.' is the following, from a parody of Tennyson's 'May Queen' continuation 'New Year's Eve,' entitled

'The May Exam.,' beginning "You must wake and call me early, call me early, Pilcher dear." It was written by a graduate of St. John's College, Cambridge, Arthur Clements Hilton, B.A., 1873, for the *Light Green Magazine*, which he edited in 1872-3, contributing the whole of the excellent two numbers, published by Metcalfe & Son. Hilton was of highest promise, but his early death defeated the hopes of those who had loved him. His parodies rank for merit with those of C. S. Calverley, C. L. Dodgson (Lewis Carroll), and the recently lost and lamented H. D. Traill, who sacrificed his fine powers—shown by 'The New Lucian,' 1884—in the wasteful quagmire of ephemeral journalism. Here is the third stanza of A. C. Hilton's 'New Year's Eve':—

Last May we went to Newmarket, we had a festive day,
With a decentish cold luncheon in a tidy one-horse shay;
With our lardy-dardy garments we were really "on the spot,"
And Charlie Vain came out so grand in a tall white Chimney-pot.

Opening paper in the *Light Green*, p. 1, 1873.

JOSEPH WOODFALL EBSWORTH.

The Priory, Ashford, Kent.

MARENGO, NAPOLEON'S HORSE (9th S. viii. 144).—From an article in the *Daily Mail*, 1 June, 1898, on famous war-horses:—

"Nine years after the Emperor Napoleon died, an old white horse perished of old age and pneumonia in England. The skeleton is set up in the Royal United Service Institution, and to all visitors it is pointed out as Marengo, the charger Napoleon rode at Waterloo. Marengo came originally from Egypt, and was left to wander on the dismal battlefield when the Emperor was forced to fly for his life. An English officer found and took him, and he was sold to a general in the British army. In English pastures, cared for by kindly grooms, this noble horse passed the latter years of his life far more peacefully and happily than his great and unfortunate master."

I have seen two very fine companion portraits of Copenhagen and Marengo by Ward, R.A. I wondered at Ward painting the latter, but if the horse ended his days here that explains it.

G. T. SHERBORN.

Twickenham.

In the gardens of Glassenbury, in Kent, a fine specimen of a moated grange, will be placed a monument which states that it is placed over this animal's remains.

HAROLD MALET, Colonel.

The 'Dictionary of Phrase and Fable,' s.v. 'Horse,' says Marengo was the name of "the white stallion which Napoleon rode at Waterloo. Its remains are now in the Museum of the

United Services, London. It is represented in Vernet's picture of Napoleon crossing the Alps." According to the illustration of the battle of Marengo in Bourrienne's 'Napoleon,' on that occasion also the first Consul rode a white, or, at any rate, a grey horse.

ARTHUR MAYALL.

I have always heard that Marengo died of old age. Its skeleton used to be, and I suppose is still, in the United Service Museum at Whitehall. Brewer's 'Dictionary of Phrase and Fable' would probably give some information on the subject.

THOS. U. SADLEIR.

Trinity College, Dublin.

SAMUEL RICHARDSON (9th S. viii. 163).—Mr E. Marston, in his 'Sketches of Booksellers of Other Days,' which appeared in the *Publishers' Circular* of 16 February last, says:—

"Samuel Richardson was born in a Derbyshire village in the year 1689, but for some reason he always avoided mentioning the name of the town or village, and to this day Derbyshire as a county claims the honour of owning his birthplace, but it cannot identify the spot where the author of 'Clarissa' first saw the light of day.....It was no joke in Chief Justice Jeffreys's days of authority to come under suspicion; for he might have been sent to the gallows, or to the plantations across the Atlantic. This possibly explains Richardson's reticence about his native village."

I have consulted many biographical works, but have failed to ascertain the name of his birthplace.

EVERARD HOME COLEMAN.

71, Brecknock Road.

MR. R. N. WHITE will be fortunate if he obtains any information beyond the statement given in all the biographies that Richardson was born in Derbyshire in 1689. Mrs Barbauld, who edited his correspondence in 1804, says that Richardson, "from some motive known only to himself, always avoided mentioning the town which gave him birth." The 'Dictionary of National Biography' can give no answer to the question, which was as great a mystery to Richardson's contemporaries as to the present generation.

W. R. BARKER.

Musgrave's 'Obituary,' Harleian Society's Publications, 1901, has, "Sam. Richardson, novelist and printer, auth. of 'Pamela,' 'Clarissa,' etc., of a palsy, 4 July, 1761, æt. 72," and gives various references, including "Zimmerm. Icon." The note on p. xii says, "There are engraved portraits of those persons marked 'Zimmerm. Icon.,' but for the description of these prints *vide* my MS. Catalogue of Engraved Portraits" (Add. MS. 5,727).

H. J. B.

THE JUBILEE OF THE FIRST INTERNATIONAL EXHIBITION (9th S. viii. 139).—After reading with the most intense interest MR. JOHN LEIGHTON'S note, I cannot but feel sorry to think that he has forgotten, seemingly, the marvellous etchings of dear old George Cruikshank—"The Opening Ceremony," "The Block in the Streets," &c.—the original rough sketches of which are now in the Bethnal Green Museum. I would also have been glad, had space permitted, to see some notice of G. A. Sala's 'Great Exhibition wot is to be.' I would like to mention, in regard to this subject, that my father, Benjamin Clayton, who etched the last three or four pages for Mr. Sala's book, designed and etched a work upon similar lines, entitled 'Doings in London,' which was published by Dean & Son, of Threadneedle Street. For the same firm dad, in collaboration with G. A. Sala, sketched a shilling *brochure* entitled 'The Idleness of all Nations.' I trust the readers of 'N. & Q.' will not suspect me of wishing to "make capital" out of the subject if I add that the first book produced by my late sister (Ellen C. Clayton, afterwards Mrs. E. C. Needham) was a small volume named 'The World's Fair,' published by the same firm in 1851. At the dear old South Kensington Museum (I never can learn to call it by its modern title) may be seen three or four water-colour drawings, by Louis Haghe, William Simpson, and others, illustrative of the opening ceremony; likewise, in addition to various architectural designs (made "on appro.") by various leading artists of the day, there is a large oil painting of the first executive committee—Lord John Russell, Paxton, &c.—grouped together. I cannot, on the moment, recollect the name of the painter, though I think it was Partridge.

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

Why does MR. JOHN LEIGHTON call the porter's knot "an obsolete aid"? It is still used on Thames side, and can be seen in numbers from London Bridge, also at Covent Garden.

RALPH THOMAS.

CHALICE AS RACE CUP (9th S. viii. 162).—Some interesting information about the disappearance of church plate, and its having been put to secular uses, is to be found in 'Old Scottish Communion Plate,' by the Rev. Thomas Burns (Edinburgh, 1892). In the preface, contributed by the Very Rev. Dr. Macgregor, it is stated that "from what is already known it may be inferred that quite a number of old Scottish sacramental vessels are still lying in the plate-chests of our

Scottish nobility"; and at p. 122 the author says that,

"apart from the theory that many church vessels of great value found a lodgment on the Continent, there can be no doubt whatever that..... church vessels in common with other church property were not only openly carried off, but in many instances were retained in Scotland, and eventually applied to secular purposes."

Some examples are given, beginning with that of Mary, Queen of Scots (p. 123); but the evil did not originate in the turmoil of the Reformation (p. 141), and it seems to have continued through post-Reformation times, when the Episcopalian party was predominant (pp. 148, 169, &c.).

W. S.

We have in our abbey here an interesting example of the converse of this, namely, a former race cup converted into a chalice. The cup in question, the bowl of which is chased externally in an Oriental design, and is very much the shape of the *cuppa* of a Roman chalice, was won in the seventies, at the Singapore races, by Capt. Jasper Mayne, of the Inniskilling Fusiliers. Some years later the winner presented it to the first abbot of this monastery, and under the hands of a skilful goldsmith it was transformed to its present use, being encrusted at the same time with some valuable gems, the gift of the donor's family.

OSWALD HUNTER-BLAIR, O.S.B.

Fort Augustus, N.B.

VERSES IN BORROW (9th S. viii. 145).—The verses quoted by your correspondent are found in 'Lavengro,' chap. xxiv., though the reading there is slightly different. The song in full is:—

Give me the haunch of a buck to eat, and to drink
Madeira old,
And a gentle wife to rest with and in my arms to
fold,
An Arabic book to study, a Norfolk cob to ride,
And a house to live in shaded with trees and near
to a riverside;
With such good things around me, and blessed with
good health withal,
Though I should live for a hundred years, for death
I would not call.

G. K. A. BELL.

'THE TRIBAL HIDAGE' (9th S. vii. 441; viii. 99, 172).—*Wocen sætna*. I thank COL. PRIDEAUX for his reference to the paper by Mr. Duignan. The Wrekin was suggested by Kemble ('Saxons in England') as the dwelling-place of this people. There is also a river Wreak in Leicestershire. Rockingham is in the same district, and Nennius gives a Cair Guorcon between Cair Londein and Cair Lerion (London and Leicester). I suppose the difference between Worcen and Wrocen would

present no difficulty to the etymologist, but I did not adopt the Wrekin solution because of my belief that Worten was the true form of the name, which Wartnaby seemed to preserve. It may, of course, turn out that Worten, Worcen, Wrocen, and Wroten are but different forms of the same name. My theory identifies the "Wocen sætna" with the main body of the Mercian people, including Bede's Southern Mercians, with their 5,000 hides (the Nox or Hex gaga?), dwelling in the present counties of Leicester and Northampton, and the old diocese of Lichfield* (a little over 2,000 hides in Domesday Book), in which latter the Wrekin and Lilleshall are included, though Cardington is just over the boundary. Bede's Northern Mercians, with 7,000 hides, may be identical with the "Lindes farona with Hæth feld land," who are obviously the South-humbrians of the 'Anglo-Saxon Chronicle' (a. 702). Thus the three Mercian "kingdoms" have 7,000 hides each. The Middle English would seem to be the Wigesta, Færpinga, and others. The identification of the "Wocen sætna" with Woking was Mr. Birch's.

I am also obliged by WILLIAM OF WYKEHAM's correction. I took the name "river Titchfield" from 'Bartholomew's Royal Atlas' (Newnes). In this case also I believed that Huta was the better reading, and allied with Ytene, the "Jutarum provincia," or New Forest district. The pedigree of the modern Everton, near Lymington, appears to be that suggested — Ivelton, Evelton, Everton; and the first of these, comparing it with Ilchester, or Ivelchester, may point to an original Givelton, or settlement of the Gifla, who may have spread from this centre into districts so wide apart as Somerset and Bedfordshire. Swarraton is not satisfactory as a representative of Sward ora.

A different solution of the 'Tribal Hidage' may be seen in Mr. W. J. Corbett's essay in the Royal Historical Society's *Transactions* for 1900 (New Series, vol. xiv.). J. B.

"PACK" (9th S. viii. 144). — From comparatively early times carting and whipping at the cart's tail seem to have been punishments meted out to women guilty of immoral conduct.

Stow, in his 'Survey of London,' says that so early as 1383 the citizens of London took upon themselves to imprison unfortunates in the Tun upon Cornhill; as a further punishment their heads were shaved and

they were driven through the streets preceded by trumpets and pipes.

Harrison, in 'A Description of England' (in Holinshed's 'Chronicles'), regrets that carting, ducking, and doing penance in a sheet in churches and market-places were the severest punishments to which unfortunates were subjected in his time (sixteenth century).

Thornbury ('Shakespeare's England') alludes to this form of punishment, adding that a metal basin was beaten before women found guilty of immorality, and that they were publicly whipped at the cart's tail.

Numerous allusions to the carting of women of ill fame will be found in the dramatic works of the sixteenth and seventeenth centuries. For the purpose of illustration, reference can be made to Jonson's 'Bartholomew Fair,' IV. iii.; Middleton's 'Chaste Maid in Cheapside,' II. i.; and 'A Fair Quarrel,' IV. iv., by Middleton and Rowley.

ALBERT GOUGH.

Glandore Gardens, Antrim Road, Belfast.

The punishment of "carting" lewd women is almost too familiar for elucidation in your pages. See Brand, 'Pop. Ant.,' i. 89, 90; also 'H.E.D.,' s.vv. 'Cart,' sb., 'Cart,' vb., and 'Carted,' for examples from Shakespeare, Butler, Swift, Pope, Crabbe, and other authors. Herrick ('Hesp.,' No. 533, Aldine ed.) alludes to a man thus put to shame for lechery. Whittier describes a sea captain:—

Old Floyd Ireson, for his hard heart

Tarred and feathered, and carried in a cart,

By the women of Marblehead.

CHAS. P. PHINN.

Watford.

SWEENEY TODD (9th S. vii. 508; viii. 131, 168). — The suggestion that the late George Augustus Sala was the author of this ghostly "catchpenny" tale is capable, it appears to me, of easy refutation. With several other of your correspondents, I was acquainted with the story in print before 1840. Now Mr. Sala was born on Monday, 24 November, 1828. It cannot surely be contended that he wrote and published before he attained twelve years of age! GNOMON.

There are, I believe, few people now living who know as much about the early life and adventures of G. A. Sala as myself. Though I can only claim to receiving my information more or less at second hand, still I have no hesitation in asserting that G. A. S. did not write 'Sweeney Todd.' For one thing, he would have been too young. The literature of a somewhat similar character to which he

* Excluding Derbyshire and South Lancashire, with about 1,180 carucates, very nearly equal to the traditional 1,200 hides of the Pec sætna.

alluded in his 'Echoes' referred, I fancy, to 'The Australian Nights' Entertainments,' tales (made up from the Blue-books in the old Reading Room of the British Museum) supposed to be related by convicts, bush-rangers, and others, which were contributed by G. A. S. from week to week in 1848 to *Chat*, the founder and then proprietor of which was Marriott, the pioneer of modern illustrated journalism, whose occasionally illustrated *Weekly Chronicle* first suggested to Herbert Ingram the notion of the *Illustrated London News*, and whose advice, combined with that of Henry Vizetelly, gave to No. 1 of that paper the refined and superior tone which it has ever since maintained. Mr. Sala about, or a little before, this time was artist for "Lloyd's Penny Novels," which, if I remember rightly, were, he says, mostly written by a melodramatic playwright named Saville Faucit, who was, I believe, also the author of the once-famous 'Ada the Betrayed; or, the Murder at the Old Smithy.' The author of 'Ada' was a most prolific writer, so it may possibly be to him we owe 'Sweeney Todd.'

H. B. CLAYTON.

JOHN STOW'S PORTRAIT, 1603 (9th S. vii. 401, 513; viii. 86, 146, 213).—As is well known, I was the first to point out that the monument to John Stowe in the church of St. Andrew Undershaft (otherwise "St. Mary Axe"), in the City of London, is not of terra-cotta, as had hitherto been frequently and absurdly stated, but for the most part of a reddish or tawny-coloured alabaster—a soft, defective, and inferior kind of marble much used in early works of the kind, but which must not be confused with the material we now know by that name as made in Italy into vases, &c., for household ornaments. This was in the year 1882, when I was copying the whole of the inscriptions on the numerous monuments, brasses, and gravestones in the church and churchyard, examining the important parish register, and otherwise collecting materials from original sources for a history of that interesting and formerly fashionable parish. If remembering rightly, I understood at the time from my worthy and hard-working friend Mr. Nash, the respected curate of St. Andrew's, that until the then recent restoration of the church Stowe's monument, or at least his effigy, was painted in its "proper" colours (in oil) by way of decoration, just as many others of that period still are (including that to Alderman Sir Thomas Offley and his wife Jane, with its quaint inscription, in the chancel of the same church),

but that such colouring was then carefully removed. I may here remark that during my long and wide experience as an antiquary, comprising (*inter alia*) a very extensive acquaintance with everything in any way appertaining to early ecclesiastical edifices, I have known of no "long-prevailing practice in such cases," as mentioned by a correspondent at the last reference, of simply "staining" (in the present popular sense of the term) the materials of such monuments—but, on the contrary, that painting in oil colours, and in some cases partial gilding, was the execrable kind of "art decoration" unfortunately applied. And I may further state that, although Stowe's monument is the greatest attraction at St. Andrew's to visitors, and more particularly to those hailing from the States, it is not, as such correspondent thinks, because it is "the chief ornament of the church" (which might be questioned), but on account of Stowe's well-known name as an early chronicler, and the first historian of our great City. It may perhaps interest many to know—and I have frequently been asked the question—what the parish register (or, as some people like to term it, the church register) contains relating to the name. I therefore now give the information (for the first time in print) as follows:—

Baptisms.

1559/60, Jan. 27. Jane d. John Stoe.

1563/4, Feb. 20. Mare d. John Stoe.

Marriages.

1567, Aug. 31. Thomas Stowe and Margerie Kent, wid.

1581, Apr. 23. Peter Towers and Julian Stoe.

Burials.

1559, Oct. 27. Nicolas s. John Stoe.

1580/1, Jan. 18. Anne w. Jo: Stow.

1584/5, Feb. 18. Joyce w. Jo: Stoe.

1605, Apr. 8. Mr. John Stoe [died 5th (? 6th), at. 80].

John Stowe's third (?) wife, Elizabeth, who erected the monument, does not appear to have been buried at St. Andrew's.

W. I. R. V.

AUTHORS OF QUOTATIONS WANTED (9th S. vii. 369, 458).—

I saw a Judas once, &c.

Following the editorial note, I give the following from 'Charles the First,' by W. G. Wills, as performed at the Lyceum Theatre, Act III., near the end (Blackwood & Sons, 1873):—

I saw a picture once, by a great master,
'Twas an old man's head.

Narrow and evil was its wrinkled front—

Eyes close and cunning; a dull, vulpine smile.

'Twas called a Judas! Wide the painter erred.

Judas had eyes like thine, of candid blue;

His skin was smooth, his hair of youthful gold;

Upon his brow shone the white stamp of truth ;
And lips like thine did give the traitor kiss !
The above is in the play addressed by Charles to
Lord Moray. ROBERT PIERPOINT.

(9th S. viii. 146.)

In 'Thirlby Hall,' by W. E. Norris, vol. i.
p. 315, the lines are:—

If you your lips would keep from slips,
Five things observe with care :
To whom you speak, of whom you speak,
And how, and when, and where.

J. J. FREEMAN.

Miscellaneous.

NOTES ON BOOKS, &c.

Dictionary of National Biography. Edited by
Sidney Lee. — *Supplement.* Vols. I. and II.
(Smith, Elder & Co.)

Two volumes out of three of the Supplement to the 'Dictionary of National Biography' have now seen the light, and the third volume, bringing the work up to the close of the reign of Queen Victoria, will in the course of another month be in the hands of the public. Calamitous as it was in other respects, the death of the late Queen furnished a convenient landmark. With a single exception, accordingly, no survivor of her late Majesty will be included in this monumental work. That solitary exception consists of Mr. George Smith, the founder of the work, to whose enterprise, munificence, and public spirit the conception and execution of the task are due. The memoir of Mr. Smith, which is written by the editor, appears as a prefix to the first volume of the Supplement, is accompanied by a reproduction of the admirable portrait by Mr. G. F. Watts, and constitutes a separate portion of the work. Some of the information it contains was contributed by Mr. Smith himself to the *Cornhill Magazine*. As a record of a life energetic and exemplary in all respects it is a superb piece of biographical work, and it gives a full account of the rise and progress of a house which, thanks to the 'Dictionary' itself, ranks in the estimate of the bibliophile with the Alduses, the Etiennes, the Elzevirs, and the Didots of former generations. It brings the reader, moreover, into the closest association with Thackeray, the Brontës, Leigh Hunt, Ruskin, and other celebrities of the last half century. Of George Smith's career the 'Dictionary' in which his portrait and life are enshrined constitutes the chief glory. Authority, always tardy and not seldom churlish in its recognition of literary claims, withheld until too late the distinctions which all felt to be due. It is now presumably sensible of a lost opportunity, and might well seek occasion for atonement.

The feeling with which one enters on the perusal of this Supplement is widely different from that with which one read successive volumes of the work itself. In the 'Dictionary' we recognized a stately tribute to national glories. At present each page that we turn over brings to us recollections of personal loss. Scores—ay, hundreds—of times we come across the names of those whose hands but yesterday we clasped, to whose voices we were in the habit of listening, at whose tables we sate. Herein are men from whose fingers the pen dropped when they were writing some communication for our own columns. With us the feeling is that of a

man who wanders through a churchyard and sees on every stone the names of those with and among whom he has lived and worked, and by whom his world has been constituted. The first thing that strikes the man who takes up the book is the fact that, while the entire alphabet is to be covered in three volumes, the first volume ends at Childers and the second at Hoste. A satisfactory reason for this at once suggests itself. Sixteen years have elapsed since the appearance of the letter A, and only a few months since the completion of the alphabet. The names go accordingly diminuendo, and while A and B occupy 365 pages, the last three letters will probably not occupy so many lines. A great change is visible in the names of the contributors. Mr. Lee himself, content with the lives of Queen Victoria (which has yet to appear) and of Mr. Smith, retires practically from the competition. His place is filled by Mr. Seccombe, who is responsible for many brilliantly written lives, and thoroughly deserves the eulogy bestowed on him, together with Mr. Pollard and Mr. Irving Carlyle, in the preface. Mr. Seccombe has acquired the grace of assigning to bare particulars all the shapeliness and interest with which they are capable of being charged. Some of the less interesting lives are naturally brief and void of literary quality, the extreme difficulty being to compress within the space at disposal so many particulars. The more important biographies are naturally those to which one most readily turns. Gladstone occupies more space than any other name in the present instalment, though the space devoted to him is probably considerably less than will be assigned Victoria R. Mr. Herbert Paul, to whom has been confided the task of writing the life, displays tact and reticence, and his account will answer most requirements. Had another ten years intervened before it was written, the estimate might have been different; but that is, of course, unavoidable. For a bibliography of Gladstone the reader is referred by Mr. Paul to 'N. & Q.' By the side of Gladstone will naturally be studied John Bright, a good memoir of whom is supplied by Mr. I. S. Leadam. Prof. J. K. Laughton contributes the life of Alfred, Duke of Edinburgh and Saxe-Coburg. Difficult lives to write are those of Sir Richard Burton and his wife, which have been entrusted to Mr. J. S. Cotton. The fact that Burton was "three-parts an Oriental at heart," and animated by a profound curiosity concerning everything relating to humanity, accounts for much in his work that shocks modern beliefs. Burton's failure at Damascus is attributed in part to Lady Burton, who "mixed herself up with an unorthodox, if not semi-Catholic movement among the Muhammadans." Mr. Cotton also sends a pleasant and an edifying account of Grant Allen. Deeply interesting is the life of Sir Edward Burne-Jones by Mr. T. Humphry Ward. The estimate of Burne-Jones's merits and the nature of the appeal he makes are eminently satisfactory. With this it is natural to associate the appreciative life of Ford Madox Brown by Mr. F. G. Stephens, one of the two surviving members of the famous P.R.B. Sir W. Armstrong, dealing with Aubrey Beardsley, attributes to delicacy of constitution what some have found unpleasant in the work of that young artist. Mr. Gosse's Browning gives a full and trustworthy account of the poet, and is eminently eulogistic. Dr. Garnett contributes many biographies, of which the most interesting and sympathetic is that of

Matthew Arnold. Canon Ainger writes with customary tact and grace on George Du Maurier. Mr. Sidney Low is responsible for Lord Randolph Churchill, Prof. Beeching for Dean Church, Mr. E. V. Lucas for Charles Lutwidge Dodgson (Lewis Carroll), Dr. Norman Moore for Sir Andrew Clark, Mr. C. H. Read for Sir Augustus Wollaston Franks, the Rev. W. Hunt for E. A. Freeman, and Mr. A. F. Pollard for James Anthony Froude. We are able to mention the more important lives only, but did space permit there are scores of other lives to which we should turn. Among contributors to our own pages we notice Henry S. Ashbee, E. L. Blanchard, Edward Bradley (Cuthbert Bede), Richard Copley Christie, and very many others. Scarcely a page is there to which we turn without the temptation to expatiate. But the narrowness of our space is prohibitive of such indulgence. We content ourselves accordingly with congratulating the editor upon his all but completed labour, and affirming that the high quality of workmanship conspicuous from the outset is maintained to the close.

Transactions of the Leicestershire Architectural and Archaeological Society. Vol. IX. Part I. (Leicester, Clarke & Satchell.)

COL. G. C. BELLAKS has contributed an account of a most curious discovery made at Higham-on-the-Hill. The tenant of a farm at that place was desirous of removing a hillock in one of his fields for the purpose of filling up a pit in another part of the farm. This little hill had, according to the engraving annexed, much the appearance of a circular barrow. When the work was done it appears that no relics indicating interments were come upon, but in the centre was discovered a wooden cross, eighteen feet long, with a transverse bar about one-third of the way from the head, which measured sixteen feet. This cross was pierced by large oblong openings, three in the shaft and two in the arms. It is to be noted that it was lying due east and west. No nails or bolts for the purpose of fastening the two pieces together were found. They may have been retained in position by a rope, which when buried would soon decay, or the cross piece may only have been laid athwart the shaft without any fastening whatever. What was the object of burying this is not clear. Was it a relic of pre-Christian times, or the remains of an early preaching-cross used by Catholic missionaries? From its form we are led to believe that it is Christian, and would suggest (but only as a mere guess) that the place where it was found may have been dedicated to heathen rites, and that the cross was buried in the mound for the purpose of sanctifying it or driving away the evil spirits which were believed to haunt the spots that had been devoted to the old worship. Another suggestion has occurred to us. Can this cross have been buried in the pasture for the purpose of preserving animals from the ravages of one of the frequent cattle plagues which in mediæval days so sorely troubled the English farmer? A plate from a photograph is given of the Roman pavement recently discovered near St. Nicholas's Church, Leicester. It is somewhat smudgy, but conveys a fair idea of what was once a beautiful work of art. The centre panel, unfortunately mutilated, is decorated by what in the language of heraldry would be described as a peacock in his pride. About half the number is occupied by Mr. Henry Hartopp's calendar of Leicestershire administra-

tion bonds, extending from 1600 to 1649. We need not dwell on the great service this compilation must render to genealogists.

AMONG the notes and answers published in recent numbers of the *Intermédiaire* are several communications relating to that vexed question, the former existence or non-existence of the supposed seigniorial right known as the *jus prime noctis* or the *droit de marquette*. Other notes treat of heraldic mottoes which express pride and arrogance—a wide subject, for the haughty feudal families of mediæval Europe were apt to indulge in boastful *devices*.

THE *Antiquary* for September is up to the usual standard in most respects, but it is to be regretted that by some oversight the editor has permitted the author of a paper on 'Pagan Myths and Christian Figures' to make use of an undue number of superstitions already brought together by another writer in an earlier number of the magazine. A comparison of the article in question with the 'Death-Dove and its Congeners' (published in April, 1895) will reveal an amount of repetition which cannot be regarded as permissible. No doubt it is a common practice among folk-lorists to requisition beliefs that have already been quoted and quoted, in illustration of the subject they are dealing with, but it is unusual to reprint them, with but slightly altered form, in the periodical from whose pages they have been "lifted."

THE fifteenth volume of 'Book-Prices Current' will contain an unusual number of entries. Many of the books recorded have never appeared in the work since its commencement. The total value of the books sold has also reached the highest amount during the last fifteen years.

Notices to Correspondents.

We must call special attention to the following notices:—

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

WE cannot undertake to answer queries privately.

TO secure insertion of communications correspondents must observe the following 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. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

T. S. ("Sadie").—After the Marquis de Sade, a bloodthirsty and licentious French writer of the close of the eighteenth century.

P. M. ("The Comparison of Proper Names").—Very witty, but too personal for insertion.

NOTICE.

Editorial communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

LONDON, SATURDAY, OCTOBER 5, 1901.

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Notes.

RICHARD BARNFIELD, MARLOWE, AND SHAKESPEARE.

(Concluded from p. 219.)

If it were not for the circumstance that his name has been associated with that of Shakespeare, Barnfield and his work would almost have died out of memory, and only scholars who make a special study of Elizabethan literature would be aware that he ever had an existence; and even to-day it is not a settled question as to whether or not the association of his name with that of the great dramatist is thoroughly warranted. In 1599 there appeared a collection of poems by various writers, which the publisher, for purposes of trade, entitled 'The Passionate Pilgrim' and assigned wholly to Shakespeare. The writers of some of these poems have been identified; and with regard to two other pieces, an ode and a sonnet, it is surmised, and I think rightly, that they are from the pen of Barnfield. Hence the coupling of Shakespeare and Barnfield. The association cannot but be flattering to Barnfield's memory, for it has given him a dowry of immortality which his work, pleasing and clever as at times it is, could never otherwise have obtained for him. It remains for me to

show that there is yet another reason why Barnfield's name should be linked with Shakespeare's, for I find he was a diligent student of 'Venus and Adonis' and 'Lucrece,' and actually copied and imitated the two poems as early as 1594, or within a month or two of the publication of 'Lucrece,' which was not passed through the Register's Books until 9 May of the same year. As no earlier imitation of Shakespeare's work has been found than that which I shall reveal in Barnfield, we may claim the latter to be the first of his contemporaries to voice the praise of Shakespeare by imitating him. The discovery cannot fail to be of interest to scholars; and as it serves to strengthen the association between Barnfield and Shakespeare, as well as to throw light on the influences at work in the minor poet's writings, the parallels deserve to be placed on permanent record.

Barnfield not only imitated Shakespeare's poems, but he alludes to them more than once in his work. In a piece entitled 'A Remembrance of some English Poets' he thus praises them:—

And Shakespeare thou, whose honey-flowing Vaine,
(Pleasing the World) thy Praises doth obtaine,
Whose Venus, and whose Lucrece (sweete and chaste)

Thy name in fames immortal Booke have plac't.

Live ever you, at least in Fame live ever:

Well may thy Bodeye dye, but Fame dies never.
Arber, p. 120.

It is curious to note how fond Barnfield was of the phrasing and sentiment in the last two lines. They occur again, in almost the same form, in six other places in his work. In 'The Affectionate Shepheard' is this parallel:—

But Fame and Vertue never shall decay;

For Fame is toombles, Vertue lives for aye.

Arber, p. 18.

And these two lines are repeated word for word at the end of 'The Complaint of Chastitie.'

Although there is ample evidence to prove that 'Lucrece' exerted a very powerful influence over many portions of Barnfield's work, it is nevertheless remarkable that very few expressions from 'Lucrece' can be found in his poems. He avails himself freely of ideas and similes from 'Lucrece,' but not unseldom he clothes them in words that are manifestly borrowed from the 'Venus.' Take 'The Complaint of Chastitie' as a case in point. Its theme is that of 'Lucrece,' and the speaker rails at Lust in exactly the same manner as Lucrece rails "at Opportunity, at Time, at Tarquin, and uncheerful Night." In 'Cassandra,' too, the leading ideas of 'Lucrece' are manifest at a glance; and the description of Cassandra in her bed, and the poetical

conceit of Phœbus gazing at her whilst she sleeps, and noting her beauties, recall at once the visit of Tarquin to Lucrece's chamber and Shakespeare's description of the bed and its tenant. In 'The Complaint of Chastitie,' published November, 1594, I have been unable to find a single verbal parallel with 'Lucrece,' except one which might be accidental, and which only repeats a saying that is common in writers of that time. But the poem, short as it is, is packed with expressions from the 'Venus.' Here are a few :—

Monster of Art, Bastard of bad Desier,
Ill-worshipt Idoll, false Imagerie, &c.

'The Complaint.'

Fie, lifeless picture, cold and senseless stone,
Well-painted idol, image dull and dead,
Statue contenting but the eye alone.
'Venus,' stanza 36, ll. 211-3.

Sly Bawd to Lust, Pandor to Infamie.

'The Complaint.'

When reason is the bawd to lust's abuse.
'Venus,' stanza 132, l. 792.

Thou setst dissention twixt the man and wife.
'The Complaint.'

And set dissension 'twixt the son and sire.
'Venus,' stanza 194, l. 1160.

Those times were pure from all impure complexion, &c.
'The Complaint.'

To mingle beauty with infirmities,
And pure perfection with impure defeature, &c.
'Venus,' stanza 123, ll. 735-6.

In 'Cassandra,' however, we meet with expressions taken indifferently from the 'Venus' and 'Lucrece,' although those from the former preponderate, as they do throughout Barnfield's work :—

Yoking his armes about her Ivory necke.
'Cassandra,' Arber, p. 70.

And on his neck her yoking arms she throws.
'Venus,' stanza 99, l. 592.

Looke how a brightsome Planet in the skie,
(Spangling the Welkin with a golden spot)
Shootes suddenly from the beholders eie,
And leaves him looking there where she is not :
Even so amazed Phœbus, &c.

'Cassandra,' p. 71.

Look, how a bright star shooteth from the sky,
So glides he in the night from Venus' eye.
'Venus,' stanza 136, ll. 815-6.

Then angry Phœbus mounts into the skie :
Threatning the world with his hot-burning eie.
'Cassandra,' p. 71.

And Titan, tired in the mid-day heat,
With burning eye did hotly overlook them.
'Venus,' stanza 30, ll. 177-8.

Whose deadly damp the worlds poor people kills.
'Cassandra,' p. 71.

Look, how the world's poor people are amaz'd, &c.
'Venus,' stanza 155, l. 925.

Here ended shee ; and then her teares began,
That (Chorus-like) at every word downe rained, &c.
'Cassandra,' p. 79.

With tears, which chorus-like her eyes did rain.
'Venus,' stanza 60, l. 360.

The following show that 'Lucrece' was also in Barnfield's mind :—

Now silent night drew on ; when all things sleepe,
Save thieves, and cares, &c. 'Cassandra,' p. 78.
Now leaden slumber with life's strength doth fight ;
And every one to rest themselves betake,
Save thieves and cares and troubled minds that wake.
'Lucrece,' stanza 18, ll. 124-6.

Heerewith awaking from her slumbring sleepe,
(For feare, and care, are enemies to rest.)
'Cassandra,' p. 72.

This said, he sets his foot upon the light,
(For light and lust are deadly enemies.)
'Lucrece,' stanza 97, ll. 673-4.

'Cassandra' was published in January, 1595.

There are also distinct traces of the influence of the 'Venus' in Barnfield's first poem, 'The Affectionate Shepheard,' and in its continuation, 'The Shepheards Content' (November, 1594). The latter, too, sometimes reminds one of 'Lucrece.'

Wilt thou deceive the deep-earth-delving coney ?
'The Aff. Shep.,' p. 13.

And sometime where earth-delving conies keep.
'Venus,' stanza 115, l. 687.

Humility in misery is reliev'd,
But Pride in neede of no man is regarded.
'The Aff. Shep.,' p. 17.

For misery is trodden on by many,
And being low never reliev'd by any.
'Venus,' stanza 118, ll. 707-8.

Which is intitled Beauty in the best.
'The Aff. Shep.,' p. 16.

But beauty, in that white intituled, &c.
'Lucrece,' stanza 9, l. 57.

The wealthie Merchant that doth crosse the Seas,
To Denmark, Poland, Spaine, and Barbarie,
For all his ritches, lives not still at ease ;
Sometimes he feares ship-spyoling Pyracie, &c.
'The Shepheards Content,' p. 27.

Pain pays the income of each precious thing ;
Huge rocks, high winds, strong pirates, shelves
and sands,
The merchant fears, ere rich at home he lands.
'Lucrece,' stanza 48, ll. 334-6.

The foregoing parallels plainly show that Barnfield was an ardent admirer of Shakespeare, and it is but right that they should be put on record, to enable scholars to arrive at a true estimate of Barnfield's work and the influences that assisted to produce it.

I may add that, previous to the information contained in this paper, the first reference to 'Venus and Adonis' was supposed to be contained in the following line from a poem by

Southwell, believed to be written in 1594, published 1595 :—

Still finest wits are 'stilling Venus' rose.

No evidence, save what is supposed to be contained in the line, has been brought forward to warrant the assumption that Southwell was referring to Shakespeare's poem; but, in the case of Barnfield, we can point not only to manifest imitations of Shakespeare, but also to fixed dates, which prove that Barnfield borrowed his materials previous to November, 1594.

CHARLES CRAWFORD.

53, Hampden Road, Hornsey.

A BIBLIOGRAPHICAL ACCOUNT OF THE WORKS OF CHARLES DIBDIN.

(Continued from p. 199.)

1778. *Poor Vulcan*, a Burletta, in Two Acts, as performed at the Theatre-Royal, in Covent-Garden. London: Printed for G. Kearsley, No. 46, Fleet-Street, and W. Nicoll, No. 51, St. Paul's Church-Yard. MDCCCLXXXVIII. [Price one shilling.] 8vo, pp. iv, 48, of which ii, iv, 46, 47, and 48 are blank.

Written and composed by Dibdin. Produced 4 February, 1778.

Other editions :—

Poor Vulcan. A Burletta, (In Two Acts) as revived at the Theatre Royal, Covent-Garden, on Monday, Feb. 8, 1813. London: Printed by E. Macleish, 2, Bow-street, Covent-Garden, 1813. 8vo, 28 pp.

Poor Vulcan, a Burletta, in Two Acts, as performed at the Theatre-Royal, Covent-Garden. London: Printed and Published by J. Barker, Dramatic Repository, Great Russell-Street, Covent-Garden. [Price One Shilling and Sixpence.] 8vo, 40 pp.; n.d. (but 1813, or later).

1778. The Overture, Songs &c. in *Poor Vulcan*! A Comic Opera. now Performing with Universal Applause at the Theatre Royal Covent Garden Composed by Charles Dibdin Enter'd at Stationer's Hall according to Act of Parliament. Price 6s. London Printed and Sold by J. Johnston No. 97 Drury Lane and W. Randall Successor to the late Mr. Walsh in Catherine Street in the Strand. Oblong folio, pp. ii, 44, of which ii, 1, and 44 are blank.

G. Hogarth's list of pieces includes "Dear Maudlin, Covent Garden, 1778." There is no other evidence that such a piece was produced, and I think he blundered over the title of a song in 'Poor Vulcan'!

1778. The Gipsies. A Comic Opera, in two acts. As it is performed at the Theatre-Royal in the Haymarket. London, printed by T. Sherlock, for T. Cadell, in the Strand. MDCCCLXXXVIII. 8vo, iv, 30 pp., of which ii and iii are blank.

Written by Dibdin, music by Dr. Arnold. Produced 3 August, 1778.

1778. *Rose and Colin*, a Comic Opera, in one act. As it is performed at the Theatre-Royal in Covent Garden. London, Printed for G. Kearsley, No. 46,

Fleet-Street. M,DCC,LXXXVIII. 8vo, 28 pp., of which 2 and 4 are blank.

The "Advertisement" is signed by C. Dibdin, who wrote both words and music. Produced 18 September, 1778.

1778. *Annette and Lubin*: a comic opera, in one act. As it is performed at The Theatre-Royal in Covent Garden. London: Printed for G. Kearsley, No. 46, Fleet Street. M,DCC,LXXXVIII. 8vo, 24 pp., of which 2 and 4 are blank.

Same "Advertisement" as 'Rose and Colin.' Words and music by Dibdin. Produced 2 October, 1778.

1778. *The Wives Revenged*; a Comic Opera, in one act. As it is performed at the Theatre-Royal in Covent-Garden. London: Printed for G. Kearsley, No. 46, Fleet-Street. M,DCC,LXXXVIII. 8vo, 36 pp., of which 2 and 4 are blank.

Same "Advertisement" as 'Rose and Colin.' Produced 18 September, 1778.

These were three of six short pieces which Dibdin gave Harris on returning to Covent Garden. The others ('The Graces,' 'The Saloon,' and 'The False Dervise') were not used, but two were afterwards produced at the Royal Circus. 'The False Dervise' was not either performed or printed. The MS. is in the British Museum. As regards the three above described, I find no evidence that the music was published, except that Dibdin in his 'Professional Life' (1809 edition) gives the airs of 'Curtis was Old Hodge's Wife' and 'Master Jenkins Smoked his Pipe,' both from 'The Wives Revenged.'

Separate sheet song :—

Old Sly Hodge. Sung by Mr. Bailey in the *Wives [sic] Reveng'd*. Printed for and Sold by Robt. Ross.

1779. The Songs, Chorusses, &c. in *The Touchstone*, or, *Harlequin Traveller*. An Operatical Pantomime. As it is performed at the Theatre-Royal in Covent-Garden. The Third Edition. London: Printed for G. Kearsley, near Sergeants Inn, Fleet-Street, 1779. [Price Six Pence.] 8vo, pp. iv, 16, of which ii, iv, and 16 are blank.

"Advertisement" signed C. Dibdin. I have seen no other edition. Words and music were by Dibdin. Produced 4 January, 1779.

1779. The Overture, Songs, Duettos, Chorusses, Dances, Comic-Tunes, &c. in the New Speaking Pantomime called *The Touchstone*, as it is performing with the Greatest Applause at the Theatre Royal in Covent Garden; Composed by Charles Dibdin. Pr. 6s. This Publication is particularly well adapted as well for Scholars as all other Performers on the Harpsichord, the Comic Tunes being remarkably calculated for Beginners, some of the Songs for such as perform tolerably well, and the rest for Proficients; and it is presumed for Number and Variety no Book of this Size ever contain'd so much, there being in all between Thirty and Forty Movements. London: Printed for S. and A. Thompson, No. 75 St. Paul's Church

Yard. Oblong folio, ii, 46 pp., of which ii, 1, 17, and 23 are blank.

1778 (?). The Goddess of the Chace, a favourite Hunting Song, Sung at the Theatre, Composed by Mr. Dibdin. Price 6*d*. London: Printed for S. A. & P. Thompson No. 75 St. Pauls Church Yard. Folio, 3 pp.

This is the only trace of Dibdin's work for a revived pantomime at Covent Garden, the title of which I have not traced.

1779. Tarry here with me and Love. Sung by Mrs. Kennedy in the Comedy of Errors. Composed by Mr. Dibdin. S., A., P. T. 1 p. folio.

For Covent Garden, same season as the preceding.

1779. The Chelsea Pensioner: a Comic Opera. In two acts. As it is performed at the Theatre-Royal, Covent-Garden. London: Printed for G. Kearsly, near Serjeant's-Inn, Fleet-street. 1779. Entered at Stationer's Hall. 8vo, pp. iv, 40 (ii and 22 blank).

Produced 6 May, 1779. Written and composed by Dibdin. The music as a whole was not, I think, published. The overture and six other items appeared in 'The Monthly Lyrlist,' &c. (1781), *q.v.*

Separate sheet song:—

John and Jean. Sung by Mr. Wilson. In the Chelsea Pensioner. 2 pp. folio; n.d. No publisher's imprint.

1779. Summer Amusement or An Adventure at Margate a Comic Opera as performed at the Theatre Royal in the Haymarket. The music by Dr. Arne, Giordani, Dibdin, and Dr. Arnold, for the Voice, Harpsichord, or Violin Price 5*s*. London: Printed for S. A. & P. Thompson No. 75 St. Paul's Church Yard. Oblong folio, 41 pp.; n.d.

The only piece by Dibdin is the song (from 'The Seraglio') "Blow high, blow low," which is adapted to other words.

1779. Plymouth in an Uproar; a musical farce, As it is performed at the Theatre-Royal in Covent-Garden. The Music composed by Mr. Dibdin. London: Printed for G. Kearsly, No. 47, Fleet-Street. M.DCC.LXXIX. 8vo, pp. vi, 42, of which ii, iv, and 42 are blank. Price (on half title) One Shilling.

Produced 21 October, 1779. This piece, written by a seaman named Nevitt ('Biog. Dram.' says Neville), was revised and supplied with lyrics and music by Dibdin. Except the overture and one air (in 'The Monthly Lyrlist') the music seems not to have been published. The second and fourth editions are also dated 1779; the latter is abbreviated to 36 pp.

1779. The Mirror; or, Harlequin Every-Where. A Pantomimical Burletta. In Three Parts. As it is performed at the Theatre-Royal in Covent-Garden. London: Printed for G. Kearsly, No. 46, Fleet-street. M.DCC.LXXIX. 8vo, ii, 40 pp., last blank.

In my copy there is a frontispiece, engraved by Bonnor, painted by Cipriani and Richards; but this may have been taken from a contemporary magazine. Produced 30 November, 1779. Written and composed by Dibdin.

1779. The Overture Comic Songs &c. in the Pantomime entertainment of the Mirror or Harlequin Everywhere, Performed at the Theatre Royal in Covent Garden with Universal Applause, in which are included the celebrated Comic Songs of Punch, The music composed by Charles Dibdin. London Printed for Ab: Portal, opposite the new church, Strand. Price 6*s*. Oblong folio, ii, 34 pp., of which ii, 1, 28, and 34 are blank; n.d.

1780. The Shepherdess of the Alps: a Comic Opera, in Three Acts. As it is performed at the Theatre-Royal in Covent-Garden. London: Printed for G. Kearsly, No. 46, Fleet-street. M.DCC.LXXX. 8vo, ii, 86 pp.

Written and composed by Dibdin; produced 18 January, 1780. I have found no evidence that the music as a whole was published. Two of the songs were afterwards used in the Musical Tour Entertainment (*q.v.*).

1780. *Pasquin's Budget.

Under this general title Dibdin projected a series of puppet-plays at the Haymarket, in the style of 'The Comic Mirror' (1775), *q.v.* The first, entitled 'Reasonable Animals,' was promptly damned, and so the matter ended. 'Pandora,' which had been prepared, was afterwards produced at the Royal Circus. Songs from both pieces were used in the Musical Tour Entertainment. Hogarth places the production of 'Reasonable Animals' in 1780, and the 'Biog. Dram.' states it was printed (8vo) in 1782, while Genest gives 1780 as the date of both performance and publication. I have not ascertained the precise date or seen a contemporary publication of the words or music.

1780. Songs, Duets, Trios, &c. In the Islanders, a Comic Opera, in Three Acts. As it is performed at the Theatre-Royal in Covent-Garden. London: Printed for G. Kearsly, in Fleet-Street. M.DCC.LXXX. 8vo, pp. iv, 28 (ii and 28 blank). Price, on half-title, sixpence.

The second edition and "a new edition" (both dated 1780) differ slightly from the first edition. Written and composed by Dibdin; produced 25 November, 1780. Genest says there was no publication of the dialogue, and I conclude that the music as a whole was not engraved, because the overture and thirteen vocal pieces are in 'The Monthly Lyrlist.'

Separate sheet songs:—

Poor Orra tink of Yanko dear a Favourite Song sung by Mrs Kennedy in the Islanders, Composed by Mr Dibdin. Price 6*d*. London Printed for S. A. & P. Thompson No 75 St Paul's Church Yard. 3 pp. folio; n.d.

A later issue from same plates. Price 1*s*.

London: Printed by G. Walker, 106, Great Portland Street. 2 pp. fo. (the arrangements for German flute and guitar being omitted). Watermark date 1806.

When Yanko Dear a Favourite Song Sung by Mrs Kennedy in the Islanders Composed by Mr. Dibdin. Price 6d. London: Printed for S. A. & P. Thompson No 75 St Pauls Church Yard. 3 pp. folio; n.d.

1780. *Harlequin Freemason.

A pantomime written (but not wholly invented) and composed by Dibdin; produced at Covent Garden, 29 December, 1780. I have seen no publication of the libretto or the songs, although one or other of these undoubtedly existed. As the overture and four other pieces are in 'The Monthly Lyrst,' I infer that no vocal score appeared.

1781. *True Blue; or, The Press Gang.

Hogarth attributes an interlude so named to Dibdin, and gives variously as the scene of its production the Haymarket and Covent Garden. I think he has blundered over a revival of Carey's 'Nancy,' but am not sure.

1781 (?). An entire New Musical Work (to be Published in Six Numbers) called The Monthly Lyrst, or Family Concert; to consist of Overtures, Songs, Catches, Glee, and other Favorite Pieces of Music, performed at the Theatre-Royal Covent-Garden, in such new Operas, Pantomimes, &c. as are composed by Mr. Dibdin. Price to those who subscribe for the Six Numbers 12s. To Non-Subscribers 2/6 a Number. London. Printed & sold by S. A. & P. Thompson, No. 75, St. Pauls Church Yard; where Subscribers are requested to send their Orders. Oblong folio; n.d.

I have seen only four parts, and think no more were issued, as these contain all the pieces in the reissue entitled 'The Lyrst.' The parts contain respectively fourteen, twelve, twelve, and twelve pages of music, and two outer pages blank, besides a title-leaf. Each title is initialled "C. D." The twenty-nine items are derived as follows: from 'The Islanders,' fourteen; 'Harlequin Freemason,' five; 'Chelsea Pensioner,' seven; 'Plymouth in an Uproar,' two; additional song for 'The Quaker,' one.

1781 (or probably later). The Lyrst or Family Concert, containing the Overtures, Favourite songs, &c. in the Operas of the Islanders, Plymouth in an Uproar, Chelsea Pensioner, & Harlequin Freemason, as they are performed at the Theatre Royal at Covent Garden; Composed by Mr. Dibdin. Vol. I Price 7/6. London Printed for S. A. & P. Thompson, No. 75 St. Pauls Church Yard. Oblong folio, n.d., pp. ii, 52 (ii, 1, 39, and 52 blank); also at end a four-page list of publications.

Contains the same matter as 'The Monthly Lyrst,' and chiefly from the same plates, but rearranged to bring all the items from the same piece together. From double page-

numbers and other indications I conclude that this is the later issue; and I do not think there was a second volume.

1781. The Marriage Act: a farce. In two acts. As it is performed at the Theatre Royal in Covent-Garden. London: Printed for G. Kearsley, No. 46, Fleet-Street. M DCC LXXXI. Svo, "price One Shilling" on half-title; pp. iv, 40 (ii blank).

This was Dibdin's 'The Islanders,' cut down by himself. Produced 17 September, 1781.

1781. *Jupiter and Alcmena.

Dryden's 'Amphytrion' converted into an opera (or burletta), with lyrics and music by Dibdin; produced at Covent Garden, 27 October, 1781. The songs were printed ('Biog. Dram.'), but I have not seen a copy, or the music.

1782. *None so blind as those who wont see.

A musical farce written by Dibdin and composed by Arnold; produced at the Haymarket, 3 July, 1782. Probably not printed.

E. RIMBAULT DIBDIN.

Morningside, Sudworth Road, New Brighton.

(To be continued.)

THE EFFECTS OF A CURSE.—I do not know whether there has ever been chronicled in 'N. & Q.' a strange and pathetic incident which we are told occurred some years ago among the European community in Netherlands India; but, as I think the case is worth a record, I send you the following short note about it. In the *Gids* for June, 1890—a periodical well known to be the leading one in Holland, and to be edited by a group of learned men—is a signed article treating at some length of marriage between those who are related by blood. The writer points out, among other things, that if we compare any given number of marriages between first cousins with a like number of marriages between persons who were not related, we must make some allowance, in the case of first cousins, for the mischief often done by well-meaning friends, who, so soon as a young lady is engaged to her cousin, keep her well supplied with stories of sickly children and the like, the supposed result of such alliances; and, to illustrate the evil consequences for a bride which such disquieting tales may have, the writer goes on to say:—

"Officials who have come home to Holland from Netherlands India will readily call to mind an incident, as tragic as it was remarkable, where, the husband being healthy and of a sound constitution, and his wife also thoroughly healthy in every respect, the latter nevertheless brought into the world three blind children one after another, an old blind native woman having previously threatened the lady with a misfortune of that

kind because she had in a somewhat off-hand manner refused the old woman a solicited alms. The fear lest this threat should turn out true had in this instance caused it to be fulfilled."

It is possible that among your readers there may be some one who can throw some further light on that case, in any event a very striking one.

H. G. K.

SURVIVING OFFICER OF THE OLD GUARD.—The following cutting, taken from the *Tablet*, with reference to the sole survivor amongst the officers of Napoleon's historic "Old Guard," may be worth preserving in the pages of 'N. & Q.':—

"The sole surviving officer of the Old Guard of the First Napoleon is said to be living at Warsaw in poverty. He is a Pole named Markiewicz, and is now 107 years old. He receives a small pension from the Russian Government, but it is contended that as he has the Military Cross of the Legion of Honour, he is entitled to an allowance from the Third Republic. Markiewicz was decorated for distinguished conduct on the battlefield eighty-eight years since, when he was only a lad of nineteen. The decree is dated 28 November, 1813. Markiewicz is thus not only the sole survivor of the officers of the Old Guard, but he is doyen, or senior member, of the Legion of Honour. He has, however, been enabled to live in three centuries, and according to all accounts is still alert, in spite of age and poverty."

FREDERICK T. HIBGAME.

"**ROOI-BATJE**" = RED COAT.—Owing to the introduction of khaki, the word above, familiar to us in the last Boer war, has been displaced by *rooi-nek*. *Batje*, however, deserves a note on account of its obscure origin. It is, of course, the diminutive of A.-S. *pād* (in 'Beowulf'), O.S. *pēda* (in the 'Heliand'), and of Gothic *pāida*. Cf. country Frisian *baittsje*, coat. There being no genuine Gothic word beginning with *p*, this word may be Slavonic (Schade).

H. P. L.

"**WHEN ISRAEL, OF THE LORD BELOVED.**" (See *ante*, p. 179.)—This "glorious hymn," as N. S. S. justly calls it, is not to be found in any of the hymn-books in common use in England, but is No. 437 in the 'Church Hymnary' (Frowde), which is much used in Scotland.

W. S.

"**THE SCOTTISH ANACREON.**"—In 'The Student's English Literature' (Murray), p. 115, this sentence occurs:—

"The work of Sir Alexander Scott (1525?-1584?), 'the Scottish Anacreon,' consisting of love-songs, satires, and madrigals, belongs to a much earlier period."

In the index of the work also the poet is named Sir Alexander Scott. There must be a misapprehension here. Scott's bio-

graphers have discovered so little regarding him that they are glad of anything helpful towards a distinctive designation. Even "old Scott," in the sonnet addressed to Robert Hudson by Montgomerie, is found to have biographical value. But there seems to be no evidence that the poet was "baron or squire or knight of the shire." The scholarship and care of 'The Student's English Literature' (just issued in its new form) are so manifest on every page that a comparatively small point such as this quickly arrests the reader's attention.

THOMAS BAYNE.

AN ANCIENT CHAIR.—Dr. Johnson, the eminent antiquary, has discovered a chair in the village church, Stanford Bishop, Herefordshire, which is believed to be the oldest example of British carpentry in existence. It is composed of oak, and is said to date from the year 500. Some authorities claim it to have been the one used by Augustine at a synod held in the vicinity about 590-5.

ANSLEY IRVINE.

24, Rutland Avenue, Liverpool.

REIMS RELICS OF THE PAST.—The *Daily Telegraph* of the 20th of September mentions that one of the most precious possessions of the Reims library is an evangelistary in the Slav language. This work is in two volumes, the first dating back to the eleventh century, and the second to the end of the fourteenth. It has only been the property of the Reims library since the Revolution, having previously belonged to the cathedral, to which Cardinal de Lorraine had presented it. The first volume is written in the Cyrillian character, the second in the Glagolitic. According to the legend, it was on this book that the kings of France took the oath at their coronation ceremony. The library also possesses a manuscript dating from the year 1049, describing the marriage of Henry I. of France with Anne of Russia, which was celebrated at Reims.

A. N. Q.

DARIUS AND DANIEL.—In a note in the 'Speaker's Commentary' on Daniel vi. 16 we are told that to the king's words as given in our version from the Hebrew "the LXX. makes the curious addition *ὡς πρὸς ἄρπυιαι*" (i.e., "be of good comfort until the morning"). It is well known that in very early times Theodotion's translation of Daniel was substituted for that of the Septuagint, and is the one (or rather the basis of the one) in most of our printed Greek Bibles. The above words therefore do not appear in these, and their existence in the LXX. version of Daniel, which was recovered about

130 years ago, is an instance of those inaccuracies which presumably caused its rejection in favour of Theodotion's version.

W. T. LYNN.

Blackheath.

LAST OF AN OLD CITY CUSTOM.—One of the most ancient of City customs was participated in, probably for the last time, on St. Matthew's Day, when the Lord Mayor, accompanied by the Lady Mayoress, the Sheriffs, and a number of aldermen, with the Town Clerk, attended Christ's Hospital, after service at the church in Newgate Street, where he was presented with the list of governors of the royal hospitals, together with sundry dockets. These his lordship inspected, and then formally handed them over to the Town Clerk, to be placed amongst the records of the Corporation. A. N. Q.

THE SKIPPLE-MEASURE OR SHORT BUSHEL OF NEW ENGLAND.—A note under the heading of 'American Words' (*ante*, p. 183) is an example of communications to 'N. & Q.' being useful far beyond their apparent scope. The use of the term *skippel* as a three-peck measure in the farming districts of New England is of interest, and will doubtless be so to others as well as to me, from the example it offers of the tenacity of life which old measures possess, even far from the land of their origin and amid the competition of the legal measures of the country to which they have migrated. F. M. is right in connecting the word with *Scheffel*, but this is the German form, while the immediate derivation is from the Dutch *schepel* (pronounced *skaple*, with a guttural *k*), which is the modern representative of the Anglo-Saxon *sceppe*, whence a *skip*, a large basket.

The *schepel* is the old bushel measure of Amsterdam, carried to New Amsterdam, afterwards New York, by the Dutch emigrants of the seventeenth century. It may be short measure as compared to the U.S. corn bushel or to the imperial bushel, but it is an honest Amsterdam measure, which arose in exactly the same way as our old corn bushel, still the lawful U.S. standard of capacity, and as many similar measures, ancient and modern. Our bushel was originally the measure containing a quantity of wheat equal to the weight of a cubic foot of water at ordinary temperature, 62·3 lb., and therefore, on the pound-pint system, containing the same number of pints of wheat. Similarly the *schepel* was the measure containing a quantity of wheat equal to the weight of an Amsterdam cubic foot of water,

that is, 49·4 English lb. and therefore 49·4 pints. For the Amsterdam foot being equal to 11·146 English inches, its cube was 1,375 cubic inches, against the 1,728 cubic inches of the English cubic foot, or nearly four-fifths; and each of these cubic foot measures being increased for corn on the pound-pint system, the *schepel* was 49½ pints, or a little over six gallons, against the old English corn bushel, equal to 62½ imperial pints, still used in the United States, or against the imperial bushel of 64 pints.

This New England *skippel* is the survivor of a widespread family of measures. It is approximately the same as one of the Normandy bushels, not the old French *boisseau*, but the *boisseau de l'Abbaye de Jumièges*, the standard of which, preserved at Rouen, I found, by such measurement as was permissible, to be approximately of the capacity of six English corn gallons.

I have reason to believe that not only the *schepel*, but also the above-mentioned Amsterdam foot, is still used in the Dutch parts of New England, and I shall be glad if F. M. or any other correspondents in that part of the United States will make inquiry on this point, and on the survival of other Dutch weights or measures. I would specially ask for inquiry as to the possible survival of the *velt*, a measure common to France and the Netherlands, equal to two U.S. or old English wine gallons, and apparently still extant at Mauritius, the Cape, and Ceylon.

EDWARD NICHOLSON.

1, Huskisson Street, Liverpool.

Queries.

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

SIR NICHOLAS SMITH.—This worthy was born in Exeter towards the end of the sixteenth century. Any particulars of this doubtful Devonian will be valuable.

A READER.

SHROPSHIRE FAMILIES.—Can any one tell me what ground there is, if any, for saying that some old Shropshire families drop their *h*'s, and rather pride themselves on doing so?

B. W. RANDOLPH, D.D.

Theological College, Ely.

WONHAM.—I have a letter from a Louise de Ruvignes dated "Wonham, 13th December, 1790," addressed to her uncle Col. F. G. de Ruvigny, R.E. (afterwards fifth Marquis de

Ruvigny), then travelling in Switzerland. In it the writer says that she hears from her brother that he will be in London before the end of the year, and asks him to execute some commissions for her. I cannot, however, find the place named in any gazetteer. Can any one tell me where it is? I wish to consult the parish registers. RUVIGNY.

Galway Cottage, Chertsey.

"WHO IS THE MADMAN," &c.—What "notorious political scribbler" about 1816 asked, "Who is the madman who believes in the doctrine of Divine right? Who is the madman that asserts it?" M. B.

'KINMONT WILLIE.'—The adventure recorded in the ballad occurred in 1596 (Scott, 'Border Minstrelsy'). Has it been noticed that the breaking of Carlisle Gaol seems to have been hereditary in this branch of the Armstrong family? On 21 May, 1606, Sir W. Selby and Sir W. Lawson wrote to the Earl of Dunbar:—

"Six English Grahams and William Armstrong, son of John Armstrong of Kinnmont [printed Kinnmout], one of the condemned men who broke Carlisle Castle, have been carried into Scotland."—Tenth Report Hist. MSS. Com., App. IV., 255.

There are other references to this escape in other papers in the same collection (Lord Muncaster's). Q. V.

WILLIAM LISLE BOWLES.—Can any one put me into communication with the living representative of William Lisle Bowles, the sonneteer? L.

TRAGEDY BY WORDSWORTH.—

Action is momentary,
The motion of a muscle this way or that;
Suffering is long, obscure and infinite.

Hazlitt says these lines occur in an unpublished tragedy of Wordsworth, written when he was young. May I ask if it has been published since, and, if so, be told the title and publisher?

THOMAS MATHEWSON.

Lerwick.

"A BUMPER OF GOOD LIQUOR," &c.—Author wanted of the following. I think, one of the seventeenth-century dramatists:—

A bumper of good liquor
Will end a contest quicker
Than justice, judge, or vicar, &c.

LOBUC.

REFERENCE IN 'NORTHANGER ABBEY.'—Jane Austen, in 'Northanger Abbey,' says, "The advantages of natural folly in a beautiful girl have been already set forth by the capital pen of a sister author." Is it known

to what book she referred? I fancied it was 'Evelina,' but it cannot be. I do not know Fanny Burney's other novels, or Miss Edgeworth's. CŒLEBS.

ENGLISH GRAMMAR.—Would you kindly answer me the following questions? In grammar what is the difference between a "gerundive infinitive" and a "strengthened gerundive infinitive"? Also, What is the difference between a gerundive and a participle?

HARRY C. J. COOPER.

[You should look at Nesfield or some recognized authority on English grammar.]

SILVERSMITH'S SIGNATURE.—Can any one tell me the date of an old silversmith whose signature was S. O. with a sort of trefoil over it? The date-letter (London) is an old English capital, which may be a K or an R. It is on a silver tankard. R. H. BIRD.

THOMAS BACON, elder brother of Lord Keeper Sir Nicholas Bacon, is said to have been located at Northaw, co. Hertford, to have married a Jane Brown, and died without issue. Is any more known of him? I strongly suspect him to be the Thomas Bacon, Salter, who was M.P. for the City of London in the Parliament of 1547-52. James Bacon, a younger brother of the Lord Keeper, Alderman of Aldersgate from 1567 until his death in 1573, and Sheriff in 1568-9, was a member of the Salters' Company. A "Thomas Bacon, esq."—probably the same Thomas—was party to a conveyance of premises in Shoreditch, St. Botolph's, Bishopsgate, &c., in 1567 (*vide* 'Calendar of London and Middlesex Fines,' by Hardy and Page, p. 144). W. D. PINK.

LANGUEDOC.—About what period was the daisy chosen as the badge of Languedoc? Are there any legends connected with it? In what books could I find information on the subject? MEGAN.

"YORKER" = "TICE."—Webster's 'Dictionary' treats the latter word as that in general use, and describes a "yorker" as a "tice." It would seem correct to say that "tice" is practically unknown to our generation of cricketers, and it might meet the requirements of present-day definition, and harmonize with the history of the development of bowling methods, if one classed a "tice" as a lob, or, to be more precise, an underhand yorker. It is customary to speak of a batsman who is "out" to a certain type of ball as being "yorked." Was it ever said of a player on his dismissal that the bowler

"ticed him beautifully"? "Tice" is derived from *entice*. May we derive "yorker" from "york-pitch"—an inclination of fifty degrees? For the literary use of the word "yorker" one has only to turn to Mr. E. B. V. Christian's 'Ode on a Yorker' ('At the Sign of the Wicket').

ARTHUR MAYALL.

WOWERUS'S 'SHADOW.'—Where can I see a copy of Wowerus's 'Shadow'? or will some one tell me what is the idea of the poem, and how it is worked out? It is mentioned by Dr. Johnson in his life of Browne.

THOMAS AULD.

"LE PAUVRE DIABLE."—Where did Maria Edgeworth ('Life and Letters,' p. 81) pick up the speech attributed to St. Theresa?—"Le pauvre Diable! comme je le plains! Il ne peut rien aimer. Ah! qu'il doit être malheureux!" One would hardly expect to find a sympathizer in such a quarter.

B. D. MOSELEY.

UNINTENTIONAL VERSIFICATION.—Sir Oliver Martext, in 'As You Like It,' III. iii., says, "Ne'er a fantastical knave of them all shall flout me out of my calling." This is in one of the prose scenes of the play, and it is certainly meant for prose, but is it not distinctly metrical? Let me write it as verse:—

Ne'er a fantastical knave of them all
Shall flout me out of my calling.

Is not this exactly the metre and rhythm of the lines in the Jacobite song:—

Over the water and over the lea,
And over the water to Charlie?

In 'Old Mortality,' chap. xiv., Cuddie Headrigg, who assuredly, like Monsieur Jourdain, talked prose all his life, says on a certain occasion: "And mony a weary grace they said, and mony a psalm they sang." Write this also as verse, and it is distinct metre:—

And mony a weary grace they said,
And mony a psalm they sang.

See also the passage in Dickens's 'Cricket on the Hearth,' near the beginning: "It's a dark night, sang the kettle," down to "but he's coming, coming, coming." But is not this last intentionally metrical, although it is printed as prose? See 'N. & Q.,' 2nd S. vi. 121, 173, 220.

JONATHAN BOUCHIER.

Ropley, Hampshire.

REGINALD HEBER, 1764.—In a book list sent me, No. 12 is: "Horse Matches: an Historical List of those run and of the Plates and Prizes run for in Great Britain and Ireland, by Reginald Heber (vol. xiii. only), 2s. 1764." Who and what was this Reginald Heber?

THOMAS J. JEAKES.

DEVIL-WORSHIPPERS AND WHITE CATTLE.—In an interesting report of an interview with the chief of the Devil-worshippers, published in the *Standard* of 30 August, I find it noted among many valuable details that in the valley of Sheikh Adi, near Mardin, in Asiatic Turkey, the residence of the high priest of Satan is within a stone's throw of the "Sanctuary of the White Cow," where a couple of watchmen keep guard over the "sacred kine dedicated to the sun." What type of animal are these white kine? How is the stock replenished?

R. HEDGER WALLACE.

FIRST AMERICAN THEATRICAL COMPANY IN ENGLAND.—In 8th S. iii. 95 is a note concerning the first English theatrical company to appear in America. When did the first American company—not merely a leading American actor or actress—visit England?

ALFRED F. ROBBINS.

BLYTHE.—Can any reader give me information about a painter of this name? He was of the Dutch School, time about 1790, of English extraction, hence the English name. Where are any of his works exhibited, and what place does he hold in the history of art?

F. A. STRAKER.

"OBELISK."—We get the word *obelisk* from its use by Herodotus to describe certain gigantic Egyptian monoliths. The word for his Greek readers was associated with the shape of a javelin with which game was pierced, and with that of the spit on which it was roasted. But what was the name by which Egyptians themselves called these unique wonders? I beg some Egyptologist to tell me through 'N. & Q.' in the hope that the native name will be as expressive as the term adopted by the Greeks, which must be immortal the world over.

JAMES D. BUTLER.

Madison, Wis.

GAD-WHIP SERVICE.—Can any of your readers inform me of places where gad-whip services have been held, and also the origin of this custom? I have been considerably interested in reading an account of the gad-whip manorial service which was for many years rendered at Caistor Church, Lincolnshire. An estate in the parish of Broughton was held subject to the performance, on Palm Sunday in every year, of the ceremony of cracking a whip, which was regularly performed in the following manner. The whip was taken every Palm Sunday by a man from Broughton to the church at Caistor, and he, while the minister was read-

ing the first lesson, cracked it three times in the church porch, then folded it neatly up, and retired to a seat. At the commencement of the second lesson he approached the minister, and kneeling opposite to him waved the whip thrice over his head. It had a leathern purse tied at the end of it, which ought to have contained thirty pieces of silver, said to represent the "price of blood." Four pieces of wych-elm, of different lengths, were affixed to the stock, denoting the different Gospels of the Evangelists. The three cracks were typical of St. Peter's denial, and the waving of it over the minister's head an intended homage to the Trinity. The whip was not an ordinary one, but of rude workmanship, and made in a peculiar manner for the occasion. The handle was ash, bound round with white leather to within $8\frac{1}{2}$ in. of the butt, and the whip, which tapered off somewhat obtusely at the lower end, was 5 ft. 8 in. long. The lash was of white leather, probably cowhide, and was 7 ft. 9 in. long, the upper part for 30 in. not being braided. A. R. C.

[See 1st S. iv. 406; 2nd S. xi. 246; 3rd S. vii. 354, 388; 5th S. i. 506.]

Replies.

AN ANCIENT IDYL.

(9th S. vi. 105.)

It was not only a doubt, but also an absolute mistake on the part of a contributor, J. H. J., who imagined that an ancestor of his own might have been the author instead of merely the inaccurate transcriber of the manuscript ballad found on the fly-leaves of 'A Diary Astronomical and Astrological for the Year of our Lord 1680.' We are always glad to recover any of these old ballads, many of which we have disinterred and brought back into the world that had forgotten them, some of great historical value—as no one has better done justice to than dear generous 'N. & Q.' under its present Editor. Even now, when we are busy with what remains to be done to the otherwise completed nine volumes of 'The Roxburghe Ballads,' by constructing the requisite 'Alphabetical Index of Historical Names and Events,' there is much that it were well to give for the benefit of posterity, the thankless Mumbo-Jumbo, which Tennyson distrusted, and with reason ('In Memoriam,' lxxvii.):—

What hope is here for modern rhyme

To him who turns a musing eye

On songs and deeds, and lives, that lie

Foreshortened in the track of time?

The real author of the genuine ballad of

sixteen four-line stanzas was named Tobias Bowne; his initials T. B. are attached to it on the three extant black-letter broadsides, one of them being in the British Museum, "Printed for J. Wright, J. Clark, W. Thackeray, and T. Passinger, circa 1680–86, 'With Allowance.'" Its title is 'The Two Faithful Lovers; or, A Merry Song in Praise of Betty,' with a motto-argument, such as was popular advertisement in those days:—

Young men and maids, I do intend

To sing a song that's newly pen'd;

And if you please to have it out,

'Twill please your fancies without doubt.

The tune to which it was sung took its name from the first line of a naval ditty entitled 'The Constant Maiden's Resolution; or, The Damsel's Love for a Seaman': "An amorous damsel of Bristol city" (see 'Roxburghe Ballads,' vol. vii. p. 539). In the same series, vol. vi. pp. 159, 160, part xvi., in a 'Group of One Hundred True-Love Ballads,' is reprinted the 'Praise of Betty'; also another ballad by the same author and to the same tune, with a winning title, 'The Fair Lady of the West, and The Fortunate Farmer's Son.'

The transcriber of 'The Two Faithful Lovers' into his diary was as careless and inaccurate with his pen as were the "rude mechanicals, that work for bread upon Athenian stalls," with their "speaking all their part at once, cues and all." He runs on or breaks his metre with effrontery. And he totally omits one stanza after "Sweet Betty, be thou kind and loving"; also 'The Maid's Answer,' three stanzas; and finally 'The Man's Answer,' three more stanzas. Here they are, restored to view:—

"Grant but to me thy Love and Favour,

Both day and night I hard will labour;

If that I have but health, my honey,

Thou shalt not want for Meat nor Money."

THE MAID'S ANSWER.

"Young men have such a way in wooing

To vow and swear they'll still be loving;

Yet in one year there is small regarding,

Which makes some Maids repent their bargain.

Yet if I thought your love was constant,

Which you pretend now at this instant,

Methinks, I cannot well deny thee,

Because with words you satisfie me.

For what you said I do commend you,

And in this cause I will befriend you;

Ask but the good-will of my Father,

And you and I will joyn together."

THE MAN'S ANSWER.

"Oh! now thy words it doth revive me,

For I did fear thou would'st deny me;

While life doth last I'll ne'er forsake thee,

Since for my wife I mean to take thee.

There is never a Maid in *London City*
In my conceit is like my *Betty*,
She is so handsome in her favour
I think myself a-blest to have her."

So to conclude, I wish each Lover
To prove so constant to each other,
As those two did of whom I'm speaking:
There need not be so much heart-breaking.

T. B. (i.e., Tobias Bowne).

J. WOODFALL EBSWORTH.

The Priory, Ashford, Kent.

CARTWRIGHT (9th S. viii. 185).—In answer to the query by L. J. C., I can give the following pedigree, which may assist him. Thomas Cartwright bought Hall o' Lee, in the parish of Church Lawton, Cheshire, from the Legh family of Adlington, and it was in his possession 12 Dec., 1659. His son John Cartwright, of Hall o' Lee, had a son John Cartwright, of Hall o' Lee, who married, 2 Sept., 1686, Elizabeth, daughter of Collins Wobuck, alderman of Shrewsbury, and died 6 March, 1718, aged fifty-nine. He was succeeded by his only son, the Rev. John Cartwright, M.A., vicar of Middlewich (presented 13 July, 1719) and rector of St. Mary's in Chester (presented 1 April, 1724). The Rev. John Cartwright (will dated 14 Nov., 1729, and proved 8 July, 1731), who was chaplain to Theophilus, Earl of Huntingdon, had by his wife Grace, eldest daughter of the Rev. Thomas Welles, M.A., vicar of Sandbach, an only son, Thomas Cartwright, of Sandbach, attorney, who succeeded to Hall o' Lee. He married Elizabeth Knowles (died 3 Dec., 1824, aged ninety-three; buried at Sandbach), of Budworth and Crowley, Cheshire, and by her had one son, John Cartwright, of Hall o' Lee (bapt. Sandbach, 29 July, 1757; died 4 Aug., 1817, unmarried; buried at Sandbach), and several daughters, the eldest of whom, Elizabeth Cartwright, married William Hilditch, of Wheelock, on 17 Sept., 1775, at Sandbach, and died 24 Aug., 1780, aged twenty-four. Her eldest son, Thomas Hilditch, left a sole heiress, Mary, wife of the Rev. Thomas Hodges, M.A., whose grandson, Mr. Thomas Clayton Toler, B.A., J.P., lives at Hockerley House, near Stockport. The above information is chiefly derived from Mr. Toler's notes on the family, which he kindly lent me some time ago. The Cartwright property and deeds descended to his mother. There are also references to several members of the family in Earwaker's 'History of Sandbach.'

ALEYN LYELL READE.

Park Corner, Blundellsands, near Liverpool.

L. J. C. will find several references to this family in the 'History of the Ancient Parish

of Sandbach,' published privately by my late friend John Parsons Earwaker, M.A., F.S.A., in 1890. A John Cartwright was baptized at Sandbach on 29 July, 1759; he was son of Thomas Cartwright, gentleman, of Sandbach, who was son of the Rev. John Cartwright, vicar of Middlewich. This clergyman had three other children, all daughters. He was also rector of St. Mary's, Chester, from 1724 to 1731. There were Cartwrights baptized at the chapelry of Goostrey in Sandbach parish in 1687. It might also be worth while to consult Mr. Earwaker's 'East Cheshire' and 'History of St. Mary's, Chester.'

T. CANN HUGHES, M.A.

Lancaster.

MERLIN (9th S. viii. 103, 234).—By a curious mishap I did not see until four weeks after date the *Times* of Monday, 26 August, otherwise I should have added to my note at the last reference that Sir George Birdwood contributed a long and interesting letter on the subject of Merlin to the *Times* of that day. Doubtless Mr. MARSTON has seen this letter, which confirms my doubts as to the existence of such an edition as that mentioned in the original inquiry.

W. ROBERTS.

47, Lansdowne Gardens, S.W.

"IN THE DAYS WHEN WE WENT GIPSYING" (9th S. viii. 15, 211).—The first parody quoted is by J. R. Planché, and is given in 'Jeux d'Esprit,' collected and edited by H. S. Leigh (Chatto & Windus), 1879. Planché's words are slightly different from those given by the Rev. J. WOODFALL EBSWORTH.

J. H. LESLIE.

PORTRAIT OF LORD RAGLAN (9th S. viii. 204).—Will the gentleman who wrote to me from the United Service Club about Lord Raglan's portrait, and whose letter has been unfortunately lost, accept my hearty thanks for his kindness?

W. TUCKWELL.

"WENT" (9th S. viii. 40, 214).—Four cross roads in this parish (Aldenham) were called "the Four Want Ways," and they retain the name, though one road was closed in 1803, a footpath remaining to justify it. I have imagined that "want" was an error for *wont*=accustomed.

ALDENHAM.

THE 'MARSEILLAISE' (9th S. viii. 61, 126, 187, 245).—MR. KARL BLIND puts aside rather cavalierly my reference to the remark of the little judge in 'Pickwick' as irrelevant. I think, however, that it applies perfectly to the statement that "a soldier had recognized a German mass in Swabia as being in the main the tune of the 'Marseillaise.'" What

"the soldier said" is clearly inadmissible as evidence. Indeed, the statement is too absurd to be considered seriously for a moment. It is, however, a fair example of the kind of evidence which is too often adopted in such cases as this.

MR. BLIND does not appear to realize the need of adducing real documentary evidence, as I said in my former note, and not the opinions of, perhaps, prejudiced or careless writers, in support of his contention. When such evidence is produced it will no doubt be duly appreciated. As yet this has not been done. I do not think that any serious living musician believes a word of the farrago of stuff that has been printed in derogation of Rouget de l'Isle's claim to the authorship of the great song. I shall be surprised to hear the contrary.

JULIAN MARSHALL.

QUOTATIONS (9th S. viii. 203).—2. Colley Cibber's poem 'The Blind Boy,' commencing

O say what is that thing called light!

includes the lines

Let not what I cannot have
My peace of mind destroy.

W. H. CUMMINGS.

Erasmus ('Adag.' 989, ed. 1606) gives the saying, "Lupus pilum mutat non mentem" (*aliter*, "L. p. non ingenium mutat"), as originally Greek, ὁ λύκος τὴν πρίχα οὐ τὴν γνώμην ἀλλάττει, without author's name. The variant "Vulpes p. m. n. mores" (*ibid.* 995) is attributed by Suetonius ('Vespas.' 16) to an old peasant, a disappointed suitor to that emperor.

CHAS. P. PHINN.

Watford.

HURD'S 'HISTORY OF ALL RELIGIONS' (8th S. vi. 107, 296, 377; viii. 79).—Some further light is thrown upon the date of the original publication of this book, and other details concerning it are given, in an article *sub nomine* appearing in the *New Church Magazine* for September.

CHARLES HIGHAM.

FOX FAMILY OF BRISTOL (9th S. viii. 165).—In addition to the references cited in the 'Dictionary of National Biography,' much information can be gathered by consulting the numerous references that are given in Musgrave's 'Obituary' (Harleian Society's Publications, 1900), which record a centenarian, viz., "Mary Fox, Bristol, 1761, *et.* 101."

H. J. B.

PEWS ANNEXED TO HOUSES (9th S. vii. 388, 517; viii. 89, 191).—MR. ADDY may like to be referred to a very interesting paper by Mr. W. O. ROPER, F.S.A., on 'Warton Church,'

This is printed on pp. 21-38 of vol. viii. of the *Transactions* of the Lancashire and Cheshire Antiquarian Society (Manchester, 1891). It contains an account of the old pew of the Middleton of Leighton Hall, which passed with the Hall. The pew is covered with shields, and is dated 1614. Mr. Roper was mainly instrumental in asserting the right of the Gillow family to this pew as owners of Leighton Hall. The details are shown in his paper entitled 'On the Value of Archæology in Legal Matters' (*Transactions* of the Lancashire and Cheshire Historical Society, New Series, x. 57-70).

I think (I write now from memory) that there is a seat in Wythburn Church, on the borders of Thirlmere, which is vested in Sir John James Harwood, as lord of the manor of Wythburn by virtue of the ownership of Dale Head Hall by the Manchester Corporation. There was a seat in Bow Church, Devon, attached to the ownership of Hilberton, which formerly belonged to Mr. Mark Cann, now of Nymph Spreyton.

T. CANN HUGHES, M.A., F.S.A.

Lancaster.

The illustrated article 'Birthplace of Sir Walter Raleigh,' in the *Penny Magazine* for 7 February, 1835, No. 183, vol. iv. pp. 52-3, concludes:—

"In East Budleigh church the oaken pew still attached to Hayes' farm is pointed out, which was occupied by the Raleigh family. The exterior of it is embellished with ancient carved work, among which are the arms of Wymond Raleigh, grandfather of Sir Walter, quartering those of Jane his wife, daughter of Sir Thomas Grenville, Knt. On an adjoining panel is the date '1534.' The parish register, which is still in a good state of preservation, commences only in 1555, three years after that of the birth of Sir Walter."

THOMAS J. JEAKES.

PARTRIDGE LORE (9th S. viii. 202).—In connexion with this I might mention that two years ago a young swallow flew into my bedroom in Devon, and on my telling my hostess she remarked "it was unlucky," without specifying the exact manner in which I might expect misfortune. Being cynically indifferent to all kinds of superstition (although a Devonshire man), I attached no importance to it then, and to-day, in reviewing the past two years, I certainly entertain no harsh memories of that poor young swallow (indeed, my conscience is easy when I reflect how I tenderly stroked the bird before giving it its liberty). I have had some provoking experiences, which to the superstitious and less philosophical might have appeared misfortunes and due to the swallow's visit; on the other hand, I have

had pleasing episodes, which I might as reasonably place to its credit.

W. CURZON YEO.

Richmond, Surrey.

"BULL AND LAST" (9th S. vii. 128, 254, 331, 411; viii. 54).—If 'N. & Q.' is not avowedly a comic journal, it has occasional flashes of humour that are very amusing. Several instances are afforded in the wild guesses at the meaning of public-house signs. It is evident from the letters of Mr. HOLDEN MAC-MICHAEL, at the second and last references, that the sign of the "Bull and Last" is formed from the union of two single signs, viz., "The Bull" and "The Last," both of which existed separately, though that of the "Mouth" is rare. When a landlord removed from one house bearing a sign to another one—and formerly all places of business bore a sign—he carried his old sign with him. Thus in this district we read:—

"Whereas Anthony Wilton, who lived at the Green Cross public-house near the new Turnpike on New Cross Hill, has been removed for two years past to the new boarded house, now the sign of the Green Cross and Cross Keys [*sic*], on the same hill."—*Weekly Journal*, 22 November, 1718.

"Benjamin Ingram, Mercer, is removed from the George, unto the next House, at the sign of the Naked Boy and George in Ludgate-Street; where he continues selling all Sorts of Mercery Goods at reasonable prices."—*Daily Post*, 26 January, 1723.

The first example is from Hotten. This is a more plausible explanation of the "Queen's Head and Artichoke" (9th S. vii. 331) than the one offered, and explains many curious mixtures, like the "Bear and Key" at Whitstable. There is only one point to be settled, and that is, What authority had George Steevens, "the Puck of commentators," for his "Bullogue Gate"? "The title-page of an old play" is too vague. Has any one else ever seen "Bullogue Gate" on a title-page? Till I receive further evidence I shall doubt its existence.

AYEAHR.

New Cross, S.E.

SHAKESPEARIAN RELIC (9th S. viii. 161).—In the Shakespeare Society's papers, 1844, vol. i. p. 111, there is a short note by Robert Bigsby, LL.D., on the signature of John Shakespeare and William Shakespeare's papers. In the course of the note the author states that he was acquainted with Col. Gardiner, of Thurgarton Priory, Nottinghamshire, who was descended from Lady Barnard. This officer stated that

"he had frequently been applied to, by literary men of eminence connected with the Shakespeare inquiries, for information as to his possession of any MSS., or other remains of Shakespeare; but that his reply had uniformly been, that his family

papers were so confusedly mixed up with the documents relating to his estates and other miscellaneous writings, that he had never been able to make an entire and satisfactory search.....Such inquiry, however, I have reason to believe, was never effected. He died, and his ancient family seat fell into the hands of strangers. His personal effects were sold by auction in the neighbourhood, and I should conceive that the bulk of his papers went into the hands of his executors, although it is not unlikely that, as he left no family representatives, and the estate passed to mortgagees, the old and useless muniments might be given up, with little examination, to the party possessing the Priory where they were deposited."

I do not possess a set of the Shakespeare Society's publications, so I cannot say if this matter has been looked into. Information on a subject of such profound interest would be acceptable.

W. E. WILSON.

Hawick.

BISHOP'S ORNAMENTS (9th S. viii. 206).—From the examination of a large number of the portraits of Anglican bishops since the Reformation, I do not think that any have worn the pectoral cross, official ring, or purple cassock, except within the last forty years. Up to 1850 I cannot find that any bishop of the Church of England deviated at all from the recognized episcopal dress as worn to-day by the Archbishop of Canterbury, and indeed the majority of the Anglican bishops. For one hundred and fifty years, say from 1700 till 1850, the only change I can find is in the wig and the white bands, though these last are still worn by a few bishops. None of the archbishops' portraits at Lambeth depicts them as wearing any of these ornaments. If such had been the recognized dress of the Anglican bishops, one would have surely found Archbishop Warham (1503-1532) thus habited; but such is not the case, though Holbein represents him with a richly jewelled mitre and crosier beside him. None of the other archbishops, however, has these ornaments, not even Laud, who is habited in the simple black-and-white costume of the rest of the bishops. Nor, again, do I find these ornaments in the portraits of the old High Church bishops, such as Ken and the other Nonjurors.

Bishop Seabury, of the American Church, is said to have worn a black velvet mitre, but no other ornaments, as far as one can judge by his portrait. I think it is safe to say that certainly from the year 1533, when Cranmer was consecrated at Westminster, up till 1850 no Anglican bishop used these "ornaments," or indeed any others which can be described under such a term. I do not think a mitre was worn by any Anglican bishop, with the possible exception of Seabury,

between those years either, nor, indeed, was a pastoral staff or crosier carried by any bishop whose portrait is extant. The late Bishop of Lincoln is the first Anglican bishop I have been able to find whose portrait shows him habited in a cope and bearing his pastoral staff as well, though portraits of bishops in copes are not uncommon.

FREDERICK T. HIBGAME.

I think the antiquary quoted by MR. BASKERVILLE is right as regards the pectoral cross. Its use is a product of the Anglo-Catholic revival. Indeed, it is not very ancient elsewhere, as it is first mentioned as an episcopal ornament by Innocent III. (1198). The first Church of England bishop who wore one was, I think, Bishop Christopher Wordsworth, of Lincoln. No doubt Bishop Creighton wore (occasionally) a mitre and cope. So do some other Anglican prelates; but neither mitre, stole, alb, girdle, maniple, chasuble, dalmatic, nor tunicle was ever worn by bishop or priest in the Church of England from the days of Elizabeth until their sporadic appearance within the last sixty years. Copes were worn at coronations. The cope, however, is neither episcopal nor priestly. Any choirman, any choirboy, may wear one, as I have before pointed out in 'N. & Q.' I do not believe that there is any portrait extant of a Church of England prelate, between Elizabeth and Victoria, wearing any other dress than the usual episcopal habit, rochet, chemise, scarf, bands, and perhaps academical hood. A wig may be added until, and including, Archbishop John Bird Sumner. Nor do I believe that any prelate wore more than that usual episcopal habit from the Elizabethan settlement until the Victorian revival. But if portrait exist or use be proved, I shall be happy to hear it.

St. Andrews, N.B.

GEORGE ANGUS.

REV. F. BARLOW, OF BURTON (9th S. viii. 144).—As the parish of Burton, Pembroke-shire, is in the immediate neighbourhood of Laurency, which was the property of the Barlow family, it is not unlikely that the author W. B. H. is anxious to locate was a scion of this house; but an examination of the register would settle the question.

EDWARD LAW.

The first edition of the peerage by the above was issued 1772-3, the second in 1775. In the first he has acted up to his resolution "to disclose the weakness of the head when encircled by the diadem," for in vol. i. pp. 23-9 is given an account of the intrigue of the Duke of Cumberland with Lady

Grosvenor, with copies of fourteen letter which passed between them. As a work of reference its standard is low when compared with Collins. Brydges's 'Biographical Peerage' is more of an anecdotal character, introducing sidelights which give information respecting the peers that does not add credit to them, and has caused the work to be called the scandalous chronicle. Sir Egerton, being engaged with other literary work, put the latter portion (Ireland) into the hands of another writer. At the end of Mr. Barlow's peerage is a list of subscribers which mentions two Barlows of Bristol and Stowmarket, who may be connexions of the above named, but I cannot find any definite information respecting him. JOHN RADCLIFFE.

ROBERT JOHNSON, SHERIFF OF LONDON, 1617 (9th S. vii. 228, 313, 413).—Referring to my reply at the second of the above references, I may state that, in order (if possible) to set at rest all doubts in this matter, I have since examined Harl. MS. (Brit. Mus.) 390, fo. 136—being the original from which the letter to the Rev. Joseph Mead, of Chr. Coll., Camb., dated "London Octob. 6. 1626," as contained in 'The Court and Times of Charles I.,' and quoted by me, was printed—and find as follows:—

"The Bishop of Ely died on thursday betweene 4 & 5 a clock in the morning. Alderman Cockin also is dead, & Alderman Johnson dyed on munday suddainly, having eaten grapes at Bow, as he was stepping into his Coach."

The Monday referred to was 2 October. But to obtain corroboration of this date of Johnson's death, as well as to ascertain his place or places of residence, his lands, &c., I sought and found in P.R.O., London, his Inq. p.m. Of this I carefully examined both the somewhat defaced original enrolled in Chancery (2 Car. I., part iii., No. 155) and the more perfect transcript in Court of Wards and Liveries (2 & 3 Car. I., Bundle 44, No. 73), and with most satisfactory results, showing that "Robert Johnson. Cit. & Ald. of London," died on that date, and that Martha, then wife of Timothy Middleton, was his sole daughter and heir, and was of the age of twenty-six years "and more" at the time of her father's death; that he resided in a "great messuage," formed of two houses, one of which was called "the White Legg," in "West Cheape al's Cheapside in parish of St Mary at Bowe in City of London," and also in a "Capital Messuage in Fouremill Street in parish of Bromely al's Bromeley St Leonard, co. Middlesex," of both of which, together with various other lands,

tenements, &c. (named), in the parishes of "the Blessed Mary al's St Leonard at Bromley" and at Stepney in same county, he was seized; that there was a post-nuptial settlement, relating to the Johnson property, on the said Martha and "Timothie Middleton, Esq., second son of Sir Thomas Middleton, knight and alderman of London," dated 22 July, 1615, as well as another settlement of same date between the parties, relating to the Middleton property (entered on Close Roll, 13 Jac. I., part xii., No. 10), in which our Alderman Johnson is described as "Citizen & grocer of London," thus settling the question as to whether "grocer" or (according to Orridge's 'Citizens of London and their Rulers') "goldsmith," and mentioning (*inter alia*) 2,000*l.* as given by him in part of the marriage portion of his said daughter.

It is therefore clear that St. Mary-le-Bow in City of London is the parish referred to in the Administration Act, P.C.C., of 17 October, 1626, and that in which Alderman Johnson resided, as well as at Bromley St. Leonards (near Bow), while Stratford-le-Bow is the place meant by the letter of 6 October, 1626. I need hardly add that the writer of such letter was singularly in error as to Alderman Cockin (Sir William Cokayne), who did not die until 20th of same month, as evidenced by his Inq. p.m., Funeral Certificate, &c.

The Robert Johnson of London, grocer, second son of Alderman Johnson's brother, and referred to in Visit. Lond., 1633-4, was the merchant of that name mentioned under 'Vintry Ward' in my 'List of the Principal Inhabitants of the City of London, 1640,' of which I have recently completed copious annotations from original sources (and compiled from the like sources lists of the five wards for which the Returns are now missing, if, indeed, they ever existed) for a new edition.

W. I. R. V.

SHIFTING PRONUNCIATION (9th S. viii. 164).—In Wiltshire the name of the town of Marlborough (I can answer for upwards of fifty years) has always been pronounced as "Mollborough." The first *r* is ignored, and the vowel has a sound rather shorter than the *a* in *hall*, &c. Is there any right or wrong in the pronunciation of place-names?

K. S.

B. may or may not be right in his contention that the *Marl* in Marlborough ought to rime to *Parl* in Parliament. But a visit to the little Wiltshire town from which the Duke of Marlborough takes his title would

convince him that usage has made the pronunciation "Morborough" universal, except as a rustic solecism. Every boy at Marlborough College, or who ever was at Marlborough College, calls his school "Morborough." I do not think that all Marlburians are necessarily what B. calls "fine people." Why the pronunciation should be so I cannot explain. The derivation of the name of the town is doubtless obscure, but I gather from the 'History of Marlborough College' that Prof. Earle suggests as the origin of "Marl" the two words *mæ'r-leah*. *Mæ'r*, being interpreted, means a boundary, and *leah* or *lea* is a meadow or cattle-run. *Marl* therefore stands for "the cattle-run on the boundary." The "borough" is *beorh* or *beorg*, a hill or barrow, and this refers to the curious "mound" which is now part of the master's garden at Marlborough College. B. may draw his own deductions as to what ought to be the pronunciation of Marlborough from its etymology. But I can answer for the usage.

OLD MARLBURIAN.

AUTHORSHIP OF 'THE BRITISH APOLLO' (9th S. viii. 99, 158).—Lindamira, the name of one of the Bohemian twins, is that also of a character in Richard Cumberland's piece 'The Box Lobby Challenge,' played by Miss De Camp, afterwards Mrs. Charles Kemble. Cumberland (1732-1811), dramatist and miscellaneous writer, was the author of upwards of fifty dramatic pieces, the titles of which are given by Genest, and conducted a paper for a short time in imitation of the *Spectator*.

JOHN HEBB.

THE LONGBOW (9th S. viii. 144).—Joseph Strutt, in his 'Sports and Pastimes of the People of England,' says:—

"The length of the bow is not clearly ascertained; those used by the soldiery appear in the manuscript drawings to have been as tall, at least, as the bearers, agreeable to an ordinance made in the fifth year of Edward IV. commanding every man to have a bow his own height, and they might, upon the average, be something short of six feet long. The arrows used by the English archers at the memorable battle of Agincourt were a full yard in length. Carew, in his 'Survey of Cornwall,' says: 'The Cornish archers for long shooting used arrows a cloth yard long.' The old and more modern ballads of Chevy Chase speak of the arrow as being the length of a cloth yard, but some of these poetical legends extend to an ell."

St. Christopher was the patron saint of all field sports.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"RACING" (9th S. viii. 104, 150).—If there were a phonetic bridge between O.H.G. *reiza*,

a line, and *race*, which I must flatly deny, and if the meanings of the words had anything in common, even then the etymology suggested must fall to the ground from the simple consideration that steam engines are modern contrivances, and that the technical terms relative to them cannot have been derived by modern English engineers from a period and a language which they did not know. Their own was fully sufficient for their purposes; they chose "racing" as an excellently suggested comparison for what they wanted to describe. The engine, when working without the check of resisting power, really races like a racehorse; and with the same simile we say in German "Die Maschine jagt"; of a heart palpitating in an abnormally strong manner, "Das Herz jagt." Besides, as the racing remains the same, whether it occurs in the engines of steamers or stationary engines, why must another etymon be looked out for the latter? And, again, why an A.-S. one? As to the derivation of "racing" a grindstone I will venture no surmise.

G. KRUEGER.

Berlin.

"WEEK END" (9th S. viii. 162).—There is one point about the use of this expression which requires attention, viz., the ambiguity of it in some connexions. For example: I ask my friend in town to come and spend next week end with me in the country. What does this mean? Is he to come next Saturday, or the Saturday after? Can the end of this week be "next week end"? This ambiguity could perhaps be remedied by putting a hyphen between the two words, forming them into one compound substantive. "Next week-end" would surely mean the week end next arriving, not the end of next week.

T. DUNNING ROBERTS.

Condoover.

A LADLE (9th S. vii. 467; viii. 94, 174).—MR. RATLIFE speaks at the last reference as though "love-feasts" had been given up. They still continue, in the Primitive Methodist body at any rate, and are duly marked on the quarterly "Plan." This is a paper issued to members and adherents. On it are set forth the different preachers, meetings, &c., in the three or four chapels which constitute the circuit or station.

At a "love-feast" members of class-meetings from all these chapels are brought together under the leadership of the circuit minister, and those who are called upon by him to speak or feel moved to do so relate their experiences in an orderly manner. They are not revival meetings for the unconverted,

but for members only. I have never seen the bread and water in London "love-feasts," but have heard middle-aged men who were "born Primitives" (they are very proud of this) say that "in the old times when they were boys" they remembered the bread and water.

About twenty years ago I was at a Mormon meeting one Sunday in a music-hall in John Street, Goswell Road; and at the close of many long and weary discourses, one of the mission from Utah crumbled some bread with rather a dirty hand into a plate, poured water into a pewter pot, said what I imagine to have been a prayer over them, and carried them round to the audience, who, however, were not Mormons, these latter keeping all together on the platform.

I did not gather the exact meaning of the ceremony; indeed, nothing was made plain, except that whatever difficulties anybody had on any conceivable subject would become clear as daylight once they arrived in Utah.

IBAGUÉ.

When a boy I was several times taken to a Wesleyan "love-feast," and I have attended at least one since I grew up. The refreshments in every case consisted, not of broken bread, but of small round plum-buns and mugs of water. The buns were not served round in ladles, but were handed to each person present. Hymns were sung and "experiences" related, much as in an ordinary class-meeting, except that, so far as I remember, nobody was directly asked to testify.

C. C. B.

ORNAMENTED LACE STICKS (9th S. viii. 164).—The "sticks" which MR. COURTENAY writes about are lace bobbins. I have fifty, and some are ornamented after the fashion which he describes; but the "carvings" have been done on the lathe and by hand jointly. Some are of ivory, others of bone, and the rest of various kinds of wood, and all of elaborate and skilful workmanship. The most striking ornamentation consists of shallow indentations of various sizes, coloured black and red. In others the "turnings" are wound with "gold" and "silver" wire of great fineness, the ends of the wire being passed through the bobbins for fastening purposes. In some the spans are filled with what appears to be solid metal, and others are coloured green and red. Several of the bobbins have lengths of very fine cotton wound round the tops, and some are worn with much use. They are weighted at the bottom with rings of old glass beads. The workmanship is very fine, and many hours

of patient labour must have been spent upon them. On one bobbin is the name "Ann," and on another "Susan," done in red dots. With the set are two bodkins, both finely worked, one marked in red and blue dots "Mary Fenemore 1830," and the other in a spiral from bottom to top "Tis hard to part from my swethart." Between each word are two dots, red and blue. Another interesting feature of this is that every bobbin and the bodkins are "odd"—no two alike in the details of turning, carving, and other ornamentation.

THOS. RATCLIFFE.

Workshop.

Lace bobbins as described by MR. COURTENAY are used in Bedfordshire and the surrounding counties. They are about four inches long, and have a number of coloured glass beads fastened to one end to give them the necessary weight. Some are made of bone, with names, posies, or ornaments carved on them, others of wood, inlaid with wood or metal in various patterns. Many of these are very old. The Honiton bobbins are, I believe, shorter and thicker.

E. MEIN.

NAPOLEON'S LIBRARY (9th S. viii. 145, 189).—A cutting from the *Daily Telegraph*, containing a portion of the review in that paper upon Lord Rosebery's work, says:—

"He took 800 volumes to Waterloo [*sic*], including the Bible, Ossian, Homer, Bossuet, and all the seventy volumes of Voltaire. The British Government sent him a bill for 1,400*l.* for books, and the sum being unpaid at his death, they sold them in London for a few hundred pounds. Napoleon's marginal notes would have given them priceless value to-day. 'Had this asset been preserved to the nation,' says Lord Rosebery, 'we might have been inclined to shut our eyes to its history and origin.'"

GEORGE C. PEACHEY.

"SHOEHORNE" (9th S. vii. 289, 395; viii. 48).—Will some one kindly explain the following passage in Thomas Killigrew's play 'The Parson's Wedding' (Dodsley's 'Plays,' 1744, p. 455)?—

"Parson. Death, if I suffer this, we shall have that damn'd courtier pluck on his shoes with the parson's musons. Fine i' faith! none but the small Levite's brow to plant your shoeing horn-seed in?—How now?"

What were "musons," and who was the "small Levite"? Does "horn-seed" allude to the cuckold's horns?

J. H. MACMICHAEL.

JOHN THORPE, ARCHITECT (9th S. viii. 101).—

"Students have been accustomed to give the credit of architectural invention to the almost mythical John of Padua, John Thorpe, Smithson, and Havens. Havens and his claim to the Gate of

Honour at Caius have been exploded by the antiquarians of Cambridge. For John Thorpe the late Mr. Wyatt Papworth undertook the task of removing almost all authentic title to fame, and has shorn him of so many supposed attributes, that beyond the presumption that the signature John Thorpe attached to certain plans in the Soane Museum was written by a man bearing that name, there is little glory left for his memory. John of Padua, if he ever existed, must now be looked on as little more than a mason with a dash of the clerk of the works in his character, and Smithson's credentials are ruthlessly narrowed down to the doubtful testimony of an eulogistic tombstone."—*'The Understanding of Architecture,' Edinburgh Review*, April, 1898.

JOHN HEBB.

14, Spring Gardens, S.W.

"AS WARM AS A BAT" (9th S. viii. 142).—Dr. Brewer (*'Handbook of Phrase and Fable'*) says that in South Staffordshire slaty coal which will not burn, but which lies in the fire till it becomes red hot, is called "bat." "As warm as a toast" is still a very common saying. Among Bohn's collection of proverbs is "As warm as a mouse in a churn"; and "As hot as Mary Palmer" was a proverbial simile common during the Stuart period, having, it is said, originated in a witty circumstance during the Commonwealth, and used by Cavaliers to the annoyance of the Puritans (see *'Wine and Walnuts,'* vol. ii. p. 62, foot-note).

J. H. MACMICHAEL.

Many years ago I saw a brick put in a fire till it was hot, then it was wrapped in several folds of an old blanket and put to the feet of an invalid in bed. If this was a common custom long ago, and if a bat—half a brick—may mean a whole brick, a meaning for the phrase is obvious.

JOHN MILNE.

108, Clifton Road, Aberdeen.

WILLIAM THE CONQUEROR'S HALF BROTHERS AND SISTERS (9th S. viii. 199).—Orderic Vital (bk. vii. chap. xvi.) calls Harlowen de Burgo Herluin de Conteville. This place is Conteville-sur-Mer, near the mouth of the Risle. He states that he married Harleve, and had two sons. Mr. Cobbe gives him two sons, Odo and Robert, and a daughter named Adelaide, who married Eudes de Champagne for her first husband, and secondly Lambert, Count of Lens. Her daughter Judith married Waltheof, Earl of Northumbria. Planché says there were two daughters—Emma, who became wife to Richard, Viscount of the Avranchin, whose son was the Earl of Chester; and Muriel, who married Eudo de Capello or al Chapel; but he states in vol. i. (*'Conqueror and his Companions'*) that there was also a sister of Muriel who became the wife of the lord of Ferté Macé, who was called

nephew of Odo in a charter. But he says (vol. ii. p. 286) that a Sire de Ferté Macé, either Mathias or William, married a sister of Odo, and William, his son, was Odo's nephew. He does not know what sister of Odo, or by which father, or whether a child of Harleve and Herluin. Here lies a doubt which I have been seeking to solve, but at the present I am totally in the dark. W. H. B.

Chesterton, Cambs.

SHAKESPEARE QUERIES (9th S. vii. 388, 494; viii. 86, 148).—The custom of pinning copies of verses on the wall is a very old one, but whether it obtained in the days of Shakespeare I cannot say. The following anecdote in Gunning's 'Reminiscences of Cambridge' has reference to the custom, and I am obliged to refer to it under the above heading, though it has no concern whatever with the Swan of Avon.

Speaking of the funeral of Dr. Chevallier, Master of St. John's College (1775-89) in 1789, Gunning observes:—

"To the wall were pinned (according to the custom of those days) various compositions in English, Greek, and Latin, furnished by the members of the Society, expressive of their deep regret. On separating Butler asked me and the rest of the party to sup at his rooms that evening. When we were all assembled there he told us he had during the morning committed a great crime, but whether to term it *larceny*, *feloeny*, or *sacrilege* he could not determine; he went on to state that, as the corpse entered the ante-chapel, he had taken advantage of the pressure to snatch from the pall several of the papers that were attached to it, that he had been arranging them, and would read them to us after supper."—Vol. i. pp. 185-6.

When Porson was buried in 1808, in the chapel of Trinity College, Cambridge, copies of Greek iambs were pinned on the wall, some of which are preserved in his 'Life' by J. Selby Watson. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

A HULL SAYING (9th S. vii. 445; viii. 52, 129).—It is nearly twenty-five years since I left Hull, and I cannot speak positively of what may have been said there in that time, but I can assure Mr. WILLIAM ANDREWS that he is too positive. The word "twisted," derived from Mr. Twiss's name, appeared in print in the *Eastern Morning News* soon after that gentleman's appointment.

A HULL ATTORNEY OF 1870.

APOSTLE SPOONS (9th S. vii. 350, 410).—I have a dozen of Apostle teaspoons, and a large one which we call the sugar spoon. I can give no history of them. They have been in the family for many years. I have always heard them mentioned as of German origin,

though we have no German connexions. I am utterly ignorant of hall-marks. The teaspoons have four separate marks on the back of the bowl—two floriated devices, "R S" with "2" underneath, and "M C" in large letters. Can it be that this marks the date of 1100? The lower part of the shank is handsomely decorated, and includes the figure of a stork on both back and front. They weigh nearly an ounce each.

The large spoon is an elaborate specimen. The top is a figure of St. Andrew, an inch and five-eighths high. He grasps a huge club, which I have never been able to identify as an attribute of his. In an open alcove, about half-way down, is a boy holding an open book. There are three angel heads and many floral decorations. On the bowl is inscribed "St. An—dreas." There are two separate marks on the back of the bowl, "G G" and "N." By a singular coincidence, R. S. are my initials and G. G. are those of my wife. I have no access to the spoon book you mention. My set of 'N. & Q.' is incomplete and does not include the Fourth Series. The large spoon weighs fully three ounces.

DOLLAR.

Wisconsin, U.S.

HINDU CALENDAR AND FESTIVALS (9th S. viii. 204).—I see in Murray's 'Handbook to India,' first edition, 1891, p. xli, there is some information about Hindu festivals, &c. There are four editions of this book now published (*Athen.*, 27 July). J. H. Stocqueler's 'Handbook to India,' published by W. H. Allen, London, 1844, has on p. 1, &c., an article on Indian chronology. Some time before 1888 appeared 'Indian Eras,' &c., by Major-General Cunningham, published by Thacker, Spink & Co., of Calcutta. I see in Thacker's 'Indian Directory' for 1888, on p. 28, a table of Hindu festivals; thus 12 April, 1888, was New Year's Day in month Boisack, 1295. I think I remember seeing in the papers that some years ago learned natives in different parts of India found on comparing their calendars that they had all got different.

R. B. B.

ELECTRIC LIGHT IN THE THEATRE (8th S. viii. 289).—23 September, 1880, is given at this reference as the time, and the Teatro Paynet, Habana, as the place, for an early use of the electric light for stage effects. An earlier instance was asked for, but has not yet been supplied. So far as the outside of the theatre is concerned, there was an installation at the Gaiety, under the management of Mr. John Hollingshead, in August, 1878, which strikingly illuminated the

Strand; but it has generally been thought that the first theatre to be entirely electrically lit in this country, both behind and in front of the curtain, was the Savoy, which was opened on Monday, 10 October, 1881, when the late Mr. D'Oyly Carte, as its manager, demonstrated to the audience from the stage the safety of the new illuminant.

ALFRED F. ROBBINS.

Miscellaneous.

NOTES ON BOOKS, &c.

The Cathedral Church of Ripon. By Cecil Hallett, B.A. (Bell & Sons.)

The Cathedral Church of the Holy Trinity, Dublin (Christ Church). By William Butler. (Same publishers.)

THE latest addition to Bell's excellent and rapidly augmenting "Cathedral Series" consists of 'The Cathedral Church of Ripon,' an excellent account of which is given by Mr. Cecil Hallett. Agreeably and in a sense commandingly situated, the building, especially when seen from the south-east, presents a pleasant and picturesque spectacle, marred only by the lowness of the central tower and a general sense of want of elevation. Years constituting practically a lifetime have elapsed since we saw this edifice, which has undergone processes of restoration all but destructive of its claims to antiquity, and memories of its west front, so rich and elaborate in detail, have faded, to be now pleasantly revived. The interior contains many interesting and remarkable objects, from the north transept—one of the best examples of the transition from the Norman to the Early English style—to the miserable stalls, which the visitor must be careful not to miss.

Mr. Butler's account of Christ Church, Dublin, does not belong to the "Cathedral Series," from which it is distinguished by some alterations in the cover, and may be held to constitute a series in itself. It has, however, special claims on attention, since it is, we are told, the only guide-book to the diocesan cathedral of Dublin to be obtained in the building itself or in the bookshops of the city. It is accordingly to be regarded as supplying a want, and its compilation has involved much labour. Dublin is in the unique position of having two Protestant cathedrals, each possessing an ancient foundation, Holy Trinity (or Christ Church) and St. Patrick. To the former edifice Mr. Butler has supplied a book attractive and useful alike to the archaeologist and the casual visitor. At Christ Church again the restorer has been busy, and the reader would scarcely conjecture from the designs of the exterior that the edifice could claim an antiquity so respectable as it possesses, the present transepts going back to the twelfth century. The work is certain of a welcome, and intending visitors to Dublin may be counselled to carry it with them.

The English Catalogue of Books for 1900. (Sampson Low & Co.)

To the value of 'The English Catalogue' we have borne frequent testimony. We have now made up what is practically a complete set, and find few bibliographical works to which we make so frequent

reference. The latest part is as welcome as were its predecessors. To it are added for the first time lists of the principal publishers of the United States and of works on angling, fish, and fisheries, which supplements the 'Bibliotheca Piscatoria' of Mr. T. Satchell, issued in 1883. In the works on angling we fail to trace Sir James Ramsay Gibson Maitland's account of his great undertaking at Howietown, of which, through his premature death, one volume only appeared in 1887.

Remarkable Comets. By William Thynne Lynn, B.A. (Sampson Low & Co.)

MR. LYNN'S admirable description of remarkable comets was first issued in 1893, and has in eight years gone through six editions, a sufficient tribute to its merits. The latest edition is thoroughly revised and brought up to date.

The Yorkshire Archaeological Journal. Parts LXI. and LXII. (Leeds, Whitehead & Son.)

THE paper by Mr. William Brown dealing with the manor and parish of Ingleby Arncliffe, in the North Riding of Yorkshire, might in many respects serve for a model of what the account of a rural parish ought to be. It contains pedigrees of three noteworthy families which have been connected with the place—Ingram, Colville, and Mauleverer. Abundant pains have, it is evident, been devoted to the genealogical inquiries of which they are the result, and, so far as we have been able to test them, they are accurate. The heraldry of the families which are from time to time mentioned has been carefully worked out, the result being that in some instances we find that the arms were varied from time to time, at the taste of the bearer. This is specially noteworthy in the families of Colville and St. Quintin. There are some notices from parish documents relating to the Armada time that are well worthy of attention. They show that even in the remote villages of the North preparations were made for resisting the invaders. Charges occur for arrows and repairing the beacon. Two swords cost two shillings each, several daggers were bought, and the town artillery and armour put in order. We find that the Holy Communion was celebrated but three times a year here, but after the Gunpowder Plot a fourth day, 5 November, was added. The duty of the village constables was wide: they had not only to look after criminals and suspicious characters, but also to remove the wandering poor to their places of settlement, so that the parish the constables represented might not be unnecessarily burdened. This continued to be the practice until the passing of the "new poor-law" in the reign of William IV. Such a duty must have been very painful to the constable when he chanced to be a humane man. We have heard of more than one instance of a poor creature dying in the cart which conveyed him from one village to another. In 1617 four persons passed through the parish who said they had come from Jerusalem. If they were speaking the truth, one would like to know what could have been their object in visiting the Holy Land. Pilgrimages from a religious motive had ceased in this country long before the reign of James I. There are some interesting abstracts of Yorkshire briefs, the originals of which are in the British Museum. One of these was for relief of sufferers from a hailstorm which occurred at Bradford on 24 July, 1768. It was accompanied by a great flood, and much damage

was done. We wonder if any other record of this catastrophe has come down to us. Mr. J. Eyre Poppleton has communicated interesting notes on some of the church bells of the West Riding. The paper is illustrated by facsimiles.

THE *Fortnightly*, the cover of which has a mourning band, opens with an anonymous article on 'Two Presidents and the Limits of American Supremacy.' After the expression of sympathy for loss is over the article becomes as unreservedly political as the 'Assassination a Fruit of Socialism' by which it is followed. In 'The Popularity of Criticism' of Mr. Nowell Smith we are on safer ground. Mr. Smith dwells on the enormous preponderance of gossip in literature, by which he appears to mean newspapers, the connexion of which with literature is not the closest imaginable. The article then discusses Prof. Saintsbury and Mr. Lang, the former incurring a rap on the knuckles for his affectations of style. Against Mr. Smith's censure we have nothing to urge. We are far, however, from accepting the theory concerning criticism that "it is a form of gossip, or, if the last shred of flippancy is to be cast off, a very superior substitute for gossip." 'Ravenna' is the subject of an essay, to some extent descriptive, by Mr. Harold Spender. The writer complains of the neglect into which this city, which "took from Rome the fading glories of the latter Empire," has fallen: "Her streets are grass-grown. Her churches are empty. The very tourist shrinks from her depressed hosteleries." Its associations with Theodoric, with Dante (whose tomb it contains), with Byron, and with the Countess Guiccioli are insisted on, and there is a sketch of the melancholy pine woods that now separate it from the Adriatic. Miss Elizabeth Lewthwaite has an interesting and a practical article on 'Women's Work in Western Canada,' showing for what class of female emigrants Western Canada constitutes a desirable home.—The frontispiece to the *Pall Mall* consists of a reproduction of Nattier's beautiful portrait of Henriette de Bourbon-Conty. Following this comes a characteristic 'Preludium,' by Mr. W. E. Henley, which in turn gives place to 'The Kaiser and his Family,' which is styled by the writer, Mr. Charles Lowe, 'A Study in Heredity.' It is illustrated by portraits by E. M. Ward, C. R. Leslie, Winterhalter, and others, and by an allegorical design by the Emperor himself. 'The Next Pope' supplies a series of portraits of the cardinals from whom the next Pope will presumably be selected. In this we have an account of the famous prophecies of St. Malachy, in the twelfth century Archbishop of Armagh. Mr. Matthew Dunn describes sea serpents and shows many monsters of the deep, and Mr. Tighe Hopkins gives an interesting account of the growth and influence of the great publishing house of Tauchnitz. In 'Ex-Libris' Mr. Henley treats of the P.R.B., and deals with the recent reprint of the *Germ*. Mr. Quiller-Couch has a strange story of 'The Talking Ships.'—A quite excellent number of the *Cornhill* opens with No. 6 of 'The Blackstick Papers,' by Mrs. Richmond Ritchie. It deals with George Sand in her famous residence at Nohant and her friends of later life, including Henri Anne, whose revelations concerning her are the latest we have received. Mr. Quiller-Couch is also at his best in 'Laying up the Boat.' It is a pleasantly discursive article on the pleasures of yachting or sailing. 'Mrs. Carlyle and

her Housemaid' supplies some agreeable letters written by Mrs. Carlyle to a woman she engaged as a domestic servant. 'Cochrane Redivivus' is a spirited and, we suppose, fictitious account of cutting out a prize. 'A Londoner's Log-Book' is not, perhaps, so brilliant as was last month's instalment, but is humorous and amusing. 'The Motive of Tragedy' is based in part upon Dr. W. L. Courtney's 'Idea of Tragedy.' Mr. G. S. Street writes delightfully on 'The Persistence of Youth,' and Mr. E. V. Lucas on 'The Circus.' Further instalments of Dr. Fitchett's 'Tale of the Great Mutiny' and Mr. Stanley J. Weyman's 'Count Hannibal,' make up one of the best numbers we can recall.—The *Gentleman's* gives a series of 'Italian Cradle-Songs,' from various provinces, compiled by Mr. E. C. Vansittart, and recalling the collections of Miss R. H. Busk. Miss Climençon gives 'Jekylliana,' which are interesting, but of unequal value. Mr. Meetkerke writes on 'The Lyric Poetry of Victor Hugo,' and Dr. Japp on 'Mound-Making Birds.'—Col. A. L. Paget sends to *Longman's* the first part of some profoundly interesting observations of a 'Commandant Prisoners of War at Deadwood Camp.' The Rev. John Vaughan writes on 'Gilbert White.' In 'At the Sign of the Ship' Mr. Lang is discursive and very amusing. Once or twice he furnished us with the luxury of a guffaw. Two short stories are interesting, though somewhat puerile.—In the hands of Mr. Fisher Unwin the *English Illustrated* surpasses itself. The illustrations to 'The Châteaux of Touraine' are admirable, and we gaze with much pleasure at views of Blois, Amboise, Chenonceau, Azay-le-Rideau, Chinon, and other pleasure houses and places of historic interest, wishing only for Loches, in some respects the most picturesque of all. 'The Dead Villages of the Zuiderzee' and 'Montenegro of To-day' are capital.

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 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. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

C. B. ("Coincidences").—There are several references under this heading in our earliest indexes.

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 12, 1901.

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Notes.

MERRY TALES.

It may perhaps be interesting to some of the readers of 'N. & Q.' to give in a succinct form references to some of the various sources, imitations, and analogues of the stories or "facetiae" contained in 'A 100 Merry Talys' and 'Mery Tales and Quicke Answers,' which were edited by W. C. Hazlitt in 1881, and form the first volume of his 'Shakespeare Jest-Books.' It would take up too much space in 'N. & Q.' to enter fully into the several variants, so I must content myself by giving references only to the works where the stories and other information may be found. For easier identification I take the headings of the stories in Hazlitt.

'A 100 Merry Talys.'

No. II. 'Of the wyfe who lay with her prentys and caused him to beate her husbände disguised in her rayment.'—This is the well-known story of Boccaccio's 'Decameron,' Day VII., No. 7, and La Fontaine's 'Le Mari Cocu, Battu, et Content.' It seems to be probably derived from the fabliau of 'La Bourgeoise d'Orléans, ou de la Femme qui fit battre son Mari' (Legrand,

'Fabliaux ou Contes,' third ed., 1829, vol. iv. p. 294; Montaiglon, 'Recueil Général et Complet des Fabliaux et Contes,' 1872, vol. i. p. 117; Barbazan-Méon, 'Fabliaux et Contes,' &c., 1808, vol. iii. p. 161). Similar are the fabliau called 'Romanz de un Chivaler et de sa Dame et de un Clerik,' published by Paul Meyer in *Romania*, vol. i. p. 69, and also in Montaiglon, vol. ii. p. 215, and that in Montaiglon, vol. iv. p. 133, 'De la Dame qui fist battre son Mari.' A somewhat similar story of having a lover beaten is told by the troubadour Raimond Vidal in Millot's 'Histoire Littéraire des Troubadours,' 1774, vol. iii. p. 296, of which an abstract is given in Dunlop's 'History of Prose Fiction,' 1888, vol. ii. p. 25; Legrand, vol. i. p. 36; Raynouard's 'Choix de Poésies des Troubadours,' vol. iii. p. 398. The story is in the old German poem printed in Hagen's 'Gesammtabenteuer,' vol. ii. No. xxvii., called 'Vrouwen Staetikeit'; in Ser Giovanni Fiorentino, No. 2 of the third day of his 'Il Pecorone'; in 'Les Contes d'Ouville,' 'D'un Homme qui fut cocu, battu, et content' (vol. i. p. 161 of the edition by Brunet, 1883, in the series "Les Conteurs Français"); in 'Contes à rire et Aventures Plaisantes,' ed. Chassang, Paris, 1881, p. 111. It also forms an incident in several English plays. It is the first portion of 'The City Nightcap' (Hazlitt's 'Dodsley,' vol. xiii. p. 99), and, according to Langbaine's 'Account of the English Dramatick Poets,' 1691, it is found in Dufey's 'Squire Oldcap; or, the Night Adventurers'; in 'Love in the Dark; or, a Man of Business,' by Sir Francis Fane; and in Ravenscroft's 'London Cuckolds.' It is in 'A Sackful of Newes,' Hazlitt's 'Shakespeare Jest-Books,' second series, p. 169. Bédier, 'Les Fabliaux,' &c., 1895, p. 450, refers to 'Erzählungen aus altdeutschen Hss. gesammelt durch Adalbert von Keller, Stuttgart, "Bibliothek des Litter. Vereins," t. xxxv. p. 289, 'Von dem Schryber'; 'Roger Bontemps en Belle Humeur,' Cologne, 1708, pp. 64-5; 'Nouveaux Contes à rire; ou, Récréations Françaises,' Amsterdam, 1741, p. 184, copied from 'Roger Bontemps' or some common source; Uhland 'Volkslieder: Der Schreiber im Garten,' *Kvinnrätt*, vol. i., 'Contes Secrets Russes,' 77; the monograph by Mr. W. Henry Schofield, 'The Source and History of the Seventh Novel of the Seventh Day in the Decameron,' in 'Harvard Studies and Notes in Philology and Literature,' vol. ii., 1893; an episode in the romance of 'Baudouin de Sebourg'; and a legendary trait in the life of the Emperor Henry IV., taken into the 'De Bello Saxonico,' chaps. vi.-vii., and subsequently repeated, not without curious modifications, by different

chroniclers. A note in Dunlop, ii. 117, refers to 'Conti da Ridere,' i. 139, 'D'un Uomo che fu cornuto, battuto, e contento,' and compares Timonedà's 'Alivio de Caminantes,' p. i., No. 69, and the 'Romancero General,' Madrid, 1614, p. ix., fol. 344, adding: "A cognate German ballad is given in Mone's 'Anzeiger für Kunde des deutschen Mittelalters,' iv. 452, 'Der Herr und der Schreiber.'" I do not give the numerous other references in Dunlop, Legrand, Montaiglon, &c., as they do not strictly refer to this story, but to the one generally called 'Le Mari dans le Columbiér.' According to Rua, 'Nouvelle del Mambriano,' &c., 1888, p. 59, n. 6, the tale is told in verse in canto xviii. stanzas vii.-lxi. of 'La Corneide, Poema Eroi-Comico,' Livorno, 1781. Schmidt, 'Beiträge,' &c., says the story in the 'Decameron' is imitated in the 'Facetiae Frischlini,' and also refers to an old Spanish romance in the 'Poesias escogidas de Nuestros Cancioneros y Romanceros Antiguos,' Madrid, 1796, t. xvii. 178.

VII. 'Of hym that said that a woman's tongue was lightest of digestion.'—The only other place where I am aware this tale occurs is in Pauli's 'Schimpf und Ernst,' No. 137, p. 100 of the edition by H. Oesterley, Stuttgart, Litterarische Verein, 1866.

XIV. 'Of the welche man that shroue hym for brekyng of hys faste on the fryday.'—This is a mere translation of Poggio's 'De quodam Pastore Simulatim Confite' (No. 71 of the edition of 1878, Paris, Liseux).

XVI. 'Of the mylner that stale the nuttes of the tayler that stale a shepe.'—Similar to the eighty-second of Pauli. Oesterley refers to Bromyard, 'Summa Prædicatorum,' O. 2, 6; 'Scala Celi,' Ulm, 1480, fol. 101b; Legrand, iii. 77; Sinner, 'Catal. Cod. MS.,' iii. 379, 14; 'Hans Sachs,' Nürnberg, 1591, 2, 4, fol. 73; 'Rollwagen,' 1590, No. 67.

XVII. 'Of the foure elementes where they shoulde sone be founde.'—There is a somewhat similar story in Pauli, No. 4, where four women discourse as to where fire, water, air, and truth are to be found, the point being that the last has no abode. Oesterley refers to 'Hans Sachs,' i. 3, p. 255; Veith, 'Ueber den Barfüsser Joh. Pauli,' &c., Wien, 1577, 4to, vol. i. p. 28; Nyerup, 'Almindelig Mor-skabslæsning,' Kjøbenhavn, 1816, p. 254; 'Abraham a S. Clara, Lauber-Hütt,' Wien, 1826, 1828, 3, 86.

XXI. 'Of the mayde wasshyng clothes that answered the frere.'—In L. Domenichi, 'Detti e Fatti,' &c., Venice, 1614, p. 11 recto.

XXII. 'Of the thre wysse men of Gotam.'—This is the same tale as the first of 'The Mery

Tales of the Mad Men of Gotham,' edited by Hazlitt in the third series of 'Shakespeare Jest-Books.'

XLII. This is the forty-sixth of Pauli without the moralization at the end. Oesterley refers to Bromyard, P. 12, 39.

XLV. 'Of the seruauunt that rymed with hys mayster.'—This is similar to a story I heard many years ago of Ben Jonson and Sylvester, as follows:—

I, Ben Sylvester,
Lay with your sister.
I, Ben Jonson,
Lay with your wife.

"That's not a rime," says Sylvester. "No, replies Jonson, "but it's true."

LVI. 'Of the wyfe that bad her husbände ete the candell fyrste.'—Analogous to the tale called by Clouston, 'Popular Tales and Fictions,' 1887, vol. ii. p. 15 *et seq.*, 'The Silent Couple' or 'Get up and bar the Door.' Clouston quotes from an old Scotch song in the second edition of Herd's 'Scottish Songs and Ballads'; the song 'Johnie Blunt' in Johnson's 'Scots Musical Museum,' 1790, vol. iv. p. 376; a musical entertainment by Prince Hoare in 1790; Crane's 'Italian Popular Tales,' pp. 284, 285; the Arabian tale of 'Sulayman Bey and the Three Story-tellers,' Beloe's 'Oriental Apologies.' The story is also in 'The Forty Vezirs,' by Sheykh-Zada, translated by E. J. W. Gibb, Redway, 1886. Clouston says, "It may have been taken from 'Le Notte Piacevoli' of Straparola.....where the story forms the eighth novel of the first night." This is a mistake, the first night having only five tales. I cannot, moreover, find it at all in the French translation of Straparola by Louveau et Larivey, ed. "Bibliothèque Elzévirienne," Paris, 1857. It is, however, the third of the 'Novelle' of Sercambi, Bologna, 1871, edited by A. d'Ancona, who refers to the "novella in versi" of Antonio Guadagnoli entitled 'La Linga d'una Donna alla Prova,' and says it is probable that the witty Aretin had taken it from the 'Contes du Sieur d'Ouville,' i. 194, La Haye, 1703.

A. COLLINGWOOD LEE.

Waltham Abbey, Essex.

(To be continued.)

THE TURVIN COINERS.

(Concluded from p. 259.)

MR. DEIGHTON'S lavish offer of money not only proved successful in leading to the conviction of the prisoners, but served also the further end of sowing dissension among the coining fraternity. It appears that Broadbent, alluded to previously, who had been

trapped by the bait of the hundred guineas, afterwards regretted the part he had played in turning traitor to his comrades. He denied the truth of the charges he had made against Hartley and Oldfield. This was whilst they were in custody. He made two journeys to York to try to obtain their release, but no notice was taken of his retraction.

Another who proved false to his friends was David Greenwood, of Hill-top, in Erringden, the man who was also known as the "Duke of Edinburgh." In addition to being charged with the crime of high treason at the assizes, he was charged with that of fraud, having tried to extort from the widow of David Hartley the sum of 20*l.*, which he asserted he had paid as a bribe or fee to Mr. Parker, the Crown solicitor, to obtain the acquittal of the prisoners. The "Duke" was condemned to be hung at York Castle, but died before the day appointed for his execution. One part David Greenwood had played in this coining business had been to find money for his accomplices, and it is said that at times he had been able to furnish them with more than a hundred guineas. This fact, that in one transaction alone so large a sum was handed over to the coiners, proves on how extensive a scale the undertaking was conducted.

After a time the authorities succeeded in capturing forty of the coiners. They were not treated with too great severity, as nineteen of them were liberated on finding sureties for their good behaviour and on promising to appear before the justices of the peace when called upon to give an account of themselves. They abused their liberty, however, and continued to practise their nefarious arts. Most of these nineteen were brought to trial a second time and convicted. Two of them, nevertheless, owing to some mistake in the indictment, managed to escape conviction. But after a few years they were tried once more and condemned. On this occasion it was merely a matter of a few shillings and halfpence. Imprisonment would probably be their only punishment.

Clipping and coining were bad enough, yet had these desperate Yorkshiremen steeped themselves no deeper in crime, the verdict of history would not have been so terribly, but justly severe on their deeds and character. As it is, we have unfortunately to record against them much weightier and more damnable charges. These Turvin clippers and coiners resolved to have a deadly revenge. It was nothing less than to take the life of Deighton, the excise officer who had been chiefly instru-

mental in the apprehension and conviction of the culprits.

They set about and accomplished the fell deed with their accustomed determination and cunning. Deighton was induced by means of a forged letter to delay his return home, when engaged in business at a distance, till the night was far advanced. As he was wending his way along what was then a narrow country lane leading to his house he was met by two assassins, who fired upon him, and he fell. It was a fatal shot, and he lay dead. Thus perished one of the most gallant of excise officers, a man who had served his king and country with distinguished ability.

That was heinous enough; and would that the crime, as well as sympathy with the crime, had rested with the two assassins! When the reader is told that for this dastardly deed the miscreants received a reward of one hundred guineas, subscribed by their neighbours and friends, and were even welcomed with something like a public reception, namely, a supper to celebrate the event, it cannot but cause pain to reflect how widespread was the practice of clipping and coining, and how wickedly ill-placed was the sympathy that connived at and encouraged the perpetration of cruel and cold-blooded murder. The two assassins made no secret on their part of what they had done, but boasted of the murder in open day; and each one contended for the distinction of having been the chief actor in taking poor Deighton's life.

The two men who murdered the excise officer were Robert Thomas and Matthew Normanton, of Heptonstall. Whether they belonged to the village or the township I cannot say. The accounts of what took place after the murder of Deighton are not satisfactorily clear, and are sometimes seemingly contradictory. A reward of 200*l.* was offered for the apprehension and conviction of the murderers, which indeed appeared unnecessary, since the two men had made a parade of their crime, and everybody knew who were the actors in that tragedy. Be it as it may, some time elapsed before they were captured and brought to the bar of justice. At last, however, the whole affair obtained a more than local publicity, and the assassins were apprehended, tried, and executed. Their dead bodies were brought to Halifax and suspended in chains on the top of Beacon Hill, and for a long while the fleshless skeletons were left to bleach in the air, a warning and a terror to the inhabitants of the neighbourhood.

The record of bloodshed is not finished with the death of Mr. Deighton. The coiners were far from daunted, and wreaked their revenge upon a Heptonstall man who had given information against the murderers of the excise officer. It is said that some of the gang thrust this poor fellow's head into the fire, burned his neck with a pair of red-hot tongs, and put him to other frightful agonies, until he succumbed under their hands. That the man was murdered, and murdered barbarously, there is no doubt. But I am inclined to think that terrified imaginations over-coloured the picture, and that the story in passing from one to another was greatly exaggerated.

The headquarters of the coiners were in the township of Erringden, in those times a locality sparsely inhabited, and wild and wooded enough to shelter men engaged in such clandestine occupation. Sowerby comes in for an equal share of notoriety and guilt. Indeed, half a dozen neighbouring townships were more or less participants in both the risk and the profits. As for the headquarters, I am disposed to conjecture that they were frequently shifted between Erringden and Sowerby in order to escape detection, such policy being part of the tactics of these criminals. This unquestionably they did after the Government had so completely broken into the band. It is even said that when they were caught in the very act of coining they had skill and coolness to deceive or mislead the officers of the law. There is a tradition that the officers on one occasion came unexpectedly on the gang and found them busily at work making guineas. "Now then," said an exciseman, "what are you doing here?" The reply was as clever as the action that followed: "We are making gold earrings"; and forthwith these ready-witted, dexterous-fingered men twisted these would-be coins into ladies' ornaments, which little bit of neat handiwork nonplussed the authorities. This tradition has come down among the descendants of the very men implicated. Sowerby has the reputation of having furnished the largest contingent of the fraternity. I have been informed, when making inquiries on this subject, that so recently as seventy years ago some coiners were apprehended at Straight-hey, in Langfield, and that about twenty years previously others had been taken at Lodge, in Erringden. According to tradition, Elphaborough Hall, at the entrance of Cragg Vale, was a haunt or residence of some of the fraternity.

Some additional particulars respecting James Oldfield, who paid the penalty of

death with David Hartley, may not be uninteresting to the reader. James Oldfield, executed at Tyburn, near York, 28 April, 1770, was formerly clerk at Booth Chapel, in the valley of Luddenden. He was probably a man of some little importance, and his name appears second (next to the minister's) on a list of signatures in a petition the Congregationalists of that district drew up when they appealed to the public for funds to build a new place of worship. That he was one of the first to be apprehended and undergo execution with the leader seems to point to the probability that he had taken a prominent part in the proceedings of the clipping and coining confederacy. The Rev. James Crossley, of Saltonstall, preached a sermon on the occasion of the execution of Oldfield. This sermon was afterwards published under the title of 'God's Indignation against Sin, manifested in the Chastisement of His People.' Whether Oldfield was a secret accomplice of the gang, and managed to hold his clerkship up to the time of his apprehension, I do not know. Probably he left the chapel years before.

One other incident may be mentioned. The coiners used to hold an annual supper at Michaelmas, which was known as the coiners' feast. They met in an inn at the hamlet of Mytholmroyd.

Few chapters of local history are more extraordinary and tragic than this of the Turvin coiners, and did we not possess well-authenticated accounts, we should be almost inclined to question some of the details. The story is only too true, as printed documents prove beyond doubt. The coiners—the leaders at least—were clever and deftly skilled in their craft, the tradition of their ingenuity in that particular art being still a wonder and astonishment. The reader will very likely ask, How could all this take place in times so recent as the middle of the eighteenth century, when the arm of the law was strong to grapple with national calamities much more serious than this comparatively trivial affair on these hills? In reviewing the circumstances and the times we must bear in mind that Halifax, the nearest town, was ten miles distant, and that Turvin was far from the cultivated and inhabited country, having Blackstone-edge and Withens Glen on the west, a wide, bleak, and desolate barrier. Those were not the days of police and detective activity, and there was only here and there an excise officer to watch and expose illegal transactions. How could a few excise officers cope with this reckless

league of stalwart, fierce-browed, courageous men of the Yorkshire hills? Thus Turvin was a stronghold; and for years there was no weakness, no treachery within. The relatives and friends were themselves too perilously implicated to betray the more active agents. We must also bear in mind that the spirit of clanship bound those men and women together in any transaction, good or bad—a clanship deep-rooted on the Yorkshire hills to the present day. Then, again, they were secretly aided by well-to-do manufacturers and tradesmen, "Great Tom," as we have seen, being a woollen manufacturer in Wadsworth. Highly respectable families not far from Halifax, it is supposed, were involved in this illegal business. Farmers likewise were mixed up with the "yellow trade." Its ramifications spread far and wide.

But all this belongs to the past, though the story of reckless daring and tragic deed is handed down by father to son. There, as of old, tower those heather-clad mountains of which Ruskin has written in laudatory and enthusiastic terms; still winds fair Turvin water in sweet quietude through Cragg Vale; and those hills and dales screen no longer the haunts of law-breakers, but to-day they shelter the homes of industrious men and women, the descendants, many of them, of those once notorious coiners. F.

PRIVILEGES OF THE CITY OF LONDON.—Sir Joseph Cockfield Dimsdale, who was elected on the 28th of September to be the chief magistrate for the ensuing year, announced that his first duty as Lord Mayor elect was to ask the meeting to pass a resolution crossing the *t's* and dotting the *i's* of their privileges. It was:—

"That in view of the approaching Coronation of our Sovereign Lord the King and his Gracious Consort, all due and proper claims be made for preserving the ancient rights, privileges, and immunities of the City of London, and that the Town Clerk, as Clerk of this Common Hall, be directed to sign the same."

Sir Joseph, as member for the City, has, together with his colleague, the privilege, on the first day of each session, of sitting on the Treasury Bench. The *Lancet* states that he is the first Etonian to fill the civic chair for 130 years, and gives the following particulars as to his family, showing how interested the medical profession is in his having been elected. He

"comes of an old Essex family, whose members have, as a rule, belonged to the Society of Friends, and one of the most renowned of whom was Thomas

Dimsdale, M.D., who was born in 1712, educated at St. Thomas's Hospital, and who in 1767 published a book entitled 'The Present Method of Inoculation for the Smallpox.' This passed through many editions, and in 1768 Dimsdale was invited to Russia by the Empress Catherine for the purpose of inoculating herself and her son the Grand Duke Paul. There were ignorant persons in Russia in those days, as there are now in this country, and in case of any untoward result the Empress had relays of posthorses ready all the way from St. Petersburg to the frontier for the safe conveyance of Dimsdale out of the empire. Both patients, however, did well, and Dimsdale received the honour of being made a baron and a Councillor of State, together with a sum of 10,000*l.* down, an annuity of 500*l.*, and 2,000*l.* for expenses. In 1784 Dimsdale was again summoned to Russia to inoculate the Grand Duke Alexander and his brother Constantine. Inoculation received its deathblow on the introduction of vaccination, which brought about protection with far less risk, but it is interesting to note the election of a Dimsdale to the highest civic post in London at a time when the city is suffering from an outbreak of smallpox. We offer him our congratulations upon the honour to which he has been elected."

A. N. Q.

KNIGHTS MADE TEMP. CHARLES I.: SCOTTISH KNIGHTHOODS.—A letter from Scotland, dated 1 March, 1648 (Rushworth, vii. 1019), contains the following:—

"The Lord Lowden, when he left his Majesty, had command to make five gentlemen, most of his kindred, knights, which was accordingly done. So that there are at this time Newcastle knights, Isle of Wight knights, and Chequer knights."

Who the knights thus designated were is unfortunately not stated. By "Newcastle knights" obviously are intended those who received the honour at the hands of the Duke—then Earl—of Newcastle, under the powers conferred upon that nobleman by the king early in the Civil War (see 8th S. ii. 27). According to the life of the duke by his wife the Duchess Margaret (edited by C. H. Firth), p. 24, the duke "conferred the honour of knighthood sparingly," knighting in all to the number of twelve. "Isle of Wight knights" were doubtless those thus honoured by the king himself while a prisoner in the island. So far only one of these is known for certain—Sir John Duncombe, of Battlesden, co. Bedford—the somewhat curious circumstances under which he received knighthood being told by Sir Thomas Herbert ('Memoirs,' 1815 edition, pp. 97-8). By "Chequer knights" we are thus left to those who received the accolade from the Earl of Loudoun. But whence the term "Chequer"? Is it an allusion to the "fess chequy" in the arms of the Campbells of Loudoun? One of the five knights created by the earl was doubtless his own brother Sir Mungo Camp-

bell, of Lawers, and another was perhaps his nephew Sir James.

But a question of somewhat wider interest is raised by this power to confer knighthoods possessed by the Earl of Loudoun. The earl, who is called by Clarendon "the principal manager of the rebellion" in Scotland, cannot be classed among royalists. While of a somewhat vacillating disposition in politics—unlike the Marquis of Newcastle—he was no true friend to the king. He therefore would not be an individual likely for personal reasons to be entrusted with this authority. He was, however, Lord Chancellor of Scotland, and it is highly probable that it was owing to his official position that he received the royal command to bestow certain Scottish knighthoods. That some high official had, in the king's absence, the power to confer knighthood in Scotland prior to the union of 1707 is, I believe, tolerably certain. But who this official was seems to be unknown. The Lord Chancellor of Scotland was the highest officer of state in the country, King James VI. having ordained that he should thus have the first place and rank in the nation. By virtue of his office not only was he head of the courts of law, but President of all meetings of the Parliament. There could be no more likely officer in whom to vest this semi-regal power of bestowing knighthood.

W. D. PINK.

Lowton, Newton-le-Willows.

SCIENCE AND SORCERY.—I think the following note from *Le Journal* of 21 August worthy of a corner in 'N. & Q.':—

"*Le Journal de Saint-Petersbourg*,—qui paraît depuis 175 ans,—rappelle quelques-unes des éphémérides de sa propre existence. C'est ainsi qu'il vient de publier la note suivante, qui parut dans ses colonnes en 1751. Il s'agit d'une correspondance qui lui était adressée (déjà!) de Naples: 'Le roi a fait venir de Prague, en Bohême, des machines qui servent à électriser. Un savant ecclésiastique en fit la démonstration à la cour. Mais tout le monde a pris cet homme pour un sorcier et, pour remédier au scandale, il a fallu que la Sainte-Inquisition défendit l'entrée des instruments électriques dans le royaume de Naples.' Et l'on s'étonne que la science ait mis un si long temps à progresser! Elle n'était pas émanicipée. Depuis qu'elle est libre, elle marche, et d'un tel pas, qu'on a peine à la suivre!"

W. ROBERTS.

PAYING RENT AT A TOMB IN CHURCH.—In Canterbury Cathedral library, in one of the MS. volumes of cases heard in the Court of the Archdeacon of Canterbury, is a copy of the lease by which Archdeacon Redman (1576-96) granted in October, 1577, for twenty-one years, the "Rectory, parsonage, or chapel of Stone nigh Faversham.....with all manner

of tithes great and small, pastures, meadows, &c.," to one Hugh Jackson, citizen and stationer of London, who next year subgranted the same to William Baronsdale, of London, doctor of physic, the latter

"yielding and paying therefor.....the sum of 20*l*. of lawful English money at the tomb of the late Abp. Islip deceased, or at the place where the said Abp. Islip his tomb now standeth within the cathedral church of Canterbury, yearly during the said term of twenty years," &c.

Archbishop Islip was buried in April, 1366, at the east end of the centre of the nave, but when the nave of the cathedral was rebuilt about twenty years later his monumental brass was removed to between the second and third pillars from the centre tower on the north side of the nave (see *Arch Cantiana*, vol. xx. p. 279).

ARTHUR HUSSEY.

Tankerton-on-Sea, Kent.

"PLAY THE GOAT."—I have often felt that the frolicsome, capricious nature of the goat hardly supplies a sufficient justification for the character assigned to him in the phrase "To play the goat." 'H.E.D.' gives (*s.v.* 'Goat,' 3 fig. b) "*To play the (giddy) goat*: to frolic foolishly, colloq." No quotation is given, but the explanation is, I think, scarcely adequate. Does not the expression involve a charge of betrayal of a person or a cause?

The following extract from Mr. Louis Robinson's most interesting work 'Wild Traits in Tame Animals' (p. 184) may throw light on the origin of the phrase:—

"I have known instances of butchers who have kept goats in order to entice victims into their slaughter-yards. Usually as soon as an ox smells the taint of blood he becomes suspicious and refuses to go further, but if preceded by a goat he will follow quietly to the place of execution."

To enact such a rôle as this would indeed be "to play the goat" with a vengeance.

W. F. R.

"CROOKEN."—It is stated in the 'H.E.D.' that *crooken* is an obsolete verb. This is not true of the very conservative English spoken in Ireland. For instance, in the report of the "speeching" at the Aughrim demonstration in favour of the Irish language movement published in the *Sligo Champion* of 10 August, Dr. Douglas Hyde is said to have

"told a story of a band of young men in South Galway who bound themselves by a pledge never to crooken their mouths by talking the language of England, except with those ignorant, unlearned persons who did not know the language of their own country."

The verb "to speech," *i.e.*, to make speeches,

appears to be coming into common use in Ireland. It occurs in the adjoining lines of the preceding column of the same newspaper.

E. S. DODGSON.

Dublin.

"EXPENDITOR."—In 'N.E.D.' *expenditor* is marked as obsolete, and the latest quotation given for it is 1847. But there is to-day to be seen in St. Peter's Street, Canterbury, a wire window-blind announcing the name of a surveyor and land agent who is "General Expenditor to East Kent Sewers." The word "formerly" needs, therefore, to be omitted from the special definition given in 'N.E.D.'

ALFRED F. ROBBINS.

SURRENDER OF LAND BY A STRAW.—This custom is observed, even in modern times, on the occasion of every formal surrender of land in the manor of Tupcoates-with-Myton, within the present city of Kingston-upon-Hull. Cf. J. Travis-Cook, 'Notes relative to the Manor of Myton,' pp. 153 and 204. A similar custom, it seems, prevailed also in Brabant, according to L. Galesloot, 'Inventaire des Archives de la Cour Féodale de Brabant' (Bruxelles, 1884):—

"L'acquéreur d'un fief était investi d'une manière à la fois réelle et symbolique. La dernière se faisait par la présentation d'un fétu de paille (*halme*), d'une gerbe et d'un rameau (*cum cespite et ramo*), en flamand *met resche ende met ryse*."—P. xlii.

Cf. also Annexe No. xi. p. ciii, 'Formule touchant l'investiture des fiefs,' wherein, however, only the straw (*halme*) is mentioned.

L. L. K.

ARCHIBALD BOWER.—In the 'Court and City Kalendar,' issued with Rider's 'British Merlin,' 1759, p. 208, the Secretary of the King's Household is stated to be "The Reverend Father, Arch. Bower of the Society of Jesus." This is an extraordinary statement, and is not noticed in the 'D.N.B.,' vi. 48-51.

W. C. B.

DICKENS AND TONG.—The following passage is taken from the *Staffordshire Advertiser*, 31 August; it appears in the report given of a visit paid to South-West Staffordshire by the North Staffordshire Field Club:—

"The party then drove on to Tong, whose annals show that this secluded village is associated with some of the greatest names in English history, from the Saxon Earls of Mercia downwards. The church is famous for two widely different reasons: first, for the fine collection of monuments of former owners of Tong, amongst whom were Earl Morcar, in the reign of Edward the Confessor, and the distinguished houses of De Montgomery, De Belmeis (including the founder of Lilleshall Abbey), La Zouche, De Harcourt, De Pembridge, Vernon (including Dorothy, who eloped from Haddon Hall with Sir

John Manners), Stanley, Pierpoint, Kingston, and Bridgeman. And secondly, it is the church which Charles Dickens (by his own admission to a former Archdeacon of Salop) had in his mind when he wrote the pathetic story of Little Nell in the 'Old Curiosity Shop,' and so secured for Tong a literary immortality."

B. D. MOSELEY.

[See 4th S. viii. 325.]

LEIGH IN LANCASHIRE.—In a reply concerning the termination *-halgh* Mr. SLATER says (9th S. ii. 15), "I believe I have heard Leigh in Lancashire pronounced as 'Leith.'"

The old pronunciation was "Leich," the *ei* being about equivalent in sound to *eh*, and the *ch* being a modification of the Scotch *ch* in "loch."

Some ten years ago I had to address a meeting at Leigh. Before going to it I asked my host how the people of the town pronounced the name. He told me that I might get a smile out of some of the old people by using the old pronunciation, but that the place was called by every one "Lee."

I have heard the cheese, the quality of which for toasting used to be much thought of, called "Leck cheese" far away from Lancashire, but that was no doubt a corruption of the pronunciation which I have tried to indicate.

ROBERT PIERPOINT.

Queries.

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

ARMS OF FOUNTAINS ABBEY.—A few days ago I purchased in Ripon at an ordinary china shop some newly made china mementoes of Ripon bearing on them what purports to be the shield or arms of Fountains Abbey. The shield is, Azure, three horseshoes or, two and one, and the legend under it, on a scroll, is "Fountains Abbey." Mr. St. John Hope in his remarkable monograph on the abbey (*Yorkshire Archaeological Journal*, vol. xv.) writes of a shield like the above, engraved on the abbey tower:—

"Three Horseshoes.—These arms have hitherto been considered as those of the abbey, but no example earlier than Huby's time is known, and they are more probably his personal arms than those of the monastery. If they be the abbey arms, whence are they derived and what do they mean? They occur on none of the abbey seals."

The Huby mentioned was Marmaduke Huby, abbot from 1494 to 1526, and he built the tower. The horseshoes are with his initials. The bearing of horseshoes was mainly con-

fined to members of the great Ferrarian (Farrar, Farrer, Ferrer, Ferrers, &c.) clan, of Norman origin, and to places once connected with them—*e.g.*, the town of Oakham in Rutland, where Walcheline (*temp.* Henry II.) de Ferrars had Oakham Castle with its horse-shoe tenure; arms, Azure, one horseshoe or. What is the genesis of the Fountains shield?

MICHAEL FERRAR.

Little Gidding.

MOTTO ON BELL.—Can any one shed light on the following, which is inscribed on one of the bells of this church: "Richarys Philpots CAR DIANYS ANNO 1680"? I do not know if the first letter of the third word is a c or a g. The fourth word signifies, I presume, 9 October. It is the *car* (or *gar*) which I want elucidated. REGINALD H. BIRD.

Thruston Rectory, Tram Inn, Hereford.

FLEUR DE MARIE.—In 'N. & Q.,' 4th S. xii. 284, R. N. J. states that there is a beautiful French hymn which, alluding to the daisy, begins "Fleur de Marie." Can any one give the hymn, or say where it may be found?

MEGAN.

CANN OFFICE.—This is a hamlet in Montgomeryshire, on the road between Llanfair and Mallwyd, said to have been a single public-house about one hundred years ago; also called Cannon's Office, because, in the time of Cromwell, cannon were placed before the house. What is the meaning of "Office"?

H. G. H.

SPIDER-EATING.—It is told of the celebrated Anne Maria Schurmann (who, if all be true that is related of her, far surpassed in accomplishments our own Mrs. Carter) that she was extremely fond of eating spiders. Now did she eat spiders from a depraved appetite or perverted taste merely, or for some other reason, such as that spiders possessed great nutritive value or were a brain food? There may be something hidden here upon which some of your correspondents can throw light. Certainly spiders are much less commonly eaten than snails, worms, or frogs.

THOMAS AULD.

INSTRUMENTAL CHOIRS.—Are there any instrumental choirs left now in Anglican churches? Thirty-five years ago there was a good one at Kirkby Malham, Yorks, parish church. An old lady's fat butler playing on a cello I remember best of the set. No doubt they are gone long since; also, very likely, the Time and Death frescoes on the west arch. Nowadays, if one wants to hear psalms with strings and pipe, one

must go to the Church of Rome or the Methodists. In the latter the Primitives (Ranters), at any rate, keep them up, but then, as their nickname implies, they like noise. As to this, the other day an elderly woman, who belonged, as she told me, "to the old body" (meaning not the Church, but the Wesleyans—antiquity is, after all, merely comparative), declined to go with a relation to the Primitives, "because they 'ollers so." "Yes," said the aunt, "they does 'oller — 'oller they does — but" (with the air of announcing a decision of a general council) "the more 'ollerin' the more grace." Some years since I heard of the Primitives at Spennymoor, Durham, or some pit village near there, having acted a kind of miracle play of Joseph—the coat of many colours being represented by an old Durham militia uniform; and I have often seen "living pictures" (sacred) done in a London Methodist chapel. IBAGUÉ.

[Modern instrumental choirs were discussed at much length 8th S. i. 195, 336, 498; ii. 15; vii. 127, 152, 311; viii. 272.]

BIBLIOGRAPHY OF THE BICYCLE.—Has any one started upon this? I believe it begins with "The Velocipede, its Past, its Present, and its Future. By J. F. B. How to Ride a Velocipede, 'Straddle a saddle, then paddle and skedaddle.' With twenty-five illustrations" (London, Simpkin & Marshall, 1869). It traces the instrument from the *célérier* of Niepce (c. 1770) to the boneshaker of Michaux (1867). EDWARD HERON-ALLEN.

FRANK FOSTER.—Some books obtain a considerable popularity whose authors nevertheless remain in comparative obscurity. There ought to be a Bio-Biblio-graphical Society for the collection and interchange of such information.

For instance, the following books have recently come under my notice. They must have been well known to a large number of readers for many years, and yet I cannot find a syllable about the writer.

1. 'Number One; or, the Way of the World.' By Frank Foster. London, 1862. 8vo, ending on p. 460. This is a vague and discursive autobiography. On the last page appears: "End of volume one. Note.—Should the author's life be spared, this work will be continued." A second series appeared in the following year.

2. 'The Age We Live In; or, Doings of the Day.' By Frank Foster, author of 'Number One; or, the Way of the World,' &c. London, 1863. A pamphlet of twenty-four leaves, with a portrait of the author en-

graved on steel by W. H. Mote. He was an enthusiast, too impatient for a paradoxical world, and describes himself as the "Inventor of the New System of Boat Building by Machinery." W. C. B.

CROUCH FAMILY OF WILTSHIRE.—I should be extremely grateful for any information bearing upon the above family. I find Crouches have resided in the following places: Orcheston St. Mary, Barford St. Martin (I have a rubbing of the Crouch brass in the church), Tytherington, Upton Lovel, Bowden, &c. Any particulars, no matter how small, will be very thankfully received and much appreciated.

CHAS. H. CROUCH.

Nightingale Lane, Wanstead.

ROWE OF CORNWALL.—It is stated in Daniel's 'Geography of Cornwall' that a Rowe of Cornwall accompanied Prince Edward, son of Henry III., to the Holy Land. Is it known to what part of Cornwall this Rowe belonged; and is anything known as to his ancestors or descendants? Where can I find the best account of the Black Prince's followers during this crusade?

J. HAMBLEY ROWE.

"KELL" OR "KELD"=A SPRING OF WATER.—Through what districts of the British Islands is this word still employed in the names of springs or wells? The wapentake of Halikeld, in Yorkshire, is said to have its name from a holy well. There is a Kell Well in the parish of Alkborough, Lincolnshire; and if my memory does not play me false, I was informed many years ago that a Kell Well also exists in or near the parish of Yealand-Conyers, in Lancashire.

P. W. G. M.

"ABACUS."—In chap. ix. of 'The Talisman' Sir Walter Scott gives a description of Sir Giles Amaury, the Grand Master of the Order of the Templars, as he presented himself along with Conrade of Montserrat in the pavilion of the fever-stricken Richard Cœur de Lion. In that description the following words occur:—

"The Grand Master was dressed in his white robes of solemnity, and he bare the *abacus*, a mystic staff of office, the peculiar form of which has given rise to such singular conjectures and commentaries, leading to suspicions that this celebrated fraternity of Christian knights were embodied under the foulest symbols of paganism."

Now I need not here state what the dictionaries say as to the various meanings of the word *abacus*, since all who possess dictionaries can see that for themselves. But it is important to note what they do *not* say about

it. Neither the Oxford, nor any other dictionary that I have access to, anywhere assigns to that word the meaning of a "staff of office," or any meaning at all twistable into that.

It seems, then, reasonable to argue as follows: That use of it by Scott was either legitimate or it was not legitimate. If it was legitimate, why is it not mentioned in the dictionaries? If it was not legitimate, why has it not been challenged?

PATRICK MAXWELL.

Bath.

OLD ENGLISH FISHTRAPS.—In a recent number of *Munsey's Magazine* there are illustrations showing some salmon traps still in use in North America. Traps of this kind for trapping salmon or other fish are still in use in Sweden, Norway, Finland, Russia, Hungary, and other European countries, and were in use in England also in former times, as they are mentioned in old chronicles. Is there any book or paper treating of ancient methods of fishing in Great Britain and Ireland, "embellished with cuts" showing traps and other gear and tackle in use for catching fresh-water fish? L. L. K.

ARMS ON DRINKING-CUP.—I have inherited a silver drinking-cup (dated 1728-9), upon which is engraved the following achievement of arms: Gules, three fish naiant in pale. Crest, on a rock a falcon with wings elevated, holding in dexter talon a fish. The letters ^S M appear on the handle. Do these arms belong to any family of Starkey or Smith living at or near Darlington?

A. R. BAYLEY.

St. Margaret's, Great Malvern.

WHITTINGTON AND HIS CAT.—A correspondent in the *Globe* of 10 September states that the "cat" was a coal barge, and that the word is so entered in 'Johnson's Dictionary,' and is in use to this day on the Thames as the name of a flat barge. What evidence is there of Whittington having been a coal merchant? H. P. L.

ANCIENT BEACONS.—Can any one direct me to accounts, in the *Transactions* of local antiquarian societies or elsewhere, of ancient beacons? I am aware of the paper on 'Ancient Beacons of Lancashire and Cheshire,' read before the Lancashire and Cheshire Antiquarian Society by Mr. William Harrison on 14 January, 1898, and published in their *Transactions* (vol. xv. pp. 16-48).

T. CANN HUGHES, M.A., F.S.A.

Lancaster.

THE CHEWAR.—The name of a little alley in the town of Buckingham is *The Chewar*. I should be glad if any of your readers could throw any light upon it for me.

G. C. RICHARDS.

Stowe, Buckingham.

[You will probably find this in any Oxfordshire word-book. We have been familiar with the word in Oxfordshire villages for years to describe a narrow passage between houses.]

“YOU MIGHT RIDE TO ROMFORD ON IT.”—When a youngster I often heard my old grandmother make this remark *à propos* any blunt carving or other knife which failed to come up to expectations. Has any reader of ‘N. & Q.’ ever heard the expression, and is it still used?

CECIL CLARKE.

The Cabin, Shoreham, Sussex.

“NANG NAILS”: “NUBBOCKS.”—In the West Riding deformed and peculiar toe and finger nails are frequently called “nang nails,” and corns and warts are frequently called “nubbocks.” Do these words appear in any dictionary or glossary?

H. J. B.

[*Nangnail* is no doubt a form of *angnail*. See ‘H.E.D.’ s.v. ‘Aggnail.’]

KIPLING’S ‘VAMPIRE.’—Where can I find the text of this little poem of Kipling’s? I think it appeared in several of the daily papers some three or four years ago.

G. H. J.

[Mr. F. L. Knowles’s ‘Kipling Primer’ states that the poem was written to accompany a picture by Philip Burne-Jones in the New Gallery, and that the lines were printed in the *Daily Mail* in April, 1897. They were also given in the *Academy* recently with a parody.]

Replies.

FREDERICK, PRINCE OF WALES.

(9th S. viii. 224.)

I HAVE no doubt my friend Mr. HEBB is right in assuming that the epigram he quotes, ending

Colas vivoit, Colas est mort,

suggested the idea of the lines on Prince Frederick, and he probably has had in his mind the remark of Hervey that

“The Queen herself said about this time, of her son’s correspondence with Lord Chesterfield.....that, let the appearance of confidence be ever so strong, *she would answer for it* that each of them knew the other too well to love or trust one another.”—Hervey’s ‘Memoirs,’ ii. 54.

Still I cannot bring myself to think that the lines were composed by Chesterfield, who had no object in making himself a *persona*

ingrata at Court by sneering at the prince’s father and brother. Wright, the editor of the 1840 edition of Walpole’s ‘Letters,’ says in a note which is reproduced in Cunningham’s edition, ii. 247:—

“The elegy alluded to [by Walpole] was probably the effusion of some Jacobite royalist. That faction could not forgive the Duke of Cumberland his excesses or successes in Scotland; and, not contented with branding the parliamentary government of the country as usurpation, indulged in frequent unfeeling and scurrilous personalities on every branch of the reigning family.”

I consider this attribution is also open to doubt, and personally I think the lines are much more likely to have emanated from Grub Street than from Court. We are not likely to discover the name of the author.

W. F. PRIDEAUX.

I have during many years sought in vain for the name of the author of these lines; but although I have failed to trace the actual composer or adapter, I submit that I have been so far successful as to discover the germ, if not the root, of the contemptuous idea conveyed by the epigram. I fancy, but I have not the work at hand to refer to, that the lines in French used by Chesterfield are from a not over-refined compilation entitled ‘Les Épigrammes de Jean Ogier Gombauld,’ Paris, 1658. However, half a century later we find the same theme applied to a common convict, one John Hall, a chimneysweep (otherwise lyrically commemorated in coarse ballad literature), who was executed (with fellow-sufferers) at Tyburn on Tuesday, 16, or Wednesday, 17 December, 1707,* for the crime of burglary. In a catchpenny pamphlet or chap-book, published seven years afterwards, entitled ‘The Memoirs of the Right Villainous John Hall’ (Musgrave Tracts, 1418, b. 31), we find the lines:—

EPITAPH.

Here lyes Hall’s Clay
Thus swept away
If Bolt or Key†
Oblig’d his Stay
At Judgment Day
He’d make Essay
To get away;
Be’t as it may,
I’d better say
Here lyes Jack Hall
And that is All!

This tract was published in 1714.

Then, seven years after the publication of

* Both dates are contemporaneously given; *vide* Luttrell and the Rev. Paul Lorraine.

† Illustrative of the usual pronunciation of *ey* and *ea* at that time; cf. Pope’s

Here sits Great Anna, whom three Realms obey,
And sometimes counsel takes and sometimes tea.

this *brochure*, the idea recurs in metrical form in the second part of 'Penkethman's Jestis; or, Wit Refin'd,' 1721 :—

AN EPITAPH.—Ned H—[yde?], who was the best below'd of his Family, dying at a Time when they were out of Favour, a witty Fellow provided him with the following Epitaph—

Here lies Ned H—, because he died;
Had it been his Father—we had much rather:
Or had it been his Sister—we should never have
mist her:
Or had it been the whole Generation—that had
been better for the Nation:
But since 'tis honest Ned—there's no more to be
said.

I fancy the above information has already appeared in 'N. & Q.' but I cannot just now give the reference.

Thus, then, in the first year of Prince Frederick's life, a squalid hero, suffering the deserved and ignominious penalty of his crimes, supplied a subject for doggerel issued when H.R.H. was some seven or eight years of age; and thirty years afterwards, on the death of the prince, substituting "our" for Prince "Fred" and "only Fred" for "Ned H—" (qy. Hyde?) and "honest Ned" (a gentleman who appears to have been not altogether an unpopular character), the lines are revived, slightly—very slightly—paraphrased, to fit the reputation left behind him by the illustrious deceased, and destined to achieve a wider notoriety. Can we carry the inquiry further? I think not. It would not be to the point to comment upon the varying verbiage adopted by the numerous writers who have cited the lines the origin of which MR. HEBB and I have endeavoured to trace. GNOMON.

Temple.

A CORK LEG (9th S. viii. 204).—After an experience of something over thirty years as house visitor in one of the largest of our provincial hospitals, I may say no such definition as "a cork leg" has been known in the surgical profession during the whole of that time. The expression, now practically obsolete, no doubt originated in the fact that artificial limbs were formerly made of steel or other metal uprights, shaped up by layers of cork; but for the last fifty years at least these substitutes for nature have always been constructed of wood—willow by preference, because of its lightness and stability—covered with leather. Cork is never used. The working joints are, of course, of finely tempered steel. There are (I understand from one of the oldest and best-known manufacturers of these appliances) certain kinds

of legs known specially in the trade by the names of inventors or distinguished wearers. The term "a cork leg" is, however, only used to-day (if used at all) by rank outsiders.

HARRY HEMS.

Fair Park, Exeter.

WHARTON (OR WARTON) FAMILY OF BEVERLEY (9th S. viii. 204).—Your correspondent will find a pedigree of the ancient family of Warton of Beverley Parks in 'Scaum's Beverlac,' edited by George Poulson and published in 1829, a large 8vo of some 800 pages. The family became extinct in 1770 in the direct line by the death of Sir Warton Pennymann Warton, the fifth baronet. The estates then descended to the Pennymans, and subsequently to the Worsleys, who took the name of Pennymann, and a pedigree of the family may be found in Burke's 'Landed Gentry' (1871) as Pennymann of Ormesby Hall, co. York. The arms of Warton are given in 'Beverlac' as Or, a chevron azure, charged with a martlet, between two pheons of the first.

At the back of the altar in Beverley Minster, in the Lady Chapel, called in former years the "sanctum sanctorum," are several monuments of the Warton family, the rich groining having been cut away to admit them, and in the pavement are memorials of the same family. A finer architectural study than Beverley Minster cannot be found in England. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

EARLY STEAM NAVIGATION (9th S. vi. 368, 458; vii. 16, 133, 252).—I have asserted in 'N. & Q.' from time to time that the *Sirius* of Cork was the first steamship to carry passengers from Europe to America. This statement was disputed in 9th S. vii. 133, when it was stated that "in no sense could she [the *Sirius*] be called a real passenger steamer." Now, through the kindness of an unknown friend in New York, I have recently been favoured with a copy of the *Weekly Herald* of New York for 28 April, 1838. From this source I learn that forty-two passengers were on board, of whom eleven were females, for whose accommodation a stewardess was carried. This corroborates my statement, and cannot leave a doubt that the *Sirius* was a passenger steamer.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"BOLTEN" (9th S. viii. 186).—The 'E.D.D.' gives "*Bolt*—to truss straw." Under 'Bolt,' sb. 2, one finds that the weight of the truss is from twelve to fourteen pounds. "Bolten"

is also pp. of the verb "to bolt," meaning "to sift."

ARTHUR MAYALL.

POEM WANTED (9th S. viii. 185).—The remarkably fine poem by the late Henry Glassford Bell, who was, I think, a sheriff substitute in Scotland, and died some years ago, entitled 'Mary, Queen of Scots,' commences with the words cited by your correspondent, the first line being "I look'd far back into other years." It portrays the successive scenes in Mary's pathetic history with a wealth of historical illustration and with great dramatic power. I suppose there is a published collection of H. G. Bell's poems, but I have never met with it. Your correspondent, however, will find what he seeks included in the miscellaneous poems contained in James Sheridan Knowles's 'Elocutionist,' published by Simms & McIntyre, Belfast, 1840.

C. T. SAUNDERS.

Birmingham.

"LOOKS WISE, THE PRETTY FOOL" (9th S. viii. 184).—Possibly the lines sought are these from Browning's 'Dis Aliter Visum':—

Did you consider "Now makes twice
That I have seen her, walked and talked
With this poor pretty thoughtful thing,
Whose worth I weigh : she tries to sing ;
Draws, hopes in time the eye grows nice ;

Reads verse, and thinks she understands" ?

There is a measure of gallantry in Browning's version.

ARTHUR MAYALL.

HUGUENOT (9th S. viii. 165).—Castelnau, in his 'Memoirs,' says the name was derived from *huguenot*, a coin of small value in use in the time of Hugo Capet, and that it was applied to the Reformed Church party after the flight of the petitioners in the Amboise plot, to signify that the Reformers were people of little account. Unfortunately, this ingenious derivation will not bear close investigation, as there is evidence to prove that the name was in use prior to 1560 (the date of the conspiracy of Amboise).

If your contributor has not referred to Nugent's translation of Hénault's 'Chronological Abridgment of the History of France,' the following note, taken from that work, may afford some information:—

"Some derive it from John Hus; as much as to say 'les guenons de Hus,' the apes of Hus. Others from Hugo Capet, the Huguenots defending the right of his descendants to the crown against the house of Guise, who pretended to be descended from Charlemagne. There are some who deduce it from Hugh the Sacramentarian, who taught the same doctrine as Calvin, in the reign of Charles IV. Others derive it from the harangue of a German, who, being taken and interrogated by the Cardinal

of Lorraine concerning the conspiracy of Amboise, stopped short in his harangue, which began with these words, 'Huc nos venimus,' we are come hither; and the courtiers, not understanding Latin, said to one another, 'These fellows are from Huc nos.' Pasquier relates that the common people at Tours were persuaded that a hobgoblin, or night spirit, called King Hugo, ran about the town at night; and as the Reformed assembled in the night to perform their devotions, from thence they were called Huguenots; as much as to say the disciples of King Hugo: and this opinion appears the most plausible. Others affirm it was owing to their meeting near the gate called Hugon. Others, in fine, and, among the rest, M. Voltaire, derive it from the Eidgenossen of Geneva. There had been two parties for some time in that city; one of the Protestants, and the other of the Roman Catholics. The former were called Egnots, from the German word *Eidgenossen*, allied by oath; and at length triumphed over the latter. Hence the French Protestants, who were before styled Lutherans, began to be distinguished by the name of Egnots, which, by corruption, was changed into that of Huguenots."

ALBERT GOUGH.

Glandore Gardens, Antrim Road, Belfast.

The 'H.E.D.' which repays consultation, cites a quotation from Smiles, 1880, "Mahn gives no fewer than fifteen supposed derivations of the word Huguenot." The author of 'A Dictionary of English and Welsh Surnames,' s.v. 'Huggins,' says:—

"The French fondness for double diminutives gave them the famous name Huguenot (Hug-in-ot), so that we must trace that religious sect to an individual, if we would get at its origin."

But the generally accepted derivation is not on these lines. See 'Encyc. Brit.' &c. The steps are Ignots, Iguenots (*Eidgenossen*) = oath-comrades. The truth lies most likely between the two contentions, i.e., the origin is in accordance with the latter statement, but the term "Huguenot" is the French form as contrasted with the German-Swiss "Eiguenot." The word "Huguenot," resembling the double diminutive "Huginot," would be trebly familiar, whereas "Eidgenossen," being foreign, would be practically unknown in France. The form "eigenots," from the 'Chron. de Genève' of 1550, does not suggest Huss.

ARTHUR MAYALL.

May I suggest a reference to the 'H.E.D.' ?
Q. V.

HARVEST BELL (9th S. viii. 201).—In many of the eighteenth-century Inclosure Acts for the East Riding of Yorkshire there is a clause which secures to the sexton certain rights for ringing the harvest or barley bell.

W. C. B.

"SOD-WIDOW" (9th S. vii. 268).—It may be noted that German has an equivalent to

"grass-widow" in *Strohwitwe*. Kluge points out, *s.v.*, that this is formed after the analogy of *Strohbraut* (Bavarian *Strohungfer*), it having been the custom for a bride, after the consummation of her marriage, to wear a straw wreath in her hair. A straw-widow, consequently, is one who is no widow.

H. P. L.

"PROVIDING"=PROVIDED (9th S. viii. 162).—This usage receives dictionary recognition. The entry in the 'Encyclopædic Dictionary' is, "As conj.: Provided; on condition that; it being understood that." There is a reference to "provided," but no illustrative quotation.

THOMAS BAYNE.

COMIC DIALOGUE SERMON (9th S. vii. 248, 339).—The practice of imparting instruction in the manner described in 'N. & Q.' is popular all through Italy, and has been in use for hundreds of years. It is known as "Il Dotto e l' Ignorante" ("The Learned and the Ignorant Man"). A year or two ago this "merry conceit" was employed at a mission in the Catholic church of Calicut, "for the better establishment of the faith and the confusion and conversion of unbelievers." The part of the "Ignorante" is the more difficult to sustain, for trumping up the old received assertions, and flying from one point to another, will avail as little as did the astuteness of the Rev. Mr. Pope in the famous controversy of Pope and Maguire, or the equally historical one of "The Goan Padre" (Blessed Rudolph Acquaviva, S.J.) at the Court of Akbar (see Tennyson's 'Akbar's Dream').

M.

Mangalore.

"MARY'S CHAPPEL" (9th S. vii. 168, 275, 373).—This print proves to be connected with the church of St. Mary the Virgin, Charing Cross Road. The Rev. G. C. Wilton, the vicar, has published a little book of pictures (including this one) connected with the church, which he will gladly send to any one in exchange for a few shillings for his restoration fund. J. Rees, the designer, was minister of the church in 1824.

EDWARD HERON-ALLEN.

'THE LOST PLEIAD' (9th S. vi. 49, 274, 333).—With much pleasure I solve this debated question of authorship and date, hitherto misrepresented by three correspondents. The true author was Felicia Dorothea Hemans; the date certainly before 1830, when the poem was reprinted by John Sharpe, of Piccadilly, on p. 118 of 'The Lyre,' No. 3 of his series "The Library of Belles Lettres"—a choice little four-shilling volume,

xx-360 pp. The poem is entitled "The Lost Pleiad: by Mrs. Hemans," with motto,

Like the lost Pleiad seen no more below.

Lord Byron, 'Beppo,' stanza 14.

And is there glory from the Heavens departed?

Oh, void unmark'd!—thy sisters of the sky

Still hold their place on high,

Though from its rank thine orb so long hath started,

Thou! that no more art seen of mortal eye.

Hath the night lost a gem, the regal night?

She wears her crown of old magnificence,

Though thou art called thence!

No desert seems to part those urns of light,

'Midst the far depths of purple gloom intense.

They rise in joy, the starry myriads burning!

The shepherd greets them on his mountains free,

And from the silvery sea

To them the sailor's wakeful eye is turning;

Unchanged they rise, they have not mourn'd for thee!

Could'st thou be shaken from thy radiant place,

E'en as the dewdrop from the myrtle spray,

Swept by the wind away?

Wert thou not peopled by some glorious race,

And was there power to smite them with decay?

Why, who shall talk of thrones, of sceptres riven?

It is too sad to think on what we are,

When from its height afar

A world sinks thus; and yon majestic Heaven

Shines not the less for that one vanish'd star!

It is a lucky chance that has brought again before the eyes of readers this tender little poem by Mrs. Felicia Hemans, who died in 1835. The memory of her influence is dear to us who had welcomed her verses and loved the pure, unaffected simplicity of her stainless character. The bulk of her total works, her more ambitious poems, such as 'The Vespers of Palermo' and 'Forest Sanctuary,' weigh heavily against her; but there are left a score of virtually flawless gems that cannot lose their lustre. Fastidious F. T. Palgrave refused to admit them into his 'Golden Treasury' in 1861, but they will be remembered long after he and his annotations have been forgotten. J. WOODFALL EBSWORTH.

The Priory, Ashford, Kent.

SIR FRANCIS JONES, LORD MAYOR OF LONDON, 1620-21 (9th S. viii. 65, 190).—I would add to my reply at the latter reference the following particulars, most of which my researches have brought forth since it was forwarded on 26 July last. This Sir Francis Jones was born about 1559, and died at Wellford, co. Berks, 23 December, 1622. His eldest son and heir, Abraham Jones, of the Middle Temple, London, and of Wellford, was born c. 1595, and died at the latter place 21 January, 1627/8, his relict Susanna administering to his effects in P.C.C., 13 May, 1630. She was living, a widow, 29 April, 1634, when, with the three other

executors, she proved in that court the will of Dame Elizabeth, relict of the said Sir Francis Jones (P.C.C., Seager, 28). The administration of Sir Francis granted by same court 13 May, 1630, as referred to in my last (but which must not be confused with the other grant to the same person of same date, as above), was to the relict of the said Abraham Jones of the effects (not fully administered by the latter), during the minority of George, William, and Richard, the sons, and Frances, the daughter, of the said Abraham (Act Book, fo. 169). The Inq. p.m. of "Sir Francis Jhones K^t. and Ald. of City of London" (Chancery, 22 Jac. I., pt. ii., No. 58) was taken at Reading, co. Berks, 6 June, 1623, and we gather therefrom, besides certain information embodied above, that he died possessed of the manors of Benham Lovell and Westbrooke, and of Wellford and Boxore al's Boxworth Easton and Holbenham al's Howbenham, with lands at Offington al's Uffington, and the advowson and patronage of the churches, vicarages, and chapels of Wellford and Boxore al's Boxworth, all in co. Berks, as well as certain lands, tenements, &c., at Dripole, Holdernes, and Stapleton, co. York; also that there was a post-nuptial settlement, dated 3 March, 1621/2, on his son and daughter-in-law, Abraham and Susanna. From the Inq. p.m. of the said "Abraham Jhones of Welford, Esq." (Chancery, 5 Car. I., pt. i., No. 106), taken at Reading 29 May, 1628, we learn (*inter alia*) that George Jhones was then his son and next heir, of the age of four years "and more" at the time of his father's death on 21 January, 1627/8 (therefore born in or about 1623). W. I. R. V.

"GRIN THROUGH" (9th S. viii. 225).—In the painting of woodwork, when the second coat, say of vermilion, is made to show through the third, say of brown, by passing the brush over it while the last coat is still wet, the result is spoken of as "brush-grain." This is not given among the special combinations of "brush" in the 'H.E.D.'

ARTHUR MAYALL.

HERALDIC (9th S. viii. 144).—The hand being the chief working member of the body both in peace and war, it has in some instances been used to signify amity and trust, and often, when grasping a dagger or sword, &c., to intimate that some special deed has been accomplished. Boswell's 'Armorie,' 1597, p. 119, gives a hand in the arms of the family of Dare, and says, "to give, for surety of peace is given therewith, and it is also the witness of faith and trust," &c. Leigh in his 'Accedence of Armorie' writes the same.

'Armilogia,' by Sylvanus Morgan, 1666, states that "the [family of] Quartermanus bear four hands, viz., male and female, and Tremain three as a note of Power, or as Maynard or Maine bears it [three hands], in signe of Sincerity. The right is a symbol of Faith, the left of Justice, and two right hands conjoined, of Union and Alliance." As to the crest of stag's head, T. P. I. does not give the names of the families who used it in conjunction with the charge of the hand; and had he done so, it would be difficult to assign a reason for the assumption.

JOHN RADCLIFFE.

"TALL LEICESTERSHIRE WOMEN" (9th S. viii. 64, 248).—MR. MAYALL wonders at the phrase "almost a native." Of course it cannot be defended logically, but I scarcely see "where the *wonder* comes in." Surely the meaning of the expression is clear enough. I have known Leicestershire so well from my birth (which occurred within a mile of its northern border), I have spent so much of my life among Leicestershire people, and finally I have so much Leicestershire blood in my veins, that I instinctively think of myself as a native of the county. We derive our being (humanly speaking) not from the place in which, but the parents of whom, we were born. C. C. B.

REDMAYNE FAMILY (9th S. viii. 243).—Six communications respecting this family between A.D. 1487 and 1661 have appeared in 2nd S. viii., x.; 4th S. viii.; 6th S. ii.

EVERARD HOME COLEMAN.

71, Brecknock Road.

NINEVEH AS AN ENGLISH PLACE-NAME (9th S. viii. 185).—I fancy such nomenclature is the result of a freak or a whim. There is a farm near here called Africa, another is termed Spain. Near Moffat, in Dumfriesshire, are farms named Egypt and Valenciennes. Their owner fought against Napoleon, and named his farms in memory of his fights. If I remember rightly, other two of them are termed Quatre Bras and Hougomont.

W. E. WILSON.

Hawick.

In immediate proximity to the once famous Soho works of Boulton & Watt at Handsworth, near Birmingham, is a hamlet once inhabited chiefly by families employed at the works, and which was known in my early years, and I suppose is still, as Nineveh, jokingly described when spoken of as "that wicked city." I never heard, and I cannot find on searching local histories, how it came by that appellation. C. T. SAUNDERS.

CAPT. JONES (9th S. viii. 244).—Do not the lines quoted refer to Paul Jones, the American corsair, born at Dumfries in the year 1748, who died at Kentucky in 1801? If so, his adventures, taken from his own manuscript account, left after a residence in France, are fully given in the 'Wonderful Museum,' by "William Grainger, Esq.," London, 1804, i. 270-317. EVERARD HOME COLEMAN.
71, Brecknock Road.

MAN-OF-WAR (7th S. iv. 428; v. 49, 130, 237).—The earliest instance of this name being given to a ship that is recorded in your columns is dated 1491. MR. BRADLEY may like to know of a slightly earlier use of the word. On 17 March, 1483/4, William Cely wrote from Calais:—

"On Fryday last past on Richard Awrey that was master of my lord Denmanis* schypp jede forthe a warfare in a schypp of hys owne and toke in merchautes and sett them alond at Dower and at Dower toke in passage to Callez wardd agayne, and as he came to Callez wardd ij men of warre of Frensche mett wth hym and fawght wth hym and theyr he was playne and diverse moo of hys company."—"Cely Papes," Camden, 1900, p. 144.

Probably others of your readers can give still earlier instances. Q. V.

"OLD ORIGINAL" (9th S. viii. 245).—A thing may be old without being original, and original without being old. Long years ago there was a warder at the Tower who was fond of directing one's attention to "old ancient" cannon, and so forth. That was less justifiable than "old original."

ST. SWITHIN.

The following quotation from the late William Brocklehurst Stonehouse's 'History of the Isle of Axholme' may possibly be in some sort an answer to H. J. B.'s question:—

"This epithet of original is frequently made use of in the Isle to designate anything highly esteemed. It has arisen probably from its being applied to the old inhabitants to distinguish them from the Dutch settlers. So even now we have it perpetually used when a man gets a little jogy over his cups: 'You are my original friend,' i. e., as was meant by those who first used the expression, 'You are not one of those scamping Dutchmen, but one of the original or aboriginal inhabitants of the country.'"—P. 244.

EDWARD PEACOCK.

Dunstan House, Kirton-in-Lindsey.

NATIONAL PECULIARITIES (9th S. viii. 203, 227).—With reference to the kind correction of D.—whose notes evince a far wider culture and experience than mine—my authority for the assertion about Turgenev was an

article on the Russian author by the German *savant* Dr. Eugen Zabel in a number of *Unsere Zeit* many years ago. I have not the original, but made a manuscript translation of the article when lent to me. Dr. Zabel defends Turgenev from the charge of hostility to Germany implied in the supposed odour of chicory and various other passages, and instances the old *Kapellmeister* Christopher Lemm ('A Nest of Nobles') as a proof to the contrary. Referring to a biographical sketch of Turgenev which appears at the beginning of the complete edition of his works (St. Petersburg, Glazunov, 1897), I find it clearly stated that until 1870* Turgenev called himself half a German, Germany his second fatherland, preferred German literature to all others, and was in friendly relations with many German writers. During the sixties he looked unfavourably upon Hugo, Dumas, and Balzac, but ten years later he became the friend of Flaubert, Augier, Daudet, and the Goncourts, the protector of Zola and Maupassant, and esteemed French *belles-lettres* beyond all others. The above will, I trust, excuse the assertion to which D. takes exception.

FRANCIS P. MARCHANT.

Brixton Hill.

UGO FOSCOLO IN LONDON (9th S. vi. 326; vii. 150, 318, 476; viii. 92, 153).—The house No. 100, High Road, Chiswick, formerly a portion of the "King of Bohemia" Tavern, where Ugo Foscolo breathed his last, has been pulled down, and with it an interesting landmark and link with the last century has disappeared; and it is a curious coincidence that at about the same time the house in Gerrard Street where Dryden died was also pulled down.

JOHN HEBB.

KNIFEBOARD OF AN OMNIBUS (9th S. vii. 487; viii. 23, 127).—I remember in the middle of 1851 accompanying my grandfather, William Hems, of Whitechapel, to the Great Exhibition at Hyde Park. He was one of the judges. We walked so far as the Mansion House, the spot where the omnibuses then started from. Seeing one without a single passenger upon its knifeboard, I exclaimed, with all the joyous rashness of a ten-year-old, "Come, grandfather, here's one with nobody upon the top." But the dear old gentleman promptly stopped my youthful ardour, remarking, "Never get on to an

* "Sir John Denham, Lord Denham or Dynham, Privy Councillor to Edward IV. and to Henry VII., made Lord Treasurer by the latter."—*Ibid.*, 145 n.

* Turgenev lived at Baden and at Paris in intimate relations with the family of Madame Viardot (*née* Pauline Garcia), for whom he composed *libretti* in French.

empty 'bus, my boy; if you do, it will keep pulling up until all the seats are taken. Hence the journey will be prolonged. We will mount the one now starting; it offers just room for two, and so will do the whole journey without a stop." People, of course, at that time, had but one destination—the Exhibition—and so did not jump in and out of the vehicle every few hundred yards, as folks often do nowadays. HARRY HEMS.
Fair Park, Exeter.

So many readers of 'N. & Q.' appear to be interested in the humble 'bus, that it is not out of place to refer them to a delightful and discursive volume entitled 'De Omnibus Rebus: an Old Man's Discursive Ramblings on the Road of Every day Life,' by the author of 'Flemish Interiors' (London, Nimmo, 1888). It is full of curious omnibus lore.

EDWARD HERON-ALLEN.

ISAAC FAMILY OF KENT (9th S. viii. 124).—Much information can be obtained by consulting the references that are recorded in Musgrave's 'Obituary' (Harleian Society's publications, 1900). The 'Dictionary of National Biography,' vol. xxix. p. 60, has, "Samuel Isaac (1815-86), projector of the Mersey Tunnel, was born at Chatham in 1815, died on 22 November, 1886."

H. J. B.

PARISH REGISTERS (9th S. viii. 244).—The 'Index to the Periodicals of 1892,' for which (and its invaluable predecessor and successors) we are indebted to Mr. W. T. Stead, gives "Parish Registers, Curiosities of, *M. P. [i. e. Monthly Packet]*, vol. iii. May, 535."

O. O. H.

The articles in the *People's Magazine* for which MR. ANDREWS inquires appeared in 1871, in the second half-yearly volume, pp. 219, 282.

W. D. MACRAY.

An article signed M. G. Watkins, entitled 'The Romance of Parish Registers,' appeared in the *Graphic* of 14 October, 1882.

JOHN T. PAGE.

West Haddon, Northamptonshire.

RICHARD WELLSBORN (9th S. viii. 144).—4th S. x. 48 says, "He was slain with his eldest son Henry at the battle of Evesham, in the reign of Henry III., 1239" (? 1265). For more particulars of the family see Camden and 'Antiquities of Berkshire,' vol. iii.

EVERARD HOME COLEMAN.

71 Brecknock Road.

HORSE-RIBBON DAY (9th S. viii. 225).—Most readers will recall the vivid description of

William's waggon and its team of horses in the opening chapter of Maxwell Gray's powerful novel 'The Silence of Dean Maitland.' The following short paragraph respecting the horse bells is extracted therefrom:—

"But the crowning pride of every horse, and the source of all the music which was then witching the wintry air, was the lofty erection springing on two branching wires from every collar, and towering far above the pricked ears of the proud steeds. These wires bore a long narrow canopy placed at right angles to the horse's length, and concealing beneath a deep fringe of bright scarlet worsted the little peal of nicely graduated bells. Balls of the same bright worsted studded the roof of the little canopy and finished the gay trappings of the sturdy rustics, who bore these accumulated honours with a sort of meek rapture."

JOHN T. PAGE.

West Haddon, Northamptonshire.

"ALRIGHT"—ALL RIGHT (9th S. viii. 240).—With C. C. B., I have remarked with concern how this contraction has crept into very general use of late. Surely its employment is quite unjustifiable. One is disposed to ask what will soon become of our established methods of spelling if persons lay impious hands upon them in this reckless fashion. Such interference is, in this case at any rate, all wrong, say I. And so do others.

CECIL CLARKE.

Authors' Club, S.W.

The use of the single *l* dates back to the twelfth century. See 'H.E.D.' And cf. *albeit*, *almost*, *alone*, *already*, *although*, and possibly others.

ARTHUR MAYALL.

MARENGO, NAPOLEON'S HORSE (9th S. viii. 144, 271).—Marengo was a beautiful little Arab, measuring only 14 hands 2 inches. His skeleton is in the Museum of the United Service Institution, complete except one hoof, which was mounted as a snuffbox in silver gilt, and now belongs to the mess of the St. James's Palace guard. During the battle of Waterloo Marengo was wounded in the near haunch; Napoleon then mounted his white Arab mare Marie, and finished the day on her.

HERBERT MAXWELL.

SMOKING A COBBLER (9th S. vii. 509; viii. 148, 233).—Douglas Jerrold's farce 'The Smoked Miser' was produced at Sadler's Wells Theatre on 23 June, 1823. See my complete list of Douglas Jerrold's dramatic works in 8th S. xi. 121.

WALTER JERROLD.

Hampton-on-Thames.

MICHAEL BRUCE AND BURNS (9th S. vii. 466; viii. 70, 148).—In reply to MR. BAYNE permit me to say that other "qualified specialists" besides Dr. McKelvie, Dr. Grosart, and

Principal Shairp have shared in the Logan-Bruce controversy. The Rev. Drs. Robert Small and G. W. Sprótt, Dr. David Laing, Mr. John Small, M.A., Rev. J. King Hewison, and Mr. Douglas J. MacLagan have all upheld the claims of Logan. The last mentioned, in his valuable monograph on 'The Scottish Paraphrases' (Edinburgh, A. Elliot, 1889), has given very good reasons for supporting Logan's authorship of the eleven Paraphrases claimed by Dr. Grosart for Bruce. Mr. MacLagan devotes chap. v. to 'Logan and Michael Bruce' (pp. 48-51), and sums up by saying:—

"There is such a vagueness about Dr. McKelvie's, and specially about Dr. Grosart's statements, that we feel compelled to leave the possession of authorship in Logan's hands; and even the verses quoted,

(From 'The Complaint of Nature':—
Who from the carments of the tomb
Can raise the human mold?

and

The beams that shine from Zion's hill
Shall lighten every land,
The King that reigns on Salem's tow'r
Shall all the world command.)

under a certain amount of reservation, we do not feel inclined to hand over to Bruce."

In 1897 the *Glasgow Herald*, the *North British Advertiser* (Edinburgh), and the *Edinburgh Evening Dispatch* devoted considerable space to this controversy, in which the present writer took part. Articles also appeared in the *Kinross-shire Advertiser*, *Ayr Observer*, *Cumnock Express*, the *Scots Magazine*, and the *United Presbyterian Magazine*, about the same period. While much was urged on behalf of Michael Bruce, it may fairly be said that the Rev. John Logan was very ably supported. 'The Ode to the Cuckoo' occupied the first place in his volume of poems issued in 1781, again in 1782, and after his death in 1789 (third edition). I am still of opinion that the balance of evidence is in favour of Logan as the writer of this much-admired piece.

ADAM SMAIL.

Edinburgh.

Anent the claims of the Rev. J. Logan and Michael Bruce to the authorship of 'The Ode to the Cuckoo,' there is a pamphlet published 1892 by Stride, Green Road, Southsea, entitled "A Complete Vindication of the Rev. John Logan, F.R.S.E., from the Slandorous Charge brought against him by MacKelvie, Grosart, Brooke, Julian, and others of stealing the Hymns and Poems of Michael Bruce. A letter to a friend by (Rev.) W. Tidd Matson." He says in I. 6 Bruce probably wrote one stanza of the ode.

CLIO.

Bolton.

THE ROYAL STANDARD (9th S. vii. 269, 353).—If the apparently simple question asked by C. C. T.—When and why did the kings of England adopt the lions or leopards on their coats of arms?—has not yet been answered, perhaps I may be permitted to refer your correspondent to what has been so well stated on the subject by your late valued correspondent Dr. JOHN WOODWARD in his great work 'Heraldry: British and Foreign,' a new and enlarged edition of which was published in 1896.

The title of the lion to be considered a most royal beast is well recognized; but its adoption as an heraldic charge so royally and so largely in early times may not be so well known.

Dr. Woodward states (vol. i. p. 221):—

"The earliest known example of it [*i.e.*, the lion in heraldry] was on a seal of Philip I., Count of Flanders, appended to a document of 1164; and before long it became the ensign of the princes of Normandy, Denmark, Scotland, and (according to most writers on the subject) England, of the counts of Holland—in fact, of most of the leading potentates of Europe, with the important exception of the German emperors and the kings of France. In England in the reign of Henry III. it was borne by so many of the principal nobles that no idea can have existed that sovereign houses had an exclusive right to it. In foreign armory the coats in which the lion appears as the principal, most frequently as the sole charge, may be numbered by thousands."

It has been generally assumed, I think, that our early English sovereigns—from the Norman Conquest down to at least the Plantagenet succession—had adopted as their royal insignia the two golden lions passant-gardant in pale on a field gules which formed the traditional cognizance of the Duchy of Normandy. But Dr. Woodward, in his chapter on 'National Arms' in the second volume of his work, is not disposed to agree with this assumption, which he characterizes as "extremely doubtful." He says (vol. ii. p. 317):—

"No armorial bearings appear upon any of their seals until the reign of the Plantagenet kings. The earliest who used them is Richard I., upon whose second great seal, of the date 1198, the mounted effigy of the monarch bears a shield charged with the three lions passant-gardant of England ('Catalogue of Seals in the British Museum,' p. 14, No. 87). They appear to be a composite coat formed from those of the Duchy of Normandy by the addition of the single lion of Guyenne, which the first Plantagenet king Henry II. assumed in right of his wife Eleanor of Aquitaine."

Your correspondent rightly says "lions or leopards," thus expressing a doubt which has long existed amongst heraldic students. Upon this question Dr. Woodward writes (vol. i. p. 221):—

"The English lions which first appear on the seals of Richard I., 1195, 1198 (Demay, 'Le Costume d'après les Sceaux,' p. 124), were in the reign of Henry III., and for two centuries afterwards, more generally designated leopards, and that not only (as has been said) in derision by the French, but by the English themselves. In token of their being his armorial insignia, three leopards were sent to Henry III. by the Emperor Frederick II. Glover's Roll, c. 1250, which gives lions to six of the English earls, begins with 'Le roy d'Angleterre porte, Goules, trois lupards d'or.'..... The designation of leopards continued to be generally adhered to throughout the reigns of the three Edwards, though the identity of the animals was occasionally disputed; and Nicholas Serby was Leopard Herald in the reign of Henry V. But by the end of the fifteenth century it seems to have been decided by competent authority that the three beasts in the royal coat were lions; and the early armorialists, John of Guildford, Nicholas Upton, and the rest, protest strongly against their being called anything else."

And Dr. Woodward cites, apparently with approval, the late Mr. Planché's opinion, that from an historical point of view these writers are in the right, and for the following reason:

"In the early days of coat-armour, more especially in England, the animals most commonly met with were lions and leopards, which in the rude drawing of the day were distinguishable only by their respective attitudes. The lion's normal position was 'rampant';.....that of a leopard was what came to be defined as 'passant-gardant.'"

And at p. 224 he goes on to say:—

"In French blazon the old distinction between the lion and the leopard is still preserved. The lion is our lion rampant. The *léopard* is the same beast, but passant-gardant; while the name *lion-léopardé* is given to our lion passant, and that of *leopard-lionné* to the lion rampant-gardant."

In a very useful little work on heraldry by S. T. Aveling (1891), which is stated to include Boutell's 'Heraldry' (though I do not see how the less can include the greater), and which is the only other heraldic work I have with me in the West Indies, at p. 79 the author states:—

"There has been much controversy about the term *leopard*, and the subject has been fairly exhausted; and it has now been pretty well decided that the term 'leopard' did not actually mean the animal of that name, but was a term applied to the lion when in the particular position represented in the royal shield of England."

And the same author supports the view expressed by Dr. Woodward that the English themselves used the word *leopard* with reference to the royal lions by referring to the statute 28 Edward I. c. 20 (A.D. 1300), which ordains that all pieces of gold or silver plate, when assayed, should be "signée de une teste de leopard"—marked with the king's lion.

J. S. UDAL.

Antigua, W.I.

SHAKESPEARE THE "KNAVISH" AND RABELAIS (9th S. vii. 162, 255, 330, 474; viii. 206).—MR. JOHN T. CURRY, in reply to MR. THORPE, cites Marston to prove his case as follows:—

"In Marston's two sets of satires, the former printed in 1598 and the latter in 1599, there are two clear references to Shakespeare which both bear witness to his popularity.....:—

A man, a man, a kingdome for a man!

The second is more interesting, and is as follows:—

Luscus, what's plaid to day? Faith now I know
I set thy lips abroach, from whence doth flow
Naught but pure Juliet and Romeo."

But MR. CURRY appears not to know that the writings of Marston evidence the fact that he and Shakespeare were enemies. The topic requires more space than 'N. & Q.' would probably care to devote to it; but as to MR. CURRY's two citations, it may be said that the satirist parodied Richard's famous saying in not less than three of his plays, and that other expressions of the dramatist were also ridiculed, or, at least, put into the mouth of a ridiculous character. As to the 'Romeo and Juliet' citation, I beg to remind MR. CURRY that he is skating on very thin ice, for if he will read the balance of the passage which he quotes, he will find himself in a precious dilemma—nothing less, in fact, than the statement of the satirist that 'Romeo and Juliet' was being played at the Curtain Theatre (Halliwell-Phillipps and Bullen both spell it with a capital C). Believers in Shakespeare's authorship of this play shy and balk at this passage, and well they may, for if Marston's statement is true, the history of Shakespeare's dramatic career should be rewritten. Collier's explanation is so lame that it cannot get about even on crutches. But the truth probably is that the play was not written by Shakespeare. The history of the Quartos should be convincing, to which should be added the very strong implication in one of the 'Return from Parnassus' plays that Samuel Daniel was the author of the play. MR. CURRY holds "that the 'Poetaster' contains the first of the eulogies on Shakespeare by his great contemporary." Symonds has already guessed that Virgil was Shakespeare, and Fleay surmised that in Virgil and Ovid, Jonson intended Chapman and Donne. But it is fairly certain that the descriptions given could have been intended only for the real Virgil and Ovid. Further, if Shakespeare be the author of 'Romeo and Juliet,' MR. CURRY will not fail to note that Act IV. sc. ix. (edition 1640) of the 'Poetaster' is a huge burlesque of the balcony scene. And Gifford, who could be so blind where his prejudices were involved, has a

characteristic note on Jonson's scene in which he unconsciously pays him a high compliment, the "hurly-burly" having evidently been strong enough to arrest his attention.

CHAS. A. HERPICH.

New York.

DELAGOA BAY (9th S. vii. 407, 430, 478).—The *Athenæum* of 5 October (p. 452) contains a review of 'The Growth of the Empire, a Handbook to the History of Greater Britain,' by Mr. Arthur W. Jose (Murray), in which appears the following: "Although the statements of the author are bold and sweeping in their condensation, they are for the most part accurate. Of Delagoa Bay, at some time between 1869 and the MacMahon award, it is indeed asserted that Portugal 'was willing to sell' for 12,000*l*. This," the reviewer adds, "is a precise statement with regard to a matter which has often been the subject of controversy. We doubt the accuracy of Mr. Jose upon this point, and should be greatly interested in his evidence."

Y.

AUTHORS OF QUOTATIONS WANTED (9th S. viii. 85, 154).—

The following lines appeared in the *Mangalore Magazine* for last Easter, from Ralph Waldo Emerson. They are slightly different from those quoted by PERTINAX at the first reference:—

So nigh is grandeur to our dust,

So near is God to man,

When Duty whispers low, Thou must,

Brave youth replies, I can.

M.

Miscellaneous.

NOTES ON BOOKS, &c.

History of the Conquest of Mexico. By William H. Prescott. Edited by John Foster Kirk. 3 vols. (Bell & Sons.)

WERE Prescott still alive, we should unhesitatingly congratulate him upon the approaching inclusion of his works in "Bohn's Standard Library," the first step to which is taken in the appearance of the 'History of the Conquest of Mexico.' Not absolutely an ideal Parnassus is the "Standard Library," but it is the nearest approach to one we possess. It is with regard to the literature of yesterday what the Tauchnitz collection is to that of to-day; and though some few of the works are out of date, it is the best collection of which we can boast. Not unworthy of the position assigned them are Prescott's historical works. In their day they had a great reputation; and if their authority is now impaired, it is because knowledge has advanced and sources of information not accessible to Prescott have since his day been opened out. The introduction to the present work, which is by Mr. George Parker Winship, M.A., librarian of the John Carter Brown Library, puts the matter very clearly: "Prescott's 'Mexico' is really a great

historical romance, with few equals in all literature. Read as fiction, but as fiction very true to the facts, no one need ever regret the hours spent with Prescott's romance of Cortez, the conqueror of Mexico." Exemplary in diligence was Prescott in his search after materials, and his prosecution of his task, regardless of the gradual loss of sight, was heroic. Not his fault is it if his work is no longer the authority it was once held to be. Official documents were consulted by him, though largely at second hand, and in his darkened room he considered and reconsidered their worth and significance. To this close study are attributed the admirable proportion and sequence of his narrative. He knew nothing, however, about Spaniards except what Spaniards said concerning each other. Of the natives of Mexico he knew still less, never probably having seen an American Indian. Thus, though his book obtained at once remarkable popularity—the American edition being exhausted within five weeks and an English edition within five months—and although it has been regarded as an authority for more than half a century, it "must inevitably be supplanted by some future work, which will be recognized as more accurate in detail and as a more correct representation of the conditions and the characters with which it deals." The edition now reprinted is from the posthumous edition issued in 1874 by Mr. John Foster Kirk, who was Prescott's secretary. Kirk's additions are distinguished by being placed within brackets. When all limitations are made, Prescott's 'Mexico' is a book which may be read with pleasure and advantage, and one which in its present convenient form is sure of a warm welcome.

A Register of the Members of St. Mary Magdalen College, Oxford, from the Foundation of the College.—New Series, Vol. III. *Fellows, 1576-1648.* By William Dunn Macray. (Frowde.)

MR. MACRAY is not only an enthusiastic antiquary, but a hard worker. The volume before us contains a large body of facts, gathered in many cases from forgotten sources such as no one but an antiquary of the more intelligent sort would ever have thought of exploring. The period which this volume of the Register covers is an important one in the history of Oxford. The times were unsettled, and there was much of evil as well as of good in the university life of those days. The volume ends before the compulsory revolutionary changes that were forced upon the college after the triumph of the Parliamentary party. We are very anxious to see the next volume, which, we imagine, will contain an account of the men who ruled therein when Puritanism was in the ascendant. Of some of these very little is at present known.

It is commonly thought that James II.'s conduct in forcing his nominees upon Magdalen was a usurpation for which there was no precedent to be alleged in excuse. This, however, is a mistake. The act was undoubtedly a violation of justice as well as of legal right, but, as Mr. Macray points out, there were several former examples which are almost exactly parallel. Instances of this sort occurred in years covered by the volume before us. The Crown now and again exercised the right of filling up vacancies, but disguised the usurpation under the specious term of "recommendation." Like the benevolences which kings were in the habit of calling for when they wanted money, the term was courteous, but the

meaning covered thereby was obvious to the most unwilling.

Of Robert Ashley, the traveller and linguist, we have an interesting account derived from his unpublished autobiography. He learnt Latin and French under the well-known Adrian Saravia, who received a few pupils of upper-class families for the purpose of teaching them modern languages. Some of the punishments inflicted by the college authorities were strange. There are several instances of Fellows being compelled to study in the library in atonement for irregularities. Was some staid person told off to stand over these delinquents, to see that they did not waste their time? We have known persons to whom it would never have occurred, had they been imprisoned in a college library, to take down a book. Another curious example of punishment is recorded. John West, who had been elected in consequence of a royal missive, was, it is evident, a very unsatisfactory member of the college. In 1612 he was twice punished for disorderly conduct, and warned to avoid suspicious company. This was in addition to having to make a speech in hall at dinner-time against drunkenness and bad companions. A certain William Mason, probably one of his riotous friends, was ordered to do the like on the same occasion. We wonder whether these harangues were delivered in Latin or in the vernacular.

The list of college plate given at the end of the volume is interesting. Many of the vessels have the arms of the donors engraved thereon, and these are described in heraldic terms.

The History of Rossall School. By John Frederick Rowbotham. (Heywood.)

THOUGH it has been in existence as a public school little over half a century, Rossall School has a good record, and can point to many men distinguished in scholarship, literature, and science who received there the education that fitted them for the struggle after the success they have now achieved. Mr. Rowbotham, who was himself a captain of the school, has written a history occupying between four and five hundred pages, and giving all the information which those interested in the school can desire. It is furnished with portraits and other illustrations. The information supplied is ample, and is up to date. There are a few errors, however, and it lacks an index, which must surely be supplied when the work, which is now in a second edition, reaches a third.

THOUGH political articles hold the place of honour in the *Nineteenth Century*, there is a larger percentage than usual of matter of diversified interest. Mr. Arnold Haultain depicts 'A Winter's Walk in Canada.' Some of the features of Canadian life are calculated to surprise the travelling Englishman. Fancy the morning milk cans being covered with furs! We have, however, known English milk cans wrapped in straw. Sir Herbert Maxwell dwells on 'The Sad Plight of British Forestry,' a subject on which he is well entitled to speak. Ignorance is the chief cause of the failure in forest trees, but sentiment, the desire to preserve picturesqueness, has also its responsibilities. Many suggestions as to the management of State woodlands are advanced. Very interesting are the 'Fragments of Mr. Gladstone's Conversation' supplied by Mrs. Goodhart. Especially noteworthy is what is said by Gladstone about John Bright. The dead leader is, indeed,

seen throughout at his best. No less interesting revelations are furnished concerning Garibaldi, Wilberforce, and others. There are also a few excellent jokes. 'Operative Surgery in America' suggests that we in England have a good deal to learn concerning the advantages of aseptic treatment as opposed to antiseptic. 'George Eliot and George Sand,' by Lady Ponsonby, treats with some daring the latter writer, and is a thoughtful essay. The rehabilitation of both authors is said to be an accomplished fact. Mrs. R. M. King, under the title 'A New Herbal,' writes on the famous 'Herbal' of Dr. William Turner. 'Concerning an Imprisoned Rani,' by Cornelia Sorabji, is a little difficult of comprehension. A valuable paper is that by Mr. W. H. Grenfell on 'The Mediterranean Tunny.' We should like it better did not the writer speak of the horrible Sicilian *martanza* as "a sight worth seeing."—To *Scribner's* President Roosevelt sends the first of two stimulating papers descriptive of wild sport, entitled 'With the Cougar Hounds.' Our reason for drawing attention to this is that we hear frequently of "bobcats," a name unfamiliar to us, and not to be found in the 'H.E.D.,' the 'Century,' or the Funk & Wagnalls' Dictionary. "Bobcat" is, Mr. Roosevelt tells us, the hunter's and trapper's name for the lynx. We commend the word to the attention of future lexicographers. There is a second paper, by General Greene, on 'The United States Army.' The historical portion ends with the Mormon war. Some good pictures of uniforms and some striking illustrations of combats add greatly to its interest. Worthy of notice also is a thoughtful and commendatory estimate of 'Thomas Carlyle.' Mr. Nadal's 'A Horse-Fair Pilgrimage' is brightly written and well illustrated.

Notices to Correspondents.

We must call special attention to the following notices:—

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

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following 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. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

M. H. S. ("Coldharbour").—See 1st i. S. 60; ii. 159, 340; vi. 455; ix. 107; xii. 254, 293, and many later references.

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 19, 1901.

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Notices to Correspondents.

Notes.

BIRTHPLACE OF LORD BEACONSFIELD.

LONDON is loved of the Londoner by reason of long acquaintance and familiarity with its streets and buildings, which have become to him as old friends, while, should he be of archaeological bent, he finds the additional enjoyment of associations pervaded with the historic past. The greater his knowledge of the story of the streets, the more intimate his acquaintance with buildings made precious by age and history, and houses distinguished by the births, lives, or deaths of famous men and women, the keener will be his zest as he takes his walks in and about London. The excellent Society of Arts does good service in marking the houses thus distinguished, and it is my desire, in once more reviving an oft-discussed and almost exhausted subject, to call attention to the yet unmarked house 22, Theobalds Road (formerly 6, King's Road, near Bedford Row), where it is certain that Benjamin Disraeli, Earl of Beaconsfield, passed the first thirteen years of his life, and where in all probability he was born. That, however, there should have been hesitation in accepting the house as the birthplace is doubtless attributable to the several other claims that have been brought forward.

Two months after Lord Beaconsfield's death in 1881 Mr. Joseph Foster, in his 'Collectanea Genealogica' (part i.), printed a pedigree of Disraeli, and notes, memorial inscriptions, reproduced letters, &c., which were most acceptable. He thought the birthplace a mystery almost rivalling that of Homer, but attached much credit to information received from a lady (Mrs. Tait) in Scotland to the effect that in April, 1802, Lord Beaconsfield's father Isaac D'Israeli took her father's house, "6, John Street," near Bedford Row, and that her mother had told her that Benjamin Disraeli (I give the surname as father and son wrote it) was born in that house. To this Mr. Foster added that Mrs. Tait was "corroborated by the directories of the day"; but there he made a mistake, for the contemporary London directory, 'Boyle's Court Guide,' gives other tenants to 6, John Street at the time in question, and shows clearly that the house occupied by Isaac D'Israeli between 1803 and 1817 (by the lease it appears that he took it in 1802) was 6, King's Road, Bedford Row. And here I must express surprise that inquirers about this matter have been so tardy in consulting Boyle's contemporary directory, the value of which is equal to that of a living witness. If they have looked into it, they have not taken it at its value—for really what more is required? We find Lord Beaconsfield's parents living at 6, King's Road from 1803 to 1817, and naturally conclude he was born there, 21 December, 1804, unless, indeed, his mother was from home. In regard to that possibility there is something to say presently, though it does not appear to me of moment. Mrs. Tait, however, was not far wrong; and indeed it seems that 6, John Street was merely a slip of the pen or memory, 6, King's Road being intended. The two houses are very near to one another. But the lady's slip has misled Mr. Foster, and through him, perhaps, the 'Dictionary of National Biography.' And here it may be asked if Mrs. Tait were not the daughter of Mr. John Sprot, D'Israeli's predecessor at 6, King's Road, according to the directory, from whom, it is shown by the lease, D'Israeli took the house.

In 1884 the subject was discussed in 'N. & Q.' and MR. JOHN A. C. VINCENT effectively wielded the pen. He then thought Mr. Foster had printed all that could be discovered, but afterwards he himself by diligent search discovered more. Obtaining access apparently to that great depository of London house-history, the Middlesex Registry of Leases, he found the register of the leases referring not only to King's Road,

but also to D'Israeli's previous dwelling, presently to be noticed. The King's Road lease most satisfactorily and conclusively describes the situation of the house. It was, and is—for no alteration has been made, except that King's Road became Theobalds Road in 1878—"the first house eastward, and next the house at the corner of John Street." Horwood's clear large-scale map of 1799 shows the house exactly; the houses are numbered, and "6" marks that in which we are interested.

The correspondence of 1884 had reference chiefly to 6, Bloomsbury Square (another 6!), to which it is clearly proved from Boyle's directory that Isaac D'Israeli moved on leaving 6, King's Road in 1817; his son Benjamin was then in his thirteenth year. The house in Bloomsbury Square has also been a claimant for the birthplace honour—or rather the claim was made by Mr. E. G. Rust, living in it when he wrote to the *Standard*, 22 April, 1881. Mr. Rust was right as to its having been the D'Israeli residence, but not as to its having been the birthplace of the future Prime Minister.

There can be no doubt that Lord Beaconsfield himself mystified his place of birth. But perhaps he did not know it, or had not been sufficiently interested in the fact to make precise inquiry; and indeed at the best his evidence could only have been of secondary value, for to the circumstances of birth "the memory of man runneth not." Yet solid and astute statesman as he was, he was also an eminent novelist and romancer; and it may even be thought possible that his Eastern origin inclined him to mystery. However it may be, to inquiry respecting his birthplace he at three different times gave three different answers, and it does not appear that he was ever correct. At the age of twenty, when proposing an insurance, he gave St. Mary Axe, in the City, as his place of birth, which statement is unsupported and unexplained. Once, when at the house of Sir Anthony Panizzi in Bloomsbury Square, and asked if he had not been born at the house in the square mentioned above, his Hebraic reply was, "You have always told me so." Lord Barrington, relating this, observes, "Lord Beaconsfield clearly fenced with a leading question." Again, the same friend having put the question to the earl during his last illness, he replied:—

"That is a thing not generally known. I was born in a set of chambers in the Adelphi—I may say in a library, for all my father's rooms were full of books."

Here the cultivated vein of romance seemingly

had play: it was special and picturesque to be born in a library!

Lord Beaconsfield certainly was not correct as to his birth in "the Adelphi," but that his father had chambers there for a space of about three years is fully proved. The same depository of London house-history before used contains the register of lease to Isaac D'Israeli in 1799 of the first floor of "No. 2, James Street, Adelphi, on the north side of John Street" (not No. 2, John Street, as also represented), and there is a later assignment by D'Israeli of these chambers to Thomas Coutts, the banker, dated March, 1802. The Coutts firm still hold these premises, which are connected with their bank in the Strand, so that identification is sure. In that curious, though not cheerful group of streets built by the brothers Adam on the bank of the river, John Street has some length, but, turning off it northward, James Street is one of the shortest in London. Apparently the number has remained unaltered; the Coutts house is yet No. 2 at the corner, the hall-door in James Street, which street would be "blind" but that at its north end there is a return eastward called William Street, presumably after another Adam brother. The literary D'Israeli married 10 February, 1802, and then, assigning the Adelphi chambers to Mr. Coutts, went to live at 6, King's Road, near Bedford Row. There he lived fifteen years, and there probably his five children were born. Of these Lord Beaconsfield, the second, came into the world on 21 December, 1804, when his parents had resided in that house two years and eight months. By - and - by it would seem that the father, desiring closer proximity to his constant haunt, the British Museum, moved to 6, Bloomsbury Square, lived there about twelve years, and in 1829 sought the quietude of the country in Bradenham House, Buckinghamshire, where he spent the remainder of his life, dying in 1848.

I hope that the reader, especially if connected with the Society of Arts, will now share my conviction that the birthplace was 6, King's Road, to-day 22, Theobalds Road. The only two serious competitors in the field have been the Adelphi chambers and Bloomsbury Square, and their claims could have easily been disposed of had the contemporary street directory, 'Boyle's Court Guide' (readily seen at the British Museum), been consulted. The 6, John Street, Bedford Row, of Mrs. Tait was, I believe, a mere *lapsus calami*, and St. Mary Axe no more than *usus Disraelis*. One other place has had mention, and I referred to it when adverting to the possibility of

Mrs. D'Israeli's absence from home at the time she gave birth to her son. I take the statement from Mr. Foster, viz., that Mr. Jeaffreson, of Highbury, wrote (in a letter to the *Standard* in 1881) "that his grandfather Dr. Jeaffreson ushered one of Isaac D'Israeli's children into the world, and that that child was, according to his *young tradition*, Benjamin D'Israeli; this was in Upper Street, Islington." Dr. Jeaffreson also said that in 1803 the family were living "behind Canonbury Tower," and that while their house was undergoing repairs they lived next door to Dr. Jeaffreson, who was hastily called in to attend Mrs. D'Israeli. The house was then in Trinity Row, and became 215, Upper Street. It seems to me that improbability is stamped on this story, and that no reliance can be placed on the "young tradition."

Mr. Vincent, having worked hard in getting his evidence from the leases, gave the result to the *Standard* of 19 April, 1887, and in so doing furnished foundation for excellent articles in the *Pall Mall Gazette* of 17 April, 1896, and the *St. James's Gazette* of 18 April, 1900. On these sources and the correspondence in 'N. & Q.' (that in 1899 scarcely furthered the matter) I have drawn for the substance of this paper, which I hope may be taken as a fair summary and arrangement of claims and evidences touching Lord Beaconsfield's birthplace. These duly considered, I cannot think any doubt will remain that the house thus distinguished is 22, Theobalds Road.

The house is not a mean one, though, being at present untenanted, its condition is dirty, shabby, and knockerless. The notice "To let on lease" removes the apprehension of demolition. Vertically it is of five tiers, including basement and attics ("stories" and "floors" seem to me indefinite terms). It has five rows of windows, one over the other—plain, rectangular perforations, the characteristic and not lovely London Georgian window. Two windows look into the area, two are on the level of the hall, three above, say to drawing-room, over them three to bedrooms, and at the top three attic windows. The hall-door, four steps above the pavement, has wooden classic pillars and pediment, a style of door pertaining to old houses in this neighbourhood. Theobalds Road is now a noisy tramway and omnibus thoroughfare, and certainly No. 22 no longer offers the advantages of a quiet home. Yet, if ears could be accommodated to the rolling traffic, the eyes might find delight in the green oasis of Gray's Inn Gardens, the accurately trimmed lawns and fine trees of which are overlooked by the house.

Once again let me advocate the placing of a memorial tablet on this house. The medallion used (such as that to Garrick on a house in Adelphi Terrace, which, by the way, has absurdly been conjectured as once the D'Israeli residence) offers but scant space for inscription, and 22, Theobalds Road, claiming two distinguished men, father and son, requires rather more words than usual. Might they not run thus?—

The House of
Isaac D'Israeli,
1802-1817,
And the Birthplace
of his son Benjamin,
Earl of Beaconsfield, K.G.,
21 Dec., 1804.

This, writ so plain "that he that runs may read," would probably close the recurrent question of the birthplace; and I feel sure no error would be committed.

W. L. RUTTON.

A UNIQUE BOOK.

A SEVENTEENTH-CENTURY book, of the existence of which nobody seems to have been aware up to the present time, notwithstanding the fact that it is a folio volume of 990 pages, has certainly a right to have its peculiarities recorded in 'N. & Q.' The book in question is now before me. It may be that there is a reference to it in some bibliographical work; but, if so, I have not been able to discover it. I have made inquiries about it in all likely quarters, but hitherto entirely without success. If anything is known concerning it, I dare say some correspondent of 'N. & Q.' is in possession of the information, and will impart it to us.

The book, as I have said, is a thick folio volume of nearly one thousand pages. It is printed in double columns, and is almost wholly written in doggerel verse. As each page contains on the average about 128 lines, the reader will easily be able to figure up the appalling total. My copy unfortunately lacks the title-page—if, indeed, it ever had one. This, of course, much increases the difficulty of ascertaining anything about its authorship or history. It is (or rather has been) lettered on the back "Quaker Poems"; but this, as I shall show, is not a proper description of it. It would have been more correct to call it "Anti-Quaker Poems."

I suppose I need hardly say that I have not accomplished the feat of reading through the whole of the doggerel of which the book is composed. It would indeed have to be a considerable bribe which would induce me to face that task. But I have read parts of it

with perhaps more attention than any one else has bestowed upon it since it was printed. What I have discovered as to the drift (one can hardly say meaning) of the rimes I will now make known to the reader.

The work consists of a series of addresses or discourses which were delivered to a gathering of "Companions"—for so the speaker always calls them—in the years 1657 and 1658. The rimes of which they consist were extemporaneously composed—or at least were supposed to be so composed. The gift of riming extemporaneously is not so common in England as in Italy; but the versification of these addresses is of so loose and easy a kind that it is no great marvel if they were really delivered in the manner they are said to have been. The addresses were taken down by a reporter, who confesses that the lady sometimes spoke so fast that he was unable to follow her.

Perhaps it will be as well, before going further, to give a short specimen of the lady's inspirations. On p. 1 the heading is as follows: "Eighth Month, 11 day, being the first day of the Week, at nine of the Clock, 1657." Then follows the address, of which the first lines are as follows:—

The Spirit doth come in the way
That the Spouse did before,
The spouse she doth declare of him,
So doth the Spirit, and more
Over of God the Father too,
And they rejoyce and bring
Tydings unto the world of
Christ the most glorious King;
The spouse comes with a choice sweet note
Of Christ's most blessed reign
And the Spirit it ever doth
Rejoyce to do the same.
The Spirit extols and lifts him high
And sheweth his great love,
For 'twas his will for sin to die,
And nothing else could move;
Which made the spouse come forth with song
Of her beloved pure,
Which must be sung to him alway,
It ever shall endure.

A little of this sort of stuff goes a long way, and therefore I will not try the reader's patience with any more of it. Perhaps the most remarkable thing about it is that it is much the same sort of doggerel that another female, crazed by religious enthusiasm, gave vent to nearly a century and a half later. In fact, the lady of these addresses must have been in several points an earlier Joanna Southcott; and it seems probable that like causes in each case must have operated to produce the peculiar form of religious mania which each of them displayed.

Upon the whole it seems likely that the author of these addresses—I am obliged to

speak in this roundabout manner, because there is nowhere in the book any indication as to her name—was at one time a Quakeress, but for some reason deserted the Friends and attempted to found a sect of her own. It will have been noticed that the heading of the first discourse is in the Quaker style, and (as I have said before) the lady addresses her listeners as "Companions," a term evidently suggested by the Quaker term of "Friends." In one of her addresses the reporter notes that "while this was uttered, the Quakers, being present, spake, but could not interrupt, for with more power and swiftness the voice went on as followeth." Further on there is another note:—

"I was an eye and ear witness to this psalm against the Quakers, and heard many of their impudent Objections: I shall instance some. Three men came in, sate down in the room; at the end of two hours spake against the truth at the name of Christ, and election, then the voice answered their several Objections, which are in the Psalm: they said, We were told, she could neither see nor hear, and yet she answers our words and knows we are in the room and names me one in the room: at which they raged higher, and spake against the Kingdom-Truth; but the Lord sent down a louder voice that did drown this; and so swift that the writer could not take all: but as you may read victory, so I can witness that it had victory over them, that they were not able to tarry in the room, but went away raging against the truth in the Psalm."

The lady in one place confesses that her followers were few and uninfluential:—

O what though we that prize spirit,
An delight in David's psalms,
Be a small inconsiderable company!
Yet let us fear no harm;
For in the spirit there is safety,
There is defence most brave,
And, O there is none like to it,
With thousands we can engage.
Although we are so few, yet God
Represents thousands nigh,
That shall come forth in rich array,
And make Antichrists seat flye.

As usual with feminine preachers, she dwells much upon the physical perfections of the objects of her devotion, as David, Solomon, and Christ. She was evidently deeply read in the Scriptures, and particularly in the Book of Revelation. Her volubility was evidently phenomenal, and it is no wonder that the poor Quakers mentioned above fled before the storm of it.

Who was this woman preacher? The world has during the last hundred years become pretty familiar with religious enthusiasts of the feminine gender, but they were not common in the seventeenth century. There must surely be some record of this particular prophetess. Perhaps she is mentioned in some of the many accounts of the doings of

the early Quakers. In one of her addresses she bestows warm praise upon two persons named Tillinghast and Pendarves, with whom she seems to have been connected in some way. Is anything known of these persons?

Perhaps it is worth while to add that the lady's doctrines seem to approximate more nearly to those of the Baptists than to those of any other sect. In one of her discourses she reports a dialogue between the Father and the Son, in which they discuss the question of the Fall of Man and the means of his redemption. This might have been thought to approach pretty closely to blasphemy, had not Milton followed the lady's example—of course, in verse infinitely superior to hers, but not (if I may dare to say so) with much more success in point of good sense or good taste.

BERTRAM DOBELL.

SHAKESPEARE'S BOOKS.

(Continued from p. 181.)

Bassanio. So may the outward shows be least themselves:

The world is still deceived with ornament.
In law, what plea so tainted and corrupt
But, being seasoned with a gracious voice,
Obscures the show of evil? In religion
What damned error but some sober brow
Will bless it and approve it with a text,
Hiding the grossness with fair ornament?
There is no vice so simple but assumes
Some mark of virtue on his outward parts:
How many cowards, whose hearts are all as false
As stairs of sand, wear yet upon their chins
The beards of Hercules and frowning Mars,
Who, inward search'd, have livers white as milk;
And these assume but valour's excrement
To render them redoubt! Look on beauty,
And you shall see 'tis purchased by the weight;
Which therein works a miracle in nature,
Making them lightest that wear most of it:
So are those crisped snaky golden locks
Which make such wanton gambols with the wind,
Upon supposed fairness, often known
To be the dowry of a second head,
The skull that bred them in the sepulchre.
Thus ornament is but the guiled shore
To a most dangerous sea, the beauteous scarf
Veiling an Indian beauty.

'Merchant of Venice,' III. ii.

I think that Shakespeare in this passage refers to ornament Poetical, thus described by Puttenham:—

"This ornament is of two sorts, one to satisfie and delight th'eare onely by a goodly outward show set upon the matter with wordes and speeches smothly and tunably running: another by certaine intendments or sence of such wordes and speeches inwardly working a stirre to the mynde: that first qualitie the Greekes called *Energia* of this word argos because it geveth a glorious lustre and light. This latter they called *Energia* of ergon, because it wrought with a strong and vertuous operation; and figure breedeth them both, some serving to give

glosse onely to a language, some to give efficacie by sence, and so by that meane some of them serve the eare onely, some serve the conceit onely and not th'eare: there be of them also that serve both turnes as common servitours appointed for th'one and th'other purpose, which shall be hereafter spoken of in place: but because we have alleged before that ornament is but the good or rather bewtiful habite of language or stile, and figurative speeches the instrument wherewith we burnish our language for fashioning it to this or that measure and proportion, whence finally resulteth a long and continuall phrase or maner of writing or speech, which we call by the name of stile."

Puttenham in describing and Shakespeare in referring to this figure use the words *ornament* and *outward show*. Puttenham says "*ornament is but the good or rather bewtiful habite of language or stile*," and Shakespeare says

Ornament is but the guiled shore

To a most dangerous sea, the beauteous scarf
Veiling an Indian beauty.

Moreover, according to Puttenham, ornament is the *beautiful* habit of language, and according to Shakespeare ornament is the *beauteous* scarf.

W. L. RUSHTON.

(To be continued.)

GRAMMATICAL DICTIONARY WANTED.—If some body of devoted lexicographers would give us a "grammatical" dictionary, there would be one pebble fewer on the beach. Many small works deal with such changes of word-form as occur in case, number, voice, mood, and tense; but the best is insufficient. In the ideal "grammatical" dictionary language and dialect should both be included, because it is in the latter that the greatest doubt exists in the minds of students as to irregularities and peculiarities in spelling and conjugation. Technical terms should also have full treatment, especially those taken from foreign languages. Some work of more scholarly and comprehensive character than a *vade mecum* should give to the man who seeks accurate information the plural of this term, for instance. (*Vade nobiscum* would be sciolistic and based upon a confusion of ideas.) It would be but an element of the case that such orthographical variations as "benefited," "profited," and "allotted" should be furnished under their main forms. And the work should show exactly how far such a word as the Stock Exchange "coup" has penetrated grammatically. Conceding the point that it is used correctly as a verb, we are confronted with the question whether the form "he had couped," which is going the round of the papers in an anecdote concerning Mr. Carnegie, is established in the language. Further, if the dictionary gave all the forms of the

dialect word "cop," meaning to catch in the sense of to take, then one would know, apart from etymology, whether "copped" and "couped" are synonymous or associated. It will be seen readily also that this would be a language-dialect dictionary, as distinguished from the dialect-language form of the 'E.D.D.' The principle on which the select lists of Latin and Greek words in the appendix to Prof. Skeat's 'Concise Etymological Dictionary' are arranged—take, for example, the words "lattice-work" and "cancel," which are derived from *cancrī*—shows what might be done in the way of further progress in this important dictionary-making period. A dictionary of synonyms, even if compiled on the widest possible lines, would cover only part of the ground.

Mossley, Lancs.

ARTHUR MAYALL.

"TOBACCO": "PIROGUE."—"Whether 'tobacco' is Haytian or Caribbean I cannot as yet discover," said Prof. Skeat some years ago (*Trans. Phil. Soc.*, 1888-90, p. 147). In the new edition (1901) of his valuable 'Concise Etymological Dictionary' he describes it as a word taken from the language of Hayti, but his only authority for this is Clavigero (1780), who, from his late date, is practically useless. There is an older and far more explicit writer, namely, Oviedo (1535), whom the professor has overlooked. The edition I use of his works is that published by the Madrid Academy in 1851. I find two important passages bearing on this term. The first of these states that it belongs to the language of Hayti ("En lengua desta isla de Haiti ó Española se dice tabaco," vol. iv. p. 96). The other states that "á aquel tal instrumento con que toman el humo.....llaman los Indios tabaco, é no á la hierva, ó sueño que les toma" (vol. i. p. 131). *Tabaco*, therefore, was then used in three senses: firstly and most correctly, for the pipe; secondly, for the plant; thirdly, for the sleep which followed its use. These quotations have never found their way into any English dictionary.

Of *piroque* Prof. Skeat remarks that it is "said to be Caribbean." He may be glad to know that this point also is settled by Oviedo ("llananlas los Caribes piraguas," vol. i. p. 171).

JAS. PLATT, Jun.

MOZART'S SKULL.—The following appeared in the *Standard* of 11 October from its Vienna correspondent:—

"The skull of Mozart, which, since the death of Prof. Hyrtl, who kept it in his house, has been transferred from one place to another, has now found its final home in the Museum at Salzburg. The relic was handed over on Sunday last, with al

the solemnity befitting the occasion. An attempt was made some time ago to substitute another skull as that of Mozart's for the one preserved by Prof. Hyrtl, but the fraud was discovered; upon which, in some mysterious way, the spurious skull disappeared and the genuine one was restored to its place. Every care will be taken at the Salzburg Museum of what is the only known portion that is left of the great composer's remains. The place of his grave is forgotten, and even for the authenticity of the skull there is only the evidence of a gravedigger, an engraver, and the late Prof. Hyrtl."

N. S. S.

STEALING THE STARS.—The following instance of twentieth-century ignorance appeared in the *Daily Telegraph* of 10 October:

"A St. Petersburg dispatch received in Paris states that the arrival of a band of Russian astronomers at Tomsk, in Siberia, where they are about to establish an observatory, has caused an outburst of hostility among the peasants in the neighbourhood. The natives are convinced that the astronomers will gather the stars together in a bag and take them away, thus causing droughts, since the rain, they believe, comes from the stars."

The *Daily News* of the 11th inst., in a long letter on Siberia's capital from its special correspondent, states that the town is half full of millionaires, "uncouth, illiterate men, unable to write their own names, and absolutely ignorant of the outer world. They know no place but Tomsk, and they think there is no place like it. London and Paris are but vague names to them. If you begin talking about these cities they grunt and regard you as a liar." Y.

HALLEY.—I shall be very pleased to exchange notes with those having information respecting the Halley families of England, and particularly that of Dr. Edmond Halley (1656-1742), the second Astronomer Royal.

EUGENE F. McPIKE.

4205, Evans Avenue, Station "M," Chicago.

BACK-FORMATIONS.—In 9th S. vii. 5 I see *burgle*, *edit*, *greed*, and *collate* mentioned as examples of back-formations. To these may be added the cockney verb *to empty*, back-formation from its own preterite *emptied*.

C. HARPUR.

Carlisle.

JOHN RAMAGE, MINIATURE PAINTER.—For the benefit of some future inquirer, I enclose a cutting from the *New York Evening Post*, bearing the signature of Mr. John D. Anderson:—

"All records of John Ramage's early history lead to the conclusion that he was an Irishman, born in Dublin, and possessed of all the gallantry of the race. His marriage to Elizabeth, daughter of

Henry Lidell, a London merchant, took place shortly before he embarked with his bride for America. This was probably not long before the breaking out of the Revolutionary war. Ramage was hostile to the cause of the colonists. It is mentioned by a writer of the period that 'John Ramage, an artist and goldsmith,' was made a second lieutenant of the Royal Irish Volunteers, formed in Boston by the Irish merchants of that city in 1775. The next spring saw Boston evacuated, and John Ramage followed the flag of the British to Halifax. He is next heard of in 1780, a time when the British were hard pressed, as living in New York, where he was commissioned by General Patterson a lieutenant in Company Seven of the City Militia. That he remained in the city after the evacuation in 1783 appears probable.

"It was on the morning of October 3, 1789, that the first President walked down to No. 25, William Street, then the studio of the artist, and gave him a sitting for a portrait, which was, when completed, to become the possession of Mrs. Washington. Betty Washington, afterwards Mrs. Lewis, subsequently became the custodian of the miniature, and she in turn left it to her granddaughter, Ottwanna Carter, who married Dr. W. O. Carter, of Lynchburg, Va. By him it was bequeathed to Jenny Latham, the mother of Mr. H. S. Stabler, of Baltimore, in whose keeping the relic now is.

"The miniature is in a time-worn oval case, at the back of which is a lock of Washington's hair. The President is painted in the full uniform of a general, except that he wears no hat. The hair, of course, is powdered. On his breast is the Order of the Cincinnati. A high white stock surrounds the neck, and the tie of white lace fills the space left open by the unbuttoned waistcoat. The carmines of the face and the blue and buff of the uniform are remarkably fresh and clear against a background of blended blue and green; and, indeed, all the tints and shadings of the features are as fresh as though the work had just been completed. The portrait bears every mark of having been done with the utmost care, the detail being little short of marvellous. The face, with its lines of indomitable energy and determination, shows us the Washington of Valley Forge rather than the Washington of the serene days of the Presidency and the retirement. Surrounding the miniature is a beautiful frame of gold made by the artist, who was quite as skilled in the art of the goldsmith as with his brush. It is richly chased, in a rare design, and adds much to the beauty of the relic.

"In the possession of Mrs. Moses S. Beach, of Peekskill, N. Y., is another and scarcely less artistic miniature of Washington by Ramage. It was picked up by her husband in 1884 in a jewelry shop in Montreal, whither the artist—having become heavily involved in debt in New York, largely through readiness to assist impecunious friends—fled to escape imprisonment, and where he subsequently lived until his death. In a memorandum which the artist left he wrote several times that his health was excellent and that he was able to do work which, even to his most severe critic (himself), appeared remarkable, in view of his age and discontented mind. He appears to have found friends in plenty among the members of several well-known French families.

"At the time Mr. Beach secured the miniature he learned something of its history. It had been sent to the shop by a Frenchwoman to be sold, the

artist having given it to her father in gratitude for some kindness in Ramage's last illness. Lifelike though the portrait is, it was almost certainly painted from memory.

"While fortune smiled on Ramage in New York he dressed in the height of fashion. This description was given of him by a writer of the time: 'A handsome man of middle age. He wore a scarlet coat with mother-of-pearl buttons, white silk waistcoat, embroidered with colored flowers, black satin breeches with paste knee-buckles, white silk stockings, large silver buckles on his shoes, and a small cocked hat on the upper part of his powdered hair, leaving the curls at his ears displayed. His costume was completed by a gold-headed cane and a snuff-box.' His first wife died in 1784, and being urged by her father to marry again, he espoused in 1787 the daughter of John Collins—Catherine, one of the belles of the city."

RICHARD H. THORNTON.

Portland, Oregon.

Queries.

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

ARMS ON MUG.—On a large china mug, looking a hundred years old, lately bought at Banbury, is a coat of arms, the left half gold with a bugle horn, with strings below and two black six-pointed stars above; the right half white, with a green tree slanting from left (its roots) to right (its head); and across this right half, from left to right, is a red band with three gold crosslets on it. The motto is "Love conceals as well as conquers." Crest, a stag couchant. The coat is not in Papworth. My friend the great G. E. C. cannot find it. Can any reader tell me whose it is? F. J. FURNIVALL.

E. MARSTON & Co., PUBLISHERS, 1833.—I have lately seen a work in two volumes entitled "The Modern Cymon, from the 'Jean' of Paul de Kock. London: E. Marston and Co., 3, New Broad St. Court, 1833." As I was but a small boy of eight in those days, it is perhaps needless to say that I am not the publisher there mentioned; nor could he have been any family connexion of mine. My late partner Sampson Low commenced business in 1819, and he may possibly have known that E. Marston, but he never mentioned him to me. I am curious to know what was the beginning and what the end of that firm; or whether this 'Modern Cymon' was the only work issued by them. The translator promises in his preface "to give a translation of all his best works, carefully weeded from indelicacy and impiety, &c." As a matter of

curiosity only I shall be glad of any information about this firm of publishers, as I have been under the impression that I was the first London publisher bearing the name of
E. MARSTON.

St. Dunstan's House.

JEHAN BYTHARNE.—Can some French correspondent of 'N. & Q.' tell me anything about this man, who wrote 'Livre de Guerre tant par Mer que par Terre' in 1543, the MS. of which is now in the Bibliothèque Nationale, Fr. MSS. 3890? He calls himself "cannonier ordinaire du roy." He is not named in the 'Biographie Universelle,' nor by Brunet, from which I conclude that this was his only literary work, and that it was never printed.

J. K. LAUGHTON.

DICKENSIANA: PHRASE OF MRS. GAMP.—In chap. xxv. of 'Martin Chuzzlewit' the following expression is used by Mrs. Gamp: "Toss or buy for kidney ones." Is it correct to assume that it was customary for boys to toss the hot-pie man for his pies? I shall be glad if some reader will favour me with an explanation. In Seymour's second illustration for 'The Pickwick Papers,' entitled 'The Pugnacious Cabman,' is prominently represented a hot-pie man, who carries on his left arm a pie oven and in his right hand an instrument having a dial-plate. Has this machine anything to do with the conjectured custom of tossing, or otherwise gambling, for pies?

F. G. KITTON.

OPERA-HEARERS, EACH WITH A LIGHTED CANDLE.—The *Prompter* of Tuesday, 4 December, 1734, when discussing "the vast superiority which the last-imported Semivir has over the rest of his mutilated Brethren," says, p. 1, col. 2:—

"I went some time ago to the Hay-market, to hear this new kind of *Siren*. I had my Book, and my little *Wax-Candle*, according to the Method practised in the Middle-Regions there, but the only Use I made of either, was, to look when there was a Prospect of a Song, and to wait with Impatience till then."

Is there any picture of an opera audience thus wax-tapered, or any confirmation of this custom?

F. J. F.

'HIC MULIER ET HEC VIR.'—Who is the author of this satire on dress? It was published in 1620 or thereabouts.

LOBUC.

CRADOCK: WINTER.—I should greatly esteem the favour of a reference to some authority, printed or manuscript, which would afford evidence of the marriage, about the beginning of the seventeenth century, of a Cradock of Llangwm Uchaf, in the county

of Monmouth, with the heiress of Winter of the same parish; or of the descent of the said Cradock from the Cradocks of Newton, in the county of Pembroke. The facts are vouched for by excellent authority, but the references to the proofs have been lost and forgotten.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

ST. KILDA.—Will some learned reader of 'N. & Q.' throw light on the genesis of this name of this Outer Hebridean island? In the fourteenth century the island was called Hirt or Hirta, and to-day the Gaelic-speaking folk call it Heerst. In a Dutch chart of about 1660 it is called St. Kilder. There is no St. Kilda in the calendar. Is there any light to be looked for from the records of Culdee Christianity?

C. S. WARD.

BRAHAM THE SINGER.—In what year did John Braham publicly profess himself a Christian? Can any one refer me to a place where his proclamation may be found?

R. N. D.

THE MITRE.—In an ancient volume on heraldry—"The Elements of Heraldry. By Mr. Pory, French-Master at Eton-College. The Second Edition corrected. London: Printed for T. Carnan, and F. Newbery, Junior, at No. 65, in St. Paul's Church-yard. MDCCLXXI."—I recently found the following interesting description of the mitre:—

"The Archbishops and Bishops of England and Ireland place a *Mitre* over their Coat-of-arms. It is a round Cap pointed and cleft at the top, from which hang two Pendants fringed at both ends, with this difference, that the Bishop's Mitre is only surrounded with a Fillet of gold, set with precious stones.....whereas the Archbishop's issues out of a Ducal Coronet.....This Ornament, with other Masquerade Garments, it still worn by all the Archbishops and Bishops of the Church of Rome, whenever they officiate with solemnity; but it is never used in England, otherwise than on Coats-of-arms, as before mentioned."

With regard to this statement, there would seem to be two questions which suggest themselves for elucidation:—

(1) As to the difference between the archiepiscopal and episcopal mitres. Is there any special reason why the former should be surrounded by a ducal coronet? If not, how did the mistake arise, and why is it invariably perpetuated still?

(2) In stating that mitres were "never used in England" at the time when his volume was issued, viz., in 1771, Mr. Pory was surely in error, for the Roman Catholic Vicars-Apostolic must certainly have worn them.

In any case, it would be interesting to know

when and by whom the use of the mitre was restored in the Church of England. Will any of your readers enlighten me on this point?

H. BASKERVILLE.

Crowsley Park, Henley-on-Thames.

[Have you consulted Woodward's 'Ecclesiastical Heraldry'?

CROSSING KNIVES AND FORKS.—Eighty years ago people in the State of Vermont at the end of a meal used to lay down knives and forks on their plates so as to cross each other at right angles, and thus formed the figure of the Greek cross. Is such a custom now existent in England or elsewhere? It is described by Browning's lines:—

When he's finished his refecton,
Knife and fork he never lays
Crosswise, to my recollection,
As I do in Jesus' praise.

How far in the past can this usage be traced? Was a spoon so placed before forks were known? The modern fashion of leaving knife and fork side by side across the middle of a plate has been thought to date from the French Revolution, and to be a petty specimen of manifold endeavours to abolish Christian usages. What evidence is there in favour of this opinion?

JAMES D. BUTLER.

Madison, Wis.

[Our American correspondent drew attention to this custom 7th S. iv. 89. Some information appeared on p. 177 of the same volume.]

"LUNGETE."—By a warrant of 20 June, 1332 (Exchequer, Treasury of the Receipt, Warrants for Issues, bundle 1a, No. 712), Edward III. ordered

"vn Auge de bone graundeure pour baigner nostre file & vne petite cuue lungete."

The last word may possibly be *hingete*. In either case what is its meaning?

Q. V.

JOHN FOWKE, GOVERNOR OF DROGHEDA.—He was a colonel in Ireland under Lord Deputy Fleetwood, and M.P. for cos. Meath and Louth in the Cromwellian Parliaments of 1654-5 and 1656-8. Any particulars of him will oblige. Was he related to Alderman John Fowke, Lord Mayor of London in 1652-3?

W. D. PINK.

SCOTT QUERY.—May I ask through your columns the authorship of these lines?—

Such was our fallen father's fate,
Yet better than mine own;
He shared his exile with his mate,
I'm banished forth alone.

The verse is at the head of the twenty-third chapter of 'The Bride of Lammermoor' and attributed to Waller, but not in the original

editions. I cannot find it in his poems. Can any one help me?

F. G. NORTON.

'THE CRANIAD.'—Who wrote 'The Craniad, or Spurzheim Illustrated,' a poem in 12mo, published by Cadell in the former half of last century?

C. K.

BALLANTYNE AND LOCKHART.—Were there any reviews, at the time, of the Ballantyne v. Lockhart pamphlets of 1839?

R. S.

"BEN-CLERK."—Caryl on Job iv. 18 (ed. 1671, p. 137) has this passage:—

"And if a man that hath not only some smattering of learning and knowledge, but is a professed Scholar, be looked upon as ignorant, compared with the *Ben-clerks* and great Scholars of the World; is it any wonder that Angels should be called fools, in reference to the infinite wisdom of God?"

Is this a misprint for *Beau-clerk*, or can the combination be otherwise explained?

C. DEEDES.

Brighton.

THOMAS WILLIAMSON, ENGRAVER.—Can any information be afforded me about Thomas Williamson, who engraved several pictures after George Morland in the earliest years of last century? He is not named in the 'Dict. Nat. Biog.,' in Bryan, or in Redgrave's 'Dictionary of Artists of the British School,' but I believe I have somewhere seen it stated that he came to London from Liverpool.

I am sorry to hear that there is no prospect of a new edition of Redgrave's 'Dictionary' (as above); the last (second) was issued in 1878, and is difficult to obtain. This work, carried up to the end of the nineteenth century, would be a boon to a good many people, and I hope the want may in some way soon be supplied.

W. B. H.

"PARVER ALLEY."—In 1661, of two pews in the church of Swingfield, Kent, it is stated, "They both of them standing together in the parver alley uppermost next to the pulpit." Does this mean the lesser or side aisle, as distinguished from the centre aisle of the church? Or is it a corruption of parvise or porch alley—the entrance passage from the porch? The words occur in a presentment made at a visitation of the Archdeacon of Canterbury.

ARTHUR HUSSEY.

Tankerton-on-Sea, Kent.

STONE PULPIT.—Has the stone pulpit in the open, near Abbey Church, Shrewsbury, been known as the "Druids' Pulpit"? Can dates of erection, &c., be given?

FOTIS.

THE MUSEUM AT THE HOSPICE OF ST. BERNARD.—Does there exist any accurate de-

scription of the antiquities contained in this museum? A friend writing to me from Switzerland, after a visit to the hospitable monks of Mont St. Bernard, says of it:—

"I wish somebody would write a paper on the contents of this museum. You have flint arrow-heads, pots with cremated bones, Roman remains in an endless variety; statues, inscriptions, weapons, inscribed tablets, safety pins, and a large assortment of coins. As the bulk of these have been found in or near the pass during the last 200 years, the ensemble is vastly interesting."

W. S. B. H.

AUTHORS OF QUOTATIONS WANTED.—

They lie in yonder churchyard

At rest—and so are we.

Shapes of a dream.

Word-catchers who live on syllables.

Give sorrow vent.

[Probably a mistake for "Give sorrow words"—
'Macbeth.']

To rally life's whole energies to die.

Severe and beautiful.

Now Sirius rages.

With Tartar faces thronged and horrent uniforms.

A. E. S.

Replies.

ST. CLEMENT DANES.

(9th S. vii. 64, 173, 274, 375; viii. 17, 86, 186.)

THE object of H.'s argument, if I understand it rightly, is to show that although this church was named after "San Clemente, the Northman's church at Rome," yet no Danish colony existed in its neighbourhood. But H. has failed to meet my assertion that we know of no church dedicated to St. Clement, except that in the Strand, which received the appellation of "Dacorum" or "Danorum," and he has apparently overlooked the record evidence which I cited in my first note on the subject (9th S. vii. 65), and which to my mind conclusively proves the presence of Danes in the vicinity of the church.

The long list of names ending in *-wick* and *-ey* does not seem to me very relevant to the subject. But even on this point I am not correctly quoted. H. says that if "Col. PRIDEAUX can prove his case that the name of Wych Street was derived from Aldewych, this would be an important proof of the presence of a Danish colony near St. Clement Danes." I endeavoured to prove no case of the kind. H. had asserted that "it would be hard to find the specifically Danish termination of *-wick* in any place-name of the Thames Valley above London Bridge." In disproof of this statement, I pointed out that the village which lay between St. Clement's

Church and St. Giles's Hospital was known as early as the time of Henry III. as "Aldewych" (Hardy and Page's 'Feet of Fines for Middlesex,' i. 13), and I observed *obiter* that "the second syllable is supposed by many topographers to be responsible for Wych Street." H. further remarks that "Col. PRIDEAUX will doubtless allow that 'Aldewych' may be simply a translation of 'Vetus Vicus,' a British settlement on the road from Thorney to London." I am quite willing to admit that "Aldewych" may be represented in Latin by "Vetus Vicus," but I have never met with any documentary evidence of that form, and the notion that Aldwich was a British settlement, so far as I know, rests on no foundation whatever. What we do know is that the termination *-wick* or *-wiche* is not a native English word, and that the A.-S. *wic*, a dwelling, from which it is derived, is merely borrowed from the Latin *vicus*, a village. The name of Aldwich certainly presupposes an ancient settlement, but the hypothesis that it was British appears to me to have no bearing on the real question at issue.

Another incidental point which has been raised by H. is with regard to the Teutonic settlement in the Crineæ. He still seems to think that the settlers were of Low German or Scandinavian stock, notwithstanding the evidence I produced to show that they were in all probability High Germans. I will say no more on this question, except to express the wish that Prof. Skeat would overhaul the list of words drawn up by Busbecq, and would give the readers of 'N. & Q.' the benefit of his views on that interesting subject.

W. F. PRIDEAUX.

MR. HARRISON may like to know: 1. That I am quite aware *-wich*, *-wyck*, or *-wick* may derive either from the Latin *vicus* or the Scandinavian *wik* (bay), and that the termination of Droitwich in Worcestershire or Eaton Wick (Bucks) has not the same meaning as that of Wick (Caithness), Ipswich (Suffolk), or Smerwick Bay (Kerry), the only *-wick* I can find in Ireland.

2. Osgood Clapa, the eponym of Clapham, is usually called a Dane, and I confess that in calling Clapham Danish I was thinking mainly of the extremely defensible nature of the *-ham* named from him, rather than of that "ham" itself, as my argument was running chiefly on topographical grounds.

3. I do not profess to be a Scandinavian scholar, so as to distinguish between Norse, Icelandic, and Danish words, but in using the word Danish I sinned in COL. PRIDEAUX'S

company, for many of his arguments as to the Danish origin of St. Clement Danes were based on the dedication of a church in Norway. Moreover, the original name for the Northern tongue was *Dansk*. It only became *Norrensk tunga* in the thirteenth century.

4. I should imagine that Mr. HARRISON would hardly claim *-wich=vik* as a Saxon termination. Outside of Scandinavian lands the only instances I can find of its use are in place-names on the coast line of Rügen, a Slavonian settlement from which many sea-rovers came, where it is *wick*, and in Oesel, an Esthonian island, formerly Danish, as *wik*, unless *Wijk-bij-Duurstede* on the Lek, in Utrecht (Holland), be an exception. *Wijk aan Zee* and *Rijswijk*, near the Hague, should be *vicus*, as Hague = Ad Hagam Comitiss.

5. Surely geographical position should lead us to suppose that names like Harwich, Dunwich, have the equivalent of *Reijkavik*, *Haver-viig*, *Laurvig*, and not of *Droitwich*, *Vicovaro*, and that there must be some good causes both in history and geography for the fact that such a termination is so general on the Kentish shore on the lower Thames Valley below London Bridge and so rare above it, whilst in other parts of England it is in all its forms most frequent in those districts which are known to have been the chosen haunts of the Northern Sea rovers of the ninth century, and in the upper Thames Valley itself is found as *wick*, just in that district between Cricklade and Lechlade which was within reach of the great Danish winter camp at Chippenham. Hence I do not think it is "amusing" to call *wich=vik* a specifically Danish termination, although I admit Scandinavian might be a more appropriate term.

6. I would submit that the existence of the settlement of Charing with a well-known Jutish tribal name (there are two Charings in Kent, near Ashford) renders it improbable that the *Via de Aldewych* (cf. *Ald-wick*, near Bognor Sussex) = *Wych Street*, of which COL. PRIDEAUX speaks, can derive its name from a Danish settlement, if we take *wych=vicus* in this case, meaning "Old Village." If it = *vik*, I fully admit that he has a very strong argument against my theory that Danes = *Dacicus*; but I would submit that the only conceivable *-vik* would be the estuary of the Fleet, which is some way from Wych Street, and that it is curious, as I have already pointed out, that after the massacre on St. Brice's Day, 1002, any Danish colony should have been planted above London Bridge when there were so many sites available below it. Hence, I venture to think, Wych Street is an inconclusive argument. H.

"ROOF-BATJE" = RED COAT (9th S. viii. 282).—May I shelter myself under the admission that I hurriedly wrote ll. 6 and 7 of above note instead of "The Dutch word of which *batje* is a diminutive is cognate with the A.-S. *pād.....*" &c. ? H. P. L.

"HALSH" (9th S. viii. 81, 255).—Will the writer who signs Q. V. kindly note that I am the authority on the point as to whether or not my researches have been thorough in the superlative or any other degree, and that I should be consulted before a statement of the nature of that contained in his contribution is made? As a matter of fact I discovered "halch" in the 'H.E.D.' before "halse," which I cited. The latter I gave because I was at that point dealing with etymology. Had I been confining myself to orthography I should have mentioned "halsh" itself, which is given in the dictionary. My points were, and are, that "halsh" should be given as a main word, that both substantival and verb forms should be noticed under that main word, and that the word in that form is not provincial and dialectal, but technical and general. This I stated at the first reference. It is not necessary to exhibit anything in the nature of fetish-worship in order to show one's appreciation of the 'H.E.D.'

ARTHUR MAYALL.

With the precise philological value of Mr. MAYALL's communication I am not greatly concerned. I am obliged to him—as I have been several times before—for a very interesting contribution to filature-lore.

THOMAS J. JEAKES.

Tower House, New Hampton.

SOUTH AFRICAN NAMES (9th S. iv. 436, 519; v. 49, 113).—I recently discussed some South African names, chiefly those of Portuguese origin, such as *Delagoa Bay*; and also those derived from personal names, such as *Durban*, *Pretoria*, and *Potchefstroom*. Respecting those derived from Dutch words something may be added, inasmuch as Dutch seems not to be so generally known as French or German. Thus *Paardeberg*, which has sprung into notoriety as the site of the most important British success during the present war, means simply the horse hill, the Dutch word *paarde*, a horse, being the same as the German *Pferd* and the English *palfrey*. The same word explains many names, such as *Paardekop* and *Paardekraal*. Other animal names often found in local topography are seen in *Hartebeestfontein*, *Rhenoster River*, *Olifant River*, *Elandslaagte* and *Elands-*

fontein, Luipaard Vlei, Wolvehoeck, and Hondekliip. *Hoek* means a corner or cape, and *klip*, another frequent element in Dutch names, means rock or cliff, as in Klipfontein and Cape Hangklip, where the first syllable shows that the rock or cliff overhangs. The word *modder*, mud, explains the Modder River, as well as Modderfontein and Zwart Modder, the latter meaning black mud, while Zwart Kop is black knoll. Vryheid, a place which has been conspicuous of late, is the same as the German *Freiheit*, freedom, a name paralleled by the West African Liberia, the American Liberty, and to some extent by the European Villafranca and Fribourg. We find *riet*, reed, in many names, such as Rietfontein and Great Riet. *Vlak* means flat, as in Vlakfontein, while Rondevaal is the round valley, and Vredefort contradicts itself as the peaceful fortress. Magersfontein is the poor spring, Roodevaal the red valley, while Graspan explains itself as the grassy cup. Other words, such as *dorp*, *stadt*, *burg*, *berg*, *rand*, *veldt*, *rivier*, and *vlei*, resemble English or German words, and require no explanation.

ISAAC TAYLOR

ST. MARCELLA (9th S. viii. 264).—There is more than one corrigendum at this reference. The saint was not a "young martyr," not a martyr in the common acceptance of the word at all, and certainly over seventy years of age at her death in 410. Moreover, the note is on the wrong track. Under 31 January Baring-Gould has a jejune sketch of Marcella, whose story has nothing of legend about it.

She sprang from the great house of the Marcelli, very wealthy, and had a palace on the Aventine. She was early inclined to asceticism, and, after a married life of a few months, devoted her wealth largely to charity. From 382 to 385 she attached herself to St. Jerome, besetting him with Biblical questionings, and "he wrote for her some fifteen different treatises on difficult passages of Scripture and Church history." In 387 she retired, with Principia, her adopted daughter, to a small house outside the walls; but when Alaric attacked Rome (410) she was back in her Aventine mansion, which, however, had long before had its treasures dispersed among relations and the poor. She had been the first Roman of noble family to become a nun, and when the Goths burst into the house, believing that her humble dress was but a mask to conceal wealth, they severely scourged her. She clung to the knees of her assailants, begging only that they would spare the virtue of Principia. They were softened, and led the two women to St. Paul's

Church. She died a few days afterwards. St. Jerome is the principal authority for her life. See Smith and Wace, 'Dict. Christian Biog.'

C. S. WARD.

Dr. Owen in his 'Sanctorale Catholicum,' under date of 5 September, says: "In North Wales, the feast of St. Marcella, Virgin, Patroness of the Abbey of Strata Marcella by Welshpool."

HARRY HEMS.

Fair Park, Exeter.

CHILDREN HANGED (9th S. viii. 243).—The story of the boy hanged at Chelmsford bears a suspicious resemblance to another story, according to which, in or before 1630, a boy of nine was executed at the Berkshire assizes for burning a house or two. This statement is quoted from a letter of 27 March, 1630, by Masson, 'Life of Milton,' vol. i., edition of 1881, p. 232. It is permissible to hope that the story of 1630, which Masson calls "horrible," is the true and only foundation for the statement made by your correspondent in 3rd S. i. 39.

I.

Mr. Henry C. Lea, in his 'History of the Inquisition,' vol. i. p. 236, says that in this country "as recently as 1833 a child of nine was sentenced to be hanged for breaking a patched pane of glass and stealing twopence worth of paint."

I have a note that Mr. Cooper King, in his 'History of Berkshire,' p. 119, tells of a child being hanged, but as I have not access to the volume I cannot give the particulars.

ASTARTE.

From 'Haydn's Dictionary of Dates' I gather that John Any Bird Bell, a boy of fourteen years of age, was hanged at Maidstone on 1 August, 1831, for the murder of Richard Taylor, a boy one year his junior. It is strange that this should have occurred in the same year as the arson case mentioned by POLITICIAN, to which I see no reference in Haydn.

JOHN T. PAGE.

West Haddon, Northamptonshire.

ARTISTS' MISTAKES (9th S. iv. 107, 164, 237, 293; v. 32, 317, 400; vi. 44; viii. 171).—The blunders committed by painters in representing details of uniform are worth recording, if only to cause more care to be taken in these details in future. Here are a few instances which occur to me. In the *Illustrated London News* the men of the Foot Guards lining the streets in London during the funeral procession of the first Duke of Wellington are shown as shouldering their muskets on the wrong shoulder. In a modern painting representing the loss of the Birken-

head the uniforms there shown did not exist. In the 'Meeting of Wellington and Blucher on the Field of Waterloo' all the English are wearing moustaches, when none but Hussars wore them. I saw a painting to-day, in a window in Jermyn Street, in which a Hussar is depicted without a moustache and with his pelisse improperly hung on. Frequently I have seen pistols placed backwards in the holsters. When Boehm was engaged on his figures for the base of the Wellington Monument, now opposite Apsley House, he experienced great trouble in the endeavour to be accurate, especially in the matter of the Enniskillen Dragoon. The regimental records gave a representation of the dress at this period, but it was wrong; and it was correctly done, owing to the actual dress—1815 was the year required—being at the United Service Institution. Appeal to the dress regulations is absolutely necessary before committing to posterity such blunders, only a very few examples of which I have found and made a note of.

Why have we no national dress museum, say in conjunction with the Royal Academy? No further errors such as I speak of could then occur, and art would certainly be aided.

HAROLD MALET, Col.

USES OF GRINDSTONES (9th S. viii. 225).—I have never come across grindstones put to the uses indicated by H. J. B., but I have frequently seen discarded millstones utilized in a similar manner. There is an illustration of a millstone used as a gravestone in a recent number of the *Strand Magazine*. Only yesterday I saw a cattle-drinking spring in the side of a hill flanked by two old millstones, and I know of an instance not far from here where one does duty as a stepping-stone.

JOHN T. PAGE.

West Haddon, Northamptonshire.

Replying to H. J. B.'s query, I have lately utilized them for bases to sundials; a flat barley grinder in one instance, and in another the hollowed trench serving as a flower bed with very satisfactory results.

HAROLD MALET, Col.

FLOYD v. LLOYD (9th S. viii. 141).—In reply to G. D., in my opinion, as one of the Lloyds, the name Floyd is *not* "as distinct from Lloyd as possible"; in fact, confusion has many times arisen between the two names through careless writing, and through Englishmen trying to give the Welsh double *l* in Lloyd its proper sound, which they often fail to do, pronouncing Lloyd as Floyd, Llewelyn as Flewelyn, &c. This difficulty with the double *l* has continued

generation after generation, and I think it may be said century after century; and I suggest that Floyd is in its origin a corruption of Lloyd, Lloyd being an anglicized form of the older Welsh *Llwyd* (meaning grey), a form of name incomprehensible to an English eye and ear, and now, I think, dying out, perhaps for that reason.

Undoubtedly no Welsh Lloyds (and what other original Lloyds are there?) will admit that their surname was ever Floyd, which I suggest is an un-Welsh form, and yet from what other language could it have arisen?

It may be worth while to note that Floyd (a rather uncommon surname even in Wales) is a form of Lloyd, being an abbreviation of Ap Lloyd, as Bowen is of Ap Owen.

I regret that absence abroad has prevented my replying to G. D.'s note at an earlier date.

LL. LL.

A possible explanation of the interchange of these names appears to me to be this: that the names are identical, the *Fl* being a Saxon endeavour—and a very poor one—to represent the peculiar sound of the Welsh *Ll*. So Shakspeare in 'King Henry V.' writes "Fluellen" for Llewelyn.

JEANNIE S. POPHAM.

Llanrwst, North Wales.

'A Dictionary of English and Welsh Surnames,' compiled with so much modesty by the late Canon Bardsley, of Ulverston, and just issued to the public, deals with this question. Under 'Floyd' one finds that the word is a variant of Lloyd, arising from the difficulty found by Englishmen in pronouncing *Fl*. This assertion is not fanciful or imaginary, but exists in fact. *Blojd*, *s.v.* 'Blood,' is also given as another form of the name, indicating sonship. It is a contraction of Ap Lloyd; cf. Bethell, Benyon, &c. Cf. also Llewellyn and Flewellin. The references under 'Lloyd,' 'Floyd,' and 'Blood' will possibly interest your contributor. The point had been dealt with previously by the canon in his smaller work 'English Surnames.'

ARTHUR MAYALL.

Surely there is no mystery about this. The Welsh word *llwyd* (grey) is pronounced, as nearly as can be written, "thlooid." The *Fl* is simply an attempt to give the Welsh sound of *Ll*. The name Fladd, pronouncing the *u* in the old manner, was pretty near the original sound of the Welsh word.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

I find a case of interchange in the year 1709, when the second edition of 'The

Journal of George Fox' (first Quaker, 1624-1690) was published. Charles Lloyd, of the well-known Quaker family of Lloyd, is given as such in the text, but he is indexed under 'Floyd.' In the first edition (1694) he appears as "Floid"; in the third (1765) as "Floyd"; in the 1827 edition as "Floid"; and in the 1836, 1852, and 1891 editions as "Lloyd."

Morgan Floyd, "a priest of Wrexham," is given uniformly in all editions as "Floyd."

NORMAN PENNEY.

Friends' Institute, Bishopsgate, E.C.

THE PORTLAND VASE (9th S. viii. 225).—The *Penny Magazine* for 29 September, 1832, commences with a full-size, full-page illustration of 'The Portland or Barberini Vase.' The article, 'British Museum, No. 6' (No. 31, vol. i. pp. 249-50), concludes thus:—

"A mould of the Barberini vase was taken at Rome, before it came into the possession of Sir William Hamilton, by the gem engraver Pechler, and from this the late Mr. Tassie, the celebrated modeller, took sixty casts in plaster of Paris, and then broke the mould. Some very beautiful imitations of it have also been fabricated by the Wedgwoods, in which not only the shape but the colour of the original has been attempted to be preserved. Modern art, however, cannot imitate the vitrified appearance of the material in the ancient vase."

I have a rough, damaged model of it, in what appears to have been a hot-water jug for table use. The material is a slightly glazed biscuit ware of a cream colour.

THOMAS J. JEAKES.

The collection of the late Mr. W. Johnston Stuart, sold at Christie's in February last, included (lot 299) a fine example of Wedgwood's copy of the Portland or Barberini vase. It fetched ninety guineas.

W. ROBERTS.

47, Lansdowne Gardens, S.W.

THE BIRTHPLACE OF OLIVER GOLDSMITH (9th S. viii. 244).—It may interest your correspondent to know that Dr. M. F. Cox delivered a lecture recently on 'The Country and Kindred of Oliver Goldsmith,' which was published in the *Journal* of the National Literary Society of Ireland. He investigated the question of the birthplace, and adduces strong evidence in favour of Smith-Hill, Elphin. He quotes the following two letters:

Smith-Hill, 24th Dec., 1807.

DEAR SIR,—The Rev. Oliver Jones was curate of Elphin, and also had the diocesan school of that town; he lived where I now live, a little more than half a mile from the church. He had four daughters and no son. My grandfather George Hicks was married to one of these daughters, and consequently knew every circumstance relating to that family; and has often told me that Rev. Charles Goldsmith, who

was married to another of Mr. Jones's daughters had a curacy somewhere near Athlone; and that Mrs. Goldsmith spent much of her time with her mother Mrs. Jones, then a widow, and living at Smith-Hill; that Oliver Goldsmith was born here, in his grandfather's house; that he was nursed and reared here, and got the early part of his education at the school of Elphin. My mother, the only child of the above George Hicks and Miss Jones, was contemporary with Oliver Goldsmith, and brought up in her grandfather's house. She also has often told me the foregoing circumstances, and has shown me the very spot where the bed stood in which Goldsmith was born. From what I have always heard and understood, I never had a doubt in my mind that Goldsmith was born here.

I am, &c.,

ROBERT JONES LLOYD.

5, Brighton's Vale, Monkstown, 6 February, 1899.

DEAR SIR,—As the birth of Goldsmith has always been an unsettled question, it may be interesting to you to know that my father, who lived near Elphin, was shown by Parson Lloyd, at Smith Hill House, Elphin, the room in which the poet was born. The parson said the poet's mother rode from Pallas to Elphin on a horse and pillion, and that Goldsmith was born there, somewhat sooner than he was expected, consequent on his mother's long ride. Parson Lloyd also stated that the one-story thatched building, which adjoins and communicates with the modern house at Smith Hill, was allowed to stand, owing to its being the room in which the poet was born.

Faithfully yours,

THOMAS J. KENNY.

Dr. Cox, who has made a searching and minute inquiry into the question, notes that "Goldsmith's sister, in her account of the poet, stated that Oliver was born, prematurely, at seven months"; that "Campbell believed that Elphin was really the birthplace of Goldsmith." "This county" (Roscommon), he writes, "boasts of a still greater honour, the birth of the much-lamented Oliver Goldsmith." Dr. Percy, afterwards Bishop of Dromore, with whom Campbell was associated in a literary fellowship, also believed it. So did Edmund Malone; and considering Malone's intimate association with Maurice Goldsmith—whom he so helped and befriended—and the fact that Malone's brother Lord Sunderlin had a residence at Oran, of which the Rev. Mr. Contarine was prebendary, and remembering the persistent tradition which has obtained for more than a century in the neighbourhood of Elphin, and also the peculiarly cordial relationship which Goldsmith had with Roscommon—at Kilmore, at Ballyoughter, and at Emlaghmore—I do not think I shall be accused of rash judgment in asserting that the great weight of evidence and the balance of probability are in favour of ascribing Goldsmith's birthplace to Elphin.

W. A. HENDERSON.

Dublin.

SCOTT QUOTATION (9th S. viii. 163).—"The old song quoted by Hob Happer, the miller, in chap. xiii. of 'The Monastery,'" published in 1820, is an anachronism, for the original dates no earlier than 1762; but the characters and incidents of Scott's least successful romance are assigned to the reign of Queen Mary and the usurpation of Regent Murray, Sir Piercie Shafton, the lover of Mysie Happer, being a euphuist, of Elizabeth's Court, tainted with the affectations of Lyly's pedantic heresy. The song was written by Isaac Bickerstaff for his comic opera of 'Love in a Village,' acted at Covent Garden Theatre. It is sung by Hawthorn, Act I. scene ii., but printed without the second stanza. The foundation was C. Jonson's 'Village Opera,' 1729.

THE JOLLY MILLER.

There was a jolly miller once lived on the river Dee;
He work'd and sang from morn till night, no lark more blithe than he;
And this the burthen of his song for ever used to be,
"I care for nobody, no, not I, if nobody cares for me.

I live by my mill, God bless her! she's kindred,
child, and wife:

I would not change my station for any other in life:
No lawyer, surgeon, or doctor e'er had a groat from me:

I care for nobody, no, not I, if nobody cares for me."

This is the entire genuine song, but two other stanzas were afterwards added, unnecessarily, by inferior hands, printed in 'The Convivial Songster,' 1782, p. 334, and 'Edinburgh Musical Miscellany,' 1793, p. 209, commencing:—

When Spring begins his merry career, oh, how my heart grows gay!
and

Thus, like the miller, bold and free, let us rejoice and sing.

Scott may have deemed the original to be Scottish, for it was so considered, mistakenly, and printed in 'The Perth Musical Museum,' 1786, p. 61; also by C. Elliott, Edinburgh, 1788, in 'Calliope,' p. 245, with the music. It used to be "Scottified" at the Vennel in Auld Reekie during the thirties and forties, with a rapturous lingering over the sixth line,

I wad na change my stay-ti-on,

in the manner of the good old Presbyterian Kirk psalmody.

Let me add that a fraudulent modern version was sent by an Islington correspondent, "Pallas," to the *Illustrated London News*, circa 1856, and printed therein, as if from a flyleaf MS. It gave the genuine first stanza, omitted the second, "I live by my mill," &c., and added three stanzas of no value, viz., "The reason why he was so

blithe," "A coin or two I've in my purse," and "So let us his example take, and be from malice free," &c. It was not trustworthy, but good-natured William Chappell gave it renewed currency on p. 667 of his 'Popular Music of the Olden Time'; but on p. 668, in giving the music notes, he utterly "sophisticated" the second verse and turned it into a drinking song, "the words now usually sung." George Thomson had included 'The Jolly Miller,' harmonized by Beethoven, in 1824, "not because it was Scotch, but on account of its merited popularity."

J. WOODFALL EBSWORTH.

"TOUCAN" (9th S. vii. 486; viii. 22, 67, 85, 171, 250).—I regret having again to reply to MR. PLATT about this word; but he should not misquote me, and then, on the strength of the misquotation, declare my statement to be incorrect. In the 'Encyclopædia Britannica' I never spoke of "Prof. Skeat having proved that it [toucan] is from *ti*, nose, and *cang*, bone." I there wrote that the bird is "commonly believed to be so called from its cry; but Prof. Skeat.....adduces evidence to prove that the Guarani *Tucā* is from *ti*, nose, and *cāng*, bone, i.e., nose of bone." What more could I have said, or what less? The statement of facts is quite correct, and I gave no opinion of my own. I had been content to accept that of my good and learned friend on a matter of which I know nothing, as are (I take it) most of your readers. I should have been going out of my province had I said that he had "proved" the derivation. To pronounce judgment in such a case one must have qualifications which I do not and never pretended to possess. ALFRED NEWTON.

THE 'MARSEILLAISE' (9th S. viii. 61, 126, 187, 248, 287).—I have referred to a mass of statements and of testimony from French sources since the time of the great Revolution, and incidentally I mentioned also the personal recollection of a German historian, an exiled sympathizer with the cause of democracy. Nothing has fallen from my pen except facts, given in language such as befits discussion among gentlemen.

Since I wrote last I have learnt from M. Franz Hamma, the Imperial Musical Director at Metz, and a younger brother of the late Fridolin Hamma (the organist at Meersburg in the early forties), that the latter had taken part in the German revolution—namely, in the great rising in the Grandduchy of Baden in 1849, when the army and the people rose together in defence of the National Parliament. I was not aware until now that Fridolin Hamma

had been among those who had fought in our cause. For a time he was a prisoner, after the overthrow of that movement, in the casemates of Rastatt. Like all of us, he no doubt appreciated the spirit of the 'Marseillaise.'

More than this. M. Franz Hamma at Metz sends me a copy of a 'Credo' by Holtzmann, which had long lain neglected in a loft of his house among old papers, and this text has the most striking passages identical with parts of the 'Marseillaise.' I have had it submitted to musical friends, among them to one who is a professional musician and a composer, and they were all struck by the extraordinary similarity. However, on this subject I may have to say more elsewhere, as my recent inquiries have brought me several important communications. So I now confine myself—writing from Hindhead, Hampshire—to these concluding lines in 'N. & Q.' KARL BLIND.

TRAGEDY BY WORDSWORTH (9th S. viii. 284).—The lines quoted (not quite correctly) by Hazlitt from an unpublished tragedy by Wordsworth will be found in Act III. of 'The Borderers,' which was composed in 1795-6, but was not published until 1842:—

Oswald: Action is transitory—a step, a blow,
The motion of a muscle—this way or that—
'Tis done, and in the after vacancy
We wonder at ourselves like men betrayed;
Suffering is permanent, obscure and dark,
And shares the nature of infinity.

J. A. J. HOUSDEN.

Canonbury, N.

[Similar replies from C. L. F. and E. H. C. are acknowledged.]

LITTLE GIDDING: STOURBRIDGE FAIR (9th S. viii. 204, 227).—Lysons (not Roysen) says that John gave the profits of the fair to the hospital of St. Mary Magdalen, its chapel, now desecrated, being used as a victualling house during the fair time. Henry VIII., he says, made over all the rights of the fair to the mayor and corporation for the sum of 1,000 marks in 1539, this charter being confirmed by Elizabeth in 1588; but I find that in 1589 the University had the right to appoint a clerk of the market, to punish all rogues, to proclaim the fair alternate years; but the mayor and corporation to have the inspection and searching of leather and such like goods, paying to the University 3s. 4d. yearly. There was also a court of justice held on the ground for the punishment of regrators and cut-purses, as well as to keep order between students and strangers. A charter of Henry III. fixed the jurisdiction of the

University at five miles; Elizabeth's at one. In Lysons's time the fair extended over half a mile; at present it has diminished considerably; but before the year 1753 it had begun to decline. The fair is now proclaimed by the mayor and some of the corporation on 4 September, but there are only four days of it now. In Edward I.'s time it lasted for two days. Fuller relates that the origin was attributable to the fact of a clothier from Kendal happening to dip his wares in the Stur and exposing them for sale; he reaped a good harvest, and returned again the next year. He gives this under date 1417 (5 Hen. V.), where he also says there was at that time a dispute between the City of London and the University about weights and measures, but he never heard how the matter was settled, and that in Mary's last year the gownsmen, being short of money, would have sold to the town all their rights, but were dissuaded from doing so. At one time this was the greatest fair, for every sort of tradesman pitched his booth here for three weeks. Indeed, the Dutch in the time of William III. brought here toys, cheese, and pipes. If there ever was a fair in Athelstan's time, no record seems to remain, and it is a doubtful case.

W. H. BROWN.

Chesterton, Cambs.

MR. H. J. MOULE says that Stourbridge Fair was extinct in the forties, and that an eyewitness has told him that there used to be "an acre of earthenware there." MR. PORTER, on the other hand, says that the fair is still held. In vol. ii. of 'Our Own Country' (Cassell), near the close of the article on Cambridge, I find the following:—

"Yet further to the east [of Jesus College] are some remains of Barnwell Abbey, a monastery of importance in its day, though now only the chapel and a few fragments of buildings remain.....In its precincts a fair of great fame was held every midsummer, called, from the quantity of earthenware brought thither, Pot-fair; and yet further east, and near the curious little Norman chapel at Sturbridge, was held a yet greater fair, in its day one of the most famous in England, called, from the locality, Sturbridge Fair."

The latter is certainly still held. Were there, then, two fairs; and is it not possible that Mr. H. J. MOULE and his informant are confusing them?

W. A. A.

This fair, one of the most noted in England in former times, was held at Stourbridge, a village one and a half miles from Cambridge, and was opened with great solemnities (see Lewis's 'Topographical Dictionary,' vol. iv., s.v.). Gunning, in his 'Reminiscences of Cambridge,' vol. i. p. 148 *et seq.*, has a most

amusing account of the fair as it existed in 1789, to which let me refer your readers who feel an interest in the subject.

In 'Musæ Anglicanæ,' vol. ii., 1741 (*editio quinta*), is a long poem, in Latin hexameters nearly five hundred in number, descriptive of the fair and the exhibitions and booths at it, apparently written in the days of Queen Anne; and the name of the author, "T. H. Hill, Coll. Trin. Cant. Soc.," is appended. In the table of contents prefixed it is said, "Quæ Asterisco distinguuntur, huic editioni accesserunt nova"; and the poem is thus marked, and probably will not be found in previous editions.

In the 'Alumni Westmonasterienses,' p. 239, Thomas Hill is said to have been elected from Westminster School to Trinity College, Cambridge, in 1701, and is said to have been the author of the 'Nundinæ Sturbrigenses.' On the authority of Cole he is said to have been "a very ingenious man and excellent poet, and on his leaving college to have ever since lived with the Duke of Richmond, where he is to this day, 6 March, 1748."

JOHN PICKFORD, M.A.

Hone's 'Every-Day Book,' 19 September, contains an account of Stourbridge, Sturbridge, Sturbitch, or Stirbitch Fair, as it was variously spelt in former days. It is stated to have been proclaimed on 19 September, 1825, for a fortnight, and originated in a grant from King John to the hospital of lepers at that place. By a charter in the thirtieth year of Henry VIII. the fair was granted to the magistrates and corporation of Cambridge.

B. B.

[One or two further replies will appear.]

ARCHBISHOP HOWLEY (9th S. vii. 408).—From family sources I am able to say the mother of Archbishop Howley was Mary, daughter of Alderman John Gauntlett, of Winchester. She was sister to Samuel Gauntlett, D.D., Warden of New College, who died in 1822. Another sister married Rev. C. L. Kerby, canon of Winchester and rector of Fairford. The will of the Archbishop's father is 508 Harris, P.C.C., and in it he speaks of his wife Mary and his two children William and Mary. I shall be glad to give any further information that I have, and also to learn anything as to the Archbishop's sister Mary and the date of the death of Canon Kerby.

THOMAS PERRY.

THE PARISH REGISTER OF BROADWOOD-WIDGER, DEVONSHIRE (9th S. viii. 259).—I know of at least two auction sales at which the transcript in question has appeared, and

feel sure that no intending purchaser who viewed it believed it to be anything but what it is, viz., a valuable transcript (on paper of foolscap size), made about 1820, of the parish register of Broadwood-Widger (baptisms, marriages, and burials), 1654-97, containing also entries of collections on briefs, &c. I feel equally assured that no doubt exists that the register in your correspondent's keeping is the original. The register as now extant is, however, one of the most uninteresting I ever met with—possibly due in some measure to its late commencement in 1654; and I speak not without experience, as bearing the reputation of having examined and made copious extracts of the principal entries from more early parish registers in various parts of England than any other person.

W. I. R. V.

THE DICTION OF THE GREEK NEW TESTAMENT (9th S. viii. 243).—Without entering into a controversy for which I have no time, I may mention a fact. Fifty-eight years ago—that is, in the year when Prof. Friedrich Wilhelm Blass was born—shortly before leaving for the University of Heidelberg, I and other pupils had to read, at the Grandducal Lyceum at Karlsruhe, the Greek Testament in the original. It was done in the class for Protestant religious instruction. The theological professor, being a good Greek scholar, considered it his duty to warn us against the kind of Greek we were to study on this occasion, which he openly acknowledged was faulty in many cases from the point of view of classical Hellenic language. As we had been well grounded in the latter, we presently found this ourselves. The origin of the New Testament easily explains it. It will thus be seen that long before Prof. Blass's time the same view existed among German professors as the one held now by that distinguished Hellenist.

KARL BLIND.

IF PERTINAX will consult Deissmann's 'Bible Studies,' recently published in English by T. & T. Clark, he will find much valuable information. The price of the volume is 9s.

C. S. WARD.

PHILLIPPO (9th S. vii. 468; viii. 72, 131, 233).—I have no information, but I presume the practice would be sanctioned by custom, if not by law. Probably the more insidious crimes of women have always been met by the more impressive punishments of burning, drowning, strangling, &c. I fancy the historic name Phelipeau has, in tradition, become Philippe Pot; at least I think that is how I remember to have understood it. The site of the execution, an angle of a road separating

two parishes, if not at one time a four-cross way, would correspond with that selected for burial of a suicide in England. I presume such a spot would be selected, partly as affording the unauthorized sanction of the cross, and partly as being a sort of no man's land, not strictly either public or private property, but, being continually worn away and cast to the four winds, tantamount to annihilation. I do not know if I read, heard, or dreamt it, but I have an idea of a tradition of the burial alive of "two proud sisters of Winchester." They were buried upright, with their heads above ground, and left to perish, it being forbidden to approach them; one of them was sustained for a certain time by having an apple rolled towards her.

THOMAS J. JEAKES.

Tower House, New Hampton.

WEST-COUNTRYMEN'S TAILS (9th S. vii. 286, 410; viii. 87, 192).—MR. J. H. MATTHEWS will find in the Rev. S. Baring-Gould's 'Curious Myths of the Middle Ages' much that is interesting on this subject in the article 'Tailed Men.' Although I have lived in Devonshire all my life, I have never heard of Cornishmen having tails.

FRED. C. FROST, F.S.I.

Teignmouth.

AUTHOR OF POEM WANTED (9th S. viii. 204, 249).—There is a poem called 'A Woman's Love' which closely resembles the description given. It is by Col. John Hay, who in 1897 came to England as Ambassador from the United States, and is now Secretary of State at Washington. It is to be found at p. 58 of 'Little Breeches and other Pieces, Humorous, Descriptive, and Pathetic,' by Col. John Hay (London, Camden Hotten). The book is not dated, but 1871 is the date of a list of books published by Hotten which is bound with it. I believe that the poems had been published previously in the United States under another title. 'A Woman's Love' begins:—

A sentinel angel, sitting high in glory,
Heard this shrill wail ring out of Purgatory:
"Have mercy, mighty angel, hear my story!

I loved—and blind with passionate love, I fell.
Love brought me down to death, and death to Hell,
For God is just, and death for sin is well."

She asks to be allowed to return for one hour to see and comfort "her love on earth, who mourns for" her; she offers for this to "pay a thousand years of fire and pain." The angel bids her repent her wild vow, the last hour of her punishment having come. She persists, and is allowed to go. Later she flutters "back with broken-hearted wailing":—

She sobbed, "I found him by the summer sea
Reclined, his head upon a maiden's knee—
She curled his hair and kissed him. Woe is me!"
She asks that her punishment may begin.

The angel answered, "Nay, sad soul, go higher!
To be deceived in your true heart's desire
Was bitterer than a thousand years of fire!"

The book contains "The Pike County Ballads," i.e., 'Little Breeches,' 'Jim Bludso,' 'Banty Tim,' and the 'Mystery of Gilgal,' which are perhaps better known than 'A Woman's Love.'

ROBERT PIERPOINT.

MISTAKES OF AUTHORS (9th S. viii. 181, 252).—Brewer's 'Dictionary of Phrase and Fable' says: "Dickens is a perverted oath corrupted from 'Nick.'" May not the word be a reference to or corruption of Diceon or Dickon the Bedlam in the old play of 'Gammer Gurton's Needle'? The word is not, so far as I am aware, explained in any glossary to Shakespeare.

A. COLLINGWOOD LEE.

Waltham Abbey, Essex.

"ASK NOTHING MORE OF ME, SWEET" (9th S. i. 389).—If the lady who signs herself EVADNE be a regular subscriber to 'N. & Q.,' she has a right to complain against other contributors having neglected to answer her inquiry about the authorship of this charming love song, and furnish the remaining verses. By accident it escaped my attention, although I know the song well. It was written by our best living poet, Algernon Charles Swinburne, and has been set to music, but does not appear in his Third Series of 'Poems and Ballads,' 1889, or in previous volumes. I have it in manuscript, unfortunately not my own transcribing, from the music-sheet, which as usual is undated, but of about the year 1890:—

ASK NOTHING MORE OF ME, SWEET.

Ask nothing more of me, Sweet,
All I can give you I give;
Heart of my heart, were it more,
More would be laid at your feet.
Love that would help you to live,
Song that would spur you to soar:
Ask nothing more of me, Sweet,
Ask nothing more, nothing more.

All things were nothing, nothing to give,
Once to have sense of you more,
Touch you, and dream of you, Sweet,
Think you, and breathe you, and live
Swept of your wings as you soar,
Trodden by chance of your feet—
I who have love and no more,
Give you but love of you, Sweet.

He that hath more, let him give;
He that hath wings, let him soar:
Mine is the heart at your feet,
Here that must love you to live.

Mine is the heart at your feet,
Here that must love you to live.
Ask nothing more of me, Sweet,
All I can give you I give.

It is evidently a man's song to a maiden, not a girl's song to her lover. It would show too much of what Rosalind calls "a coming-on disposition" if she sang thus to a man. Lady Mary Wortley Montagu, who knew the world's ways of her more reticent time than that of our "girls of the period," declared that "He comes too near who comes to be denied." I could ascertain the composer, if required.

J. W. EBSWORTH.

The Priory, Ashford, Kent.

PALL MALL (9th S. viii. 14, 170).—There is a Rue du Mail and also Le Mail at the present time at Blois. The latter, says M. L. de la Saussaye, author of 'Blois et ses Environs' (p. 228), was "le champ d'exercices des joueurs de mail ou *palle-maille*, jeu qui partagea le succès et suivit la chute du jeu de paume." A few months ago I sought in vain in Quimper to find Le Mail, which is, according to Mr. Augustus Hare ('North-Western France,' p. 376), the principal thoroughfare. That I certainly discovered, but I could not assure myself of its identity with Le Mail. In 'A Little Tour in France' (p. 117) Mr. Henry James found some small modern fortifications, another shady walk—a *mail*, as the French say, as well as a *champ de manœuvre*.

ST. SWITHIN.

'PSEUDODOXIA EPIDEMICA' (9th S. viii. 81, 191, 270).—The copy in my possession is said to be the "seventh and last edition corrected and enlarged by the author," and is dated 1686; a fine portrait of the author is prefixed. It is a small folio with the margins not much cut down, and also contains the 'Religio Medici,' 'Hydriotaphia,' and 'Certain Miscellany Tracts.' The copy in the Norwich Library was much injured by fire, and the librarian expressed a wish to receive my copy as a gift to replace it.

JOHN PICKFORD, M.A.

ST. CHRISTOPHER (9th S. v. 335; vi. 150).—The author is Mrs. Craik (Miss Mulock), writer of 'John Halifax,' and the poem may be found in Schaff and Gilman's 'Library of Religious Poetry' (Sampson Low, 1881), p. 78.

C. LAWRENCE FORD, B.A.

Bath.

FAMILY LIKENESS (9th S. viii. 62, 169, 268).—In Chambers's 'Book of Days,' i. 199, there is an interesting passage discussing the perseverance of physiognomy as illustrated in the British royal family. Chambers notes

the resemblance manifested, at the time of his writing (forty years ago), between the youthful portraits of Prince Charles Edward and those of the Prince of Wales, and traces the type upwards among the Stuarts. He is confident as to the existence of the general likeness "over three centuries and eleven generations."

THOMAS BAYNE.

Miscellaneous.

NOTES ON BOOKS, &c.

The Chevalier de St. George and the Jacobite Movements in his Favour, 1701-1720. By Charles Sanford Terry, M.A. (Nutt.)

THIS volume, the fourth of the series known as "Scottish Texts from Contemporary Writers," depicts the earliest struggles of the Jacobites, and covers a portion of history outside the ken of all but close students. Books on the outbreak of 1715 are sufficiently common, but those dealing with previous and subsequent days are neither numerous nor easily accessible. The present volume is a companion to that by the same author dealing with 'The Rising of 1745,' with which we are not acquainted, though we know his 'Life and Campaigns of Alexander Leslie, First Earl of Leven.' The latest volume has at least the advantage over 'The Rising of 1745' that most of the materials employed are unfamiliar. The work is, as the compiler confesses, a mosaic rather than a picture. Much tact and judgment have, however, been necessary in order to piece together and shape into a consecutive narrative accounts from various sources. Lockhart's 'Memoirs concerning the Affairs of Scotland' and 'The Lockhart Papers' have naturally been laid under contribution, as has been Major Fraser's manuscript. Not a few important authorities are given for the first time in their entirety. Such are the accounts of the French expedition of 1708 and the 'Memoirs of the Duke of Melfort.' Especially valuable are the portraits, maps, and other illustrations with which the work abounds. A portrait of the Chevalier de St. George, from a miniature in the possession of the University of Aberdeen, serves as frontispiece. Others which follow are of James II., after Kneller; John, Earl of Mar, and Thomas, Lord Erskine, from the family collection; John, Duke of Argyll and Greenwich, after Allan Ramsay; James, Duke of Ormonde; George, tenth Earl Marischal; and the Princess Maria Clementina. Some facsimiles add to the value of a work which is indispensable to every student of history and casts a much-needed light upon many obscure episodes of Jacobite struggles. Like many other historical writings of its class, it constitutes a rather sorry record of jealousies and feuds.

Oliver Cromwell. By Samuel Rawson Gardiner, M.A. (Longmans & Co.)

THIS admirably useful and trustworthy life of Oliver Cromwell, by the greatest authority on the subject, is practically the same text as that contributed by Dr. Gardiner to the "Illustrated Series of Historical Volumes" of Messrs. Goupil. The illustrations are reduced to a single portrait of the Protector, from the panel by Samuel Cooper in Sidney Sussex College, Cambridge, and the whole

has undergone revision. In other respects the book is a reissue. A volume likely to be more serviceable to the student, or conveying a better estimate of Cromwell and his work, does not exist and is not to be expected.

Ceremonies and Processions of the Cathedral Church of Salisbury. Edited by Chr. Wordsworth. (Cambridge, University Press.)

THE work of publishing old liturgical documents goes on apace. Thanks to the two University Presses and the Bradshaw Society, the ancient precept "*Antiquam exquirite matrem*" is yearly obtaining a wider observance, and ere long we may hope to be in possession of a complete collection of the MS. sources of English liturgy. The "use of Sarum" or "Salisbury use" is an historic phrase that should not be unfamiliar to any one who possesses a Book of Common Prayer. A part of this "use" is represented by the present volume, for which we are indebted to the learned labours of the Rev. Christopher Wordsworth, a *venerabile nomen* for more than one generation of Church literature.

It is interesting to know that Salisbury has always enjoyed a reputation for ceremonial and ritual. Not only were disputed questions referred to its chapter as a recognized authority on such matters in the Middle Ages, but its bishop was designated "the Pope's Master of the Ceremonies," and had that position conceded to him in solemn functions at Rome. We can readily understand therefore that its "use" had a prestige which threw those of other dioceses into the shade.

The Processional now printed, and carefully edited, with notes and illustrative documents, belongs to the MS. treasures of the Cathedral, and seems to have been written about 1445. Portions are unfortunately missing—the service for "the Boy Bishop" in particular is a *lacuna* much to be deplored—but the gaps have been as far as possible supplied from other sources. Among the features deserving of special attention is a full account of the curious rite of "the love drink" or "drink of charity" (*potus caritatis*) on Maundy Thursday, which the bishop was to provide at his own expense and partake of in the midst of his clergy during the reading of the Gospel, "according to the custom of Jesus Christ." The draught was not of wine, as we might expect, but of ale (*servisia*), and drunk out of wooden cups. What was left of the ale was kept for the use of the boys (*garcones*) of the choir. Afterwards a *modius* of good wine was supplied to each of the officiants (p. 80).

In the matter of relics—a subject lately thrust upon public attention, and as precipitately withdrawn—the mediæval Church of Sarum was famous. It kept a *Festum Reliquiarum*, which fell about 10 July; and a curious list is here given of the "relykes," which includes "cristes sudarye" and "cracche," "the milke of our ladye," a "parcel of heer" (hair) of St. Peter, and many other items which recall the merry satire in the old play of 'The Four P's.' It had an altar called "Jesiah," a name which has proved a puzzle to many. This was sometimes spelt "Jesianum," and supposed to be connected with Jesus; but there is little doubt that it was an altar of the Virgin Mary, and, as its older name *gysine* (1341) suggests, was so called from the Old French *gisme*, lying in child-bed (Scot. *jizzen*); it was especially frequented probably by expectant matrons.

The bulk of the work consists of minute direc-

tions for the order of precedence among the members of the chapter, and other trivial matters of anise and cummin, which only appeal to the antiquarian ritualist. We could have spared a good deal of this if we might have obtained a little information as to the direction in which the processions moved in circumambulating the church, whether it was always from left to right (*diasul*) or sometimes *vice versa*; but this point of folk-lore interest is left obscure. The ritual is illustrated by quaint woodcuts taken from editions of the Processional printed in the early part of the sixteenth century.

THE REV. C. S. WARD writes:—"Your reviewer (*ante*, p. 295) has been misled by the get-up of the volume on Christ Church, Dublin, by W. Butler. It is not by 'Same publishers,' but by Elliot Stock."

THE sixth and final volume of 'Musgrave's Obituary,' each of which has been edited by Sir George J. Armytage, Bart., F.S.A., has just been issued to the members by the publishers for the Harleian Society. The first volume of this valuable genealogical work of reference was issued as an extra book to the members for 1899: thus the Society has been enabled to complete the work, by the issue of the remaining five volumes, averaging 400 pp. in each, within the two years following, and for three annual subscriptions. The whole comprises 94,828 entries of British subjects who died prior to 1800, transcribed from the twenty-three volumes in the British Museum (Add. MSS. 5727-5749), and compiled by Sir William Musgrave, sixth baronet, of Hayton Castle, co. Cumberland.

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 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. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

G. F. B. ("Machine": "Diligence").—The former word for a public coach is used by Southey and Thackeray (Annandale's 'Ogilvie,' *s.v.*). For the latter word in the same meaning see numerous quotations in the 'H.E.D.'

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 26, 1901.

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Notes.

ST. MARY MATFELON, WHITECHAPEL.

(See 2nd S. iii. 332; 3rd S. iv. 5, 75, 419, 483; v. 83, 161, 223; vii. 208; 5th S. vii. 225, 314; ix. 110; 8th S. xii. 202, 255, 276, 466; 9th S. ii. 154; iv. 66, 116.)

THE numerous references that I have placed at the head of this note will show that for many years past the origin of the word from which Whitechapel Church has derived its distinctive appellation has exercised the ingenuity of the correspondents of 'N. & Q.' We were recently told that there were "fifteen supposed derivations of the word Huguenot"; there are very nearly as many of the word Matfelon. We shall find among those recorded in these columns the stories told by Stow, Strype, and many another antiquary, and my principal object in heading these remarks with such a formidable array of figures is to suggest that no advantage will be gained by starting a fresh discussion on the word, unless new evidence of a fairly convincing nature can be brought forward. In the second volume of the current series an explanation was given as if it were a new one, although it was more than thirty years old; and at the last reference but one an old and respected correspondent, MR.

EVERARD HOME COLEMAN, practically endorsed that suggestion on the authority of a writer in the *Literary World*, and added that it had not before been made in the pages of 'N. & Q.,' forgetful of the fact that it will be found over the signature of the REV. MACKENZIE WALCOTT so far back as 1864 (3rd S. v. 161). If therefore we wish to avoid "vain repetitions," it will be as well to consult the references which, at some expense of time, I have carefully looked up for the purpose of quotation.

My own theory has had, so far as I am aware, no godfather but myself. It is that, like many other London churches, the old foundation of St. Mary, which was originally a chapel of ease to Stepney, derived its designation from some individual who was connected with the church either as a founder or a benefactor. It is almost unnecessary to give instances of churches which have been named on this principle, but I may cite a few: St. Mary Woolnoth (Wulfnoth), St. Martin Orgar (Ordgar), St. John Zachary, St. Martin Outwich (Oteswich), St. Lawrence Pountney (Pulteney), and so on. It would therefore be strictly in accordance with recognized custom if the church were named after some person belonging to the family of Matfelon, and the question is whether such a family existed, and if so, whether any member of it could be found in London in early times.

The first mention of the church that I have been able to find is contained in the will of John le Rous (a son of Richard le Rous by his wife Agnes), which was proved on the Monday next before the feast of St. Edward (13 Oct.), 1282. In this will mention is made of a tenement in the parish of St. Mary *Matrefelun* (Sharpe's 'Calendar of Husting Wills,' i. 59).

William le Rous, a nephew of the preceding testator, in his will, proved on the Monday next before the feast of St. Gregory, Pope (12 March), 1285/6, mentions houses, rents, &c., in the parish of St. Mary *Matfelun*, remainder charged with maintenance of a chantry in the aforesaid chapel of St. Mary (*ib.*, i. 76).

There are also early mentions of the parish and church in Hardy and Page's 'Calendar of Feet of Fines for London and Middlesex': 1321, St. Mary *Matefeloun* (i. 100); 1331, St. Mary of *Matefelon* (i. 109); 1348, Blessed Mary *Matfen* (i. 126); 1351, Blessed Mary *Maderfelon* (i. 128); St. Mary *Matefelon* (i. 129); 1363, St. Mary *Mattefelon* (i. 140); 1365, St. Mary *Matefeloun* (i. 143); and 1367 St. Mary *Matfelon* (i. 144). After the reign

of Edward III. the modern spelling seems generally to prevail, but I think there is no doubt that the earliest orthography was *Materfeloun* or *Matrefeloun*.

We have evidence that the Mathefelons were an old French family. In a former note (8th S. xii. 466) I pointed out that Du Maurier, in his 'Peter Ibbetson,' p. 315, had mentioned them on the authority of the 'Armorial Général du Maine et de l'Anjou.' But their chief interest rests on the fact that the old château of Les Rochers, which lies on the borders of Brittany and Maine, and from which Madame de Sévigné dated so many of her letters, was formerly a stronghold of the Mathefelons. It came into the Sévigné family through the marriage of Anne de Mathefelon, Dame des Rochers, in 1410, with Guillaume de Sévigné, chamberlain of Jean V., Duc de Bretagne. It was a favourite residence of Madame de Sévigné, and on the death of her granddaughter and last descendant was sold to the family which still occupies it.

Other members of this family went into commerce. Dr. Reginald R. Sharpe, the learned and courteous Records Clerk of the City of London, has been good enough to inform me that, anno 49 Edward III., one Mathew Matfelon, who is described as "merchant de Lukes," executed a power of attorney enabling certain other "merchantz de Lukes" to act for him. The power of attorney was written in French, and was dated "a Loundres." A few years later, anno 4 Richard II., a further power, written in Latin, was executed by the same person, before the Mayor and aldermen in the Chamber of the Guildhall. The references are Pleas and Memoranda Rolls A. 22, membr. 1, and A. 24, membr. 7 dors. These documents, which are preserved among the municipal archives at the Guildhall, show that a person of the name of Matfelon was residing in London in the reign of King Edward III. Dr. Sharpe thinks that "Lukes" represents the town of Lucca in Italy; but allowing this to be the case, it is not unreasonable to suppose that London was the headquarters of this merchant as a business man. Some of the greatest civic families were of foreign origin, such as those of Gisors, Bukerel, and Bucquoint (Bucca Uncta), of which a member was Justiciar of London in 1137 (Round's 'Commune of London,' p. 108).

The name of Matfelon was not, however, confined to London, for in a lengthy document relating to property in Yorkshire I have found that one Adam Materfeloun was a

party concerned (Rot. Claus., 1322, m. 2; 'Calendar, 1318-23,' p. 566).

The existence of this family in France and England being therefore well established, a word may be added with regard to the derivation of the name.

It has been several times pointed out in 'N. & Q.'—originally, as I noted above, by the late MR. MACKENZIE WILCOTT—that *matfelon* was an old English name for the black knapweed or centaury, which by Gerard and other old herbalists is spelt *materfelon* and *matrefillon*. A correspondent, B. C. H., suggested (3rd S. v. 223) that as *matfelon* was believed to be useful for softening and hastening the removal of boils, the name might be compounded of the old verb *mater*, to macerate, and *feloun*, a boil. This seems a plausible explanation, if we admit that the proper name was derived from the herb, which is within the range of possibility. But as *felon* meant originally a traitor, and *mater* is also an old French word signifying to daunt or to cow, the name is susceptible of another derivation. Littré also points out that there is another *mater*, meaning to kill, which is equivalent to the Spanish *matar*, and is derived from the Latin *macrare*. The original Materfeloun may either have slain a traitor, and thereby earned his name, or his place of residence may have been situated in the midst of a field of knapweed. *Utrumlibet elige.*

W. F. PRIDEAUX.

PHILIP WOODWARD.

AMONG my books is a copy of one of those printed abroad by the adherents of the Church of Rome. The title reads:—

"The Dialogues of S. Gregorie svrnamed the Greate; Pope of Rome: and the first of that name: divided into fower Bookes. Wherein he intreatheth of the liues, and miracles of the saintes in Italie: and of the eternitie of mens soules. With a short treatise of sundry miracles wrought at the shrines of martirs: taken out of S. Augustin. Together with a notable miracle wrought by S. Bernarde, in confirmation of diuers articles of religion. Translated into our English tongue By P. W. Ecclesiastic. cap. i. v. 1 & 2. A wise man will searche out the wisdom of all the ancient: and keepe the sayings of famous men. Printed at Paris, 1608."

The name of the translator is written in a contemporary hand. Of Philip Woodward there is a brief notice in Dodd's 'Church History.' Perhaps to make amends for its scantiness, it appears in two places (vol. ii. p. 91, col. 2, and p. 383, col. 2). He was an exile, and a professor at Douai College. He died at Lyons in 1610. Dodd says that he was the author of some anonymous controversial pieces. The British Museum has a

copy of this translation of St. Gregory, but the Catalogue does not identify "P. W."

At the back of the title-page is an elaborate engraving, armorial or symbolical, and underneath is the verse :—

In earthe longe life, with happie state :

Queen Anne, Christ Iesu sende.

In heauen that blisse amongst his Saintes :

Which never shal haue ende.

The dedication, "To the Highe and Excellent Princes Anne : by Gods singlar providence, Quene of greate Brittainne, Fraunce and Irelande," is a curious testimony to the Romeward inclinations with which the royal lady was credited. The author places these very early, "for I haue bene credibly enformed," he says,

"how at that very tyme, in the midst of those meeting ioyes : and the very throng of those terrestrial pleasures : you sent for out of England, such principall bookes of piety and deuotion, as were there to be founde."

As princes rarely have faithful reprovers, it is desirable, he intimates, that they should find them in books. He recommends St. Gregory on account of his love to the English people, and pointedly refers to the letter written by the saint to Queen Aldeberga, encouraging her to "labour the conversion of the King and his people." The translator also says that, whilst many books had been dedicated to James I., and one to "our yonge prince" (Prince Henry, who died in 1612), "so none at all for ought that I can learne, much less that professeth the religion of S. Gregorie, hath hitherto presented any book to your Princely person."

This and the appropriate season decided him to make his book a new year's gift to the queen. The dedication is dated "The first of Ianuarie, 1608." WILLIAM E. A. AXON.
Manchester.

DESTRUCTION OF HISTORICAL DOCUMENTS.—

The following passage, which I quote from an article in the August number of the *Month* (p. 155) entitled 'Catholic Antiquities of Bosham,' deserves the wider publicity that its appearance in 'N. & Q.' will give. We have long been accustomed to important parish papers perishing or being lost on account of the carelessness of their custodians, but one would hope that of late years they have seldom been destroyed out of sheer wantonness :—

"Many interesting and valuable documents relating to the history of Bosham, together with the registries [*sic*], have unfortunately perished. They were in existence until the middle of the last century, however, and were kept in the ancient chest, with a very curious lock, still seen in the

vestry. But unfortunately the ignorance and wanton destructiveness of the parish clerk Kervell, who seems to have had the care of them when Mr. How was vicar, was the cause of their irretrievable loss. We have it on the best authority that one winter's evening this rustic philistine carried out into a neighbouring yard all the books, parchments, and documents with ancient seals attached, long prior to the dissolution of the monastery, and deliberately made a bonfire of them by applying his lantern to the pile. Strange to say, the vicar seems to have inflicted no penalty for this barbarous destruction, and the antiquarian alone is left to mourn the loss of these invaluable records."

K. P. D. E.

ZECHARIAH HEYWARD : GUY OF WARWICK.—There is a chap-book, 'The Noble and Renowned History of Guy, Earl of Warwick,' the twelfth edition, London, printed by T. Sabine, No. 81, Shoe Lane, no date, 12mo, ending on p. 144. It contains many rude cuts, one of which is really a picture of Sancho Panza being tossed in a blanket. Much of the prose reads like blank verse ('D.N.B.,' xxiii. 388). The dedication, signed G. L., is to Mr. Zechariah Heyward, citizen of London, who has a love for his native country and its ancient heroes, and from whom G. L. has received many favours. Mr. Heyward has a "virtuous lady" and many children, chief of whom is "Mr. Hyde Heyward, a very hopeful young gentleman." In Col. Chester's 'Marriage Licences,' ed. Foster, 1887, col. 660, we find that on 19 June, 1680, Zachary Hayward, of St. Catherine Creechchurch, London, widower, had a licence to marry Anne, daughter of Richard Hyde, of Shinfield, Berks, gent. (a spinster, aged twenty-one), at Yately, Southampton.
W. C. B.

A SAYING OF SOCRATES.—The saying of Socrates that all he knew was that he knew nothing is often advanced (even by intelligent people) as an argument against the acquisition of knowledge, or in favour of ignorance. Aristophanes would scarcely have understood it in this sense. It seems to me that Socrates only meant that what he knew was as nothing to what he did not know. Mill ('Examination of Hamilton') suggests a much more ingenious explanation, which is this : "The saying.....expresses a conceivable and not inconsistent state of mind. The only thing he felt perfectly sure of may have been that he was sure of nothing else." In which case, however, if he knew even this much with certainty, he could not say that he knew nothing. Now the most important thing (so considered by many) in the teaching of Socrates was that a man's acts were in accordance with the amount of knowledge which he had acquired—that vice, in fact, was

ignorance, and virtue knowledge in its highest degree. Could a philosopher who so taught issue consistently a great dictum for the use and comfort of those who believe in the healing power of ignorance? No more than our own Gray ("perhaps," says Dr. Johnson, "the most learned man in Europe"), who is quoted many times daily (by those who have never read him) as speaking against the acquisition of knowledge in the lines "Where ignorance is bliss, 'Tis folly to be wise"; and this not by the illiterate only, but (at least once daily) by the newspaper press of the British Isles.

The small amount of knowledge which a man can acquire in a lifetime, when compared with what is to be acquired, was illustrated by Newton in the well-known story. The less-known story of the wise Mussulman is to the same effect, who, being taunted with his ignorance, replied that the caliph paid him in proportion to his knowledge, but that his whole revenue could not pay him in proportion to his ignorance.

It seems as if the usual span of life were too short for any man to have a chance of being *Πολυμαθής* at the present day. It could easily be shown that most (if not all) of our greatest scholars were only beginning to feel sure of their ground and to get their stores arranged when their time came. In the case of De Quincey (if I may call him a great scholar) I have been struck with this. He planned and purposed writing a history of England and an historical novel such as should be worth reading, felt equal to the task at last—and then died.

THOMAS AULD.

FRENCH FETISHES.—In connexion with the quotation given under 'Le Bon Roi Dagobert' (*ante*, p. 247), relating the offering of horsehair knots to St. Eloi in his chapel near Landerneau, Brittany, your readers may be interested to know that at the altar over St. Mellon's grave in his chapel at Rouen, dating from the fourth century A.D., many linen leading-strings are hung, offered to secure children a good teething. St. Mellon is well known as the patron saint of St. Mellon's, near Cardiff. It would be interesting to know if any similar traditions are current about him in South Wales.

H.

"MOUCHARD," POLICE SPY.—"In view of the Czar's visit," the Paris correspondent of the *Daily News* of 28 August says, "the papers are full of information about detectives, the slang name for whom is 'mouchard.' The *Liberté* assures us that this word dates back to the time of the Reformation. King Francis the First, under whom the persecution of Protestants began in

earnest, appointed a theologian of the University of Paris named Antoine de Mouchi to be inquisitor. This Mouchi showed such zeal in ferreting out heretics and in sending them to the stake that the people of Paris, among whom the Reformation had many secret sympathisers, gave the name of 'Mouchard' to the inquisitor's private informers, and the word was by degrees applied to all the agents of the secret police."

Litré says:—

"*Mouchard* paraît venir de *mouche*, qui s'est dit pour espion. Cependant Mézeray ('Règne de François II.') dit, en parlant de Mouchars, théologien de Paris et inquisiteur pour la foi, qu'il se nommait de Mouchy et que les espions s'appelaient *mouchards*, étymologie adoptée par Voltaire, 'Hist. Parlem.,' ch. xxi."

JOHN HEBB.

"COBWOOL" : "COGWARE."—By letters patent of 4 December, 1341 (Pat. Roll, 15 Edw. III., pt. iii. m. 6d, in 'Calendar,' p. 365), provision is made against such merchants as, having the king's licence to export "Peltwoll, Cobwoll, Lambwoll et Malemort," fraudulently placed better wool among it in order to evade duty.

In the 'Rolls of Parliament' for 1343 (vol. ii. p. 143, col. 1) is printed the merchants' "avisement des pointz et Articles dont ils sont chargez, en amendement de la Communaltee de la terre." They suggested, *inter alia*:—

"Que notre Seigneur le Roi eayt Subside de chescun Sak de mier Leyne xls.; et des autres Leynes, c'est assaver, aigne Lyne, Leyne des peltiz, et cobwolle, solonc le pris q'il vaut a meyndre Subside."

Cogware is mentioned first in 1376 ('Rolls of Parliament,' vol. ii. p. 347, col. 2), in a petition from the commons of the counties of Essex and Suffolk,* praying:—

"Que les Draps appelez Cogware et Kerseyes faitz as ditz Contes, et autres tieux estreites Draps y faites et en autres pays auxint.....ne soient compris en dit Estatut [27 Edw. III. c. 4], en aide et relief del dite Commune."

The royal answer runs:—

"Le Roy voet q'ils eient tielles Lettres par lesquelles soit declarree, qe les estreites Draps appelez Cogware et Kerseyes, acoustumes d'estre faites es dites Contees, ne deivent mye estre entenduz pur estre compris en dit Estatut, ne souz la paine d'ycelle."

As the 'N.E.D.' does not hazard any etymology for *cogware*,† and as it does not record *cobwool*, I have set out the passages at considerable length, for the benefit of the 'Supplement.' The curious interchange of *cob* and *cog* in many words of identical meaning (exemplified most strongly in the 'E.D.D.')

* This is positive confirmation of the statement in 'N.E.D.' that the name of the fabric *kersey* is derived from the Suffolk place-name.

† Its earliest instance of the word is 1389.

seems to justify a conjecture that *cogware* was made of *cobwool*, rough, coarse, and lumpy. Q. V.

P.S.—Since writing the above I find another perplexing variant in Act 13 Richard II., stat. i. c. 19:—

“Qe nulle deinszein ou forein ne face autre refus de leynes sinoun *cod*, gard, & vilein, & qe nulle merchant nautre homme achate ses leynes par celles paroles Goodpakkyng ne par autres paroles semblables.”

The solution of the matter I must now leave to others.

“DRIVEBUNDLE.”—Dr. Pegge’s definition of this word, “when a horse first carries one and then returns to fetch another, that is in carrying on double horse,” is inadequate and to the general reader obscure; yet the new ‘Dialect Dictionary’ merely quotes it without addition or explanation of any kind. In West Kent the word is in daily use, chiefly as a verb. If two waggons have to mount a severe hill, it is a common practice to harness both teams to the first, draw it to the top, and then return for the other. This is called “drift-bundling the hill,” or simply “driftbundling.” As we use “drift” for a number of animals driven, and “bundle” for to mix or to join, the origin of the phrase seems plain enough. Dr. Pegge’s use, though never actually heard by me, would certainly be understood, as the word is freely used in metaphors. The substantive, except in phrases like “Shall we make a driftbundle of it?” is not common.

W. P. HASKETT-SMITH.

“CHIMPANZEE.”—In the second volume of the ‘N.E.D.’ (published 1893) this is stated to be the native name in Angola, therefore a Bantu word, but I see Prof. Skeat, in the new edition of his ‘Concise Etymological Dictionary,’ 1901, ascribes it to “the neighbourhood of the Gulf of Guinea.” His information, though later in date than Dr. Murray’s, must be less correct, as there can be no doubt of the existence of the Bantu form *kampenzi* among the tribes south of the Congo river. There is an island near the left bank, not very far from the mouth, which in Tuckey’s ‘Congo,’ 1818, p. 92, is called “Zoonga Kampenzy, or Monkey Island.” In Burton’s ‘Gorilla Land,’ 1876, vol. ii. p. 84, it is more grammatically written “Zunga chya Kampenzi,” and translated “Chimpanzee Island.” JAS. PLATT, Jun.

BOHEMIA IN THE ‘WINTER’S TALE.’—It is well known that Shakespeare in this play (following Robert Greene’s story of ‘Pandosto,’ on which it is founded) represents Bohemia as a

maritime country, Antigonus landing upon its desert shore in the third scene of Act III. This mistake, we may presume, like that of Johnson about a “pastern,” resulted from “ignorance, pure ignorance.” But there is a similar one in a great modern work which is as evidently a mere slip. In Sir James Ramsay’s ‘Foundations of England,’ vol. ii. p. 386, we read (anno 1139), “Then Stephen had to hurry to the Wiltshire coast.” King Stephen was, according to Iago in ‘Othello,’ “a worthy peer” who was prone to false economy in the purchase of some of his garments; but notwithstanding his hurry, all his horses and all his men too could not have brought him to the coast of Wiltshire, as that county nowhere touches the sea. Nor can the word “coast” be taken in the old sense of “boundary,” the king’s objective being Wareham in Dorsetshire.

I feel sure all students of Sir James’s histories hope that he will favour the public with a third, embracing the period from the accession of Henry II. to that of Henry IV., and thus complete the history of England up to the Tudor dynasty.

W. T. LYNN.

Blackheath.

MICHAEL SCOT.—His ‘Qvaestio cvriosa de Natvra Solis et Lvnæ’ occupies folios 195 to 202 of “Pretiosa Margarita Novella de Thesavro, ac pretiosissimo Philosophorum Lapide,.....collectanea ex Arnaldo, Rhaymundo, Rhasi, Alberto, & Michaelæ Scoto; per Ianum Lacinium Calabrum nunc primumin lucem edita,” Venice, “apud Aldi filios,” 1546, 12mo. The earliest date in ‘D.N.B.’ li. 61 b, is 1622.

W. C. B.

A FRIENDSHIP OF EIGHTY YEARS.—The *Guardian* of 11 September, in a communicated in memoriam notice of the Rev. E. Brumell, rector of Holt, Norfolk, and formerly Fellow and Tutor of St. John’s, Cambridge, states that the committal prayers at the funeral were read by the Rev. W. T. Kingsley, rector of South Kilvington, Yorkshire, a schoolfellow of Mr. Brumell at Morpeth, his colleague as proctor, 1846-7, and a friend of eighty years’ standing. May I be allowed to pay, *inani functus munere*, a last tribute of respect to my old college tutor, and to testify to the unwearied pains that he took with his pupils? P. J. F. GANTILLON.

‘THE WANDERING MINSTREL.’—The once-famous farce of ‘The Wandering Minstrel,’ in which Robson made such an astonishing success at the Olympic Theatre in the character of Jem Bags, was written by Henry

Mayhew, the author of 'London Labour and the London Poor,' and was first performed at the Royal Fitzroy Theatre (which was one of the numerous aliases of the theatre in Tottenham Street, Tottenham Court Road, which afterwards became famous as the Prince of Wales's Theatre under the management of Mr. and Mrs. Bancroft) on Thursday, 16 January, 1834. The farce was transferred to the Grecian Saloon, City Road, and it was Robson's performance of Jem Bags, "the wandering minstrel," at this theatre which led to his engagement at the Olympic Theatre. The creator, as the French say, of the part of Jem Bags was Mr. Mitchell, an actor unknown to fame, and it is to be noted that the part of the lover, Herbert Carol (with a song), was originally played by a lady, Miss Crisp.

Robson's first recorded appearance as an amateur, according to the 'D.N.B.," "was in a once well-known little theatre in Catherine Street, Strand, where he played Simon Mealbag in a play called 'Grace Huntley.'" See also 9th S. vii. 268; viii. 194.

JOHN HEBB.

A SPANISH BIBLIOPHILE.—Some years ago I procured a copy of Peter Victorius, Florence, Junta, 1569. It is handsomely bound, and stamped with a rich coat of arms: legend, "J. Gomez de la Cortina et Amicorum. Fallitur hora legendo." Sometimes I have thought I must ask 'N. & Q.' about this Gomez. Then I accidentally ran across the *Gentleman's Magazine*, June, 1883, and learned that Don Joaquin Gomez de la Cortina, Marquis de Morante, was born in Mexico in 1808. He became Rector of the University of Madrid, and was a great collector of books. His library was dispersed about thirty years ago. Mr. Richard Copley Christie wrote a notice of him for private circulation. I should like to own a copy of it. Gomez died, as the result of a fall from a ladder in his library, about the year 1868.

RICHARD H. THORNTON.

Portland, Oregon.

LUTHER: CANDLES BEFORE HIS PORTRAIT.—In *Blackwood's Magazine*, vol. xxiv. p. 541 (1828), allusion is made to candles burning around a portrait of Martin Luther. Is this truth or fable? There are other examples on record of reverence of this kind being paid to representations of persons who are not commonly reputed to have been saints. Mr. W. Miller, in an article contributed to the August number of the *English Historical Review*, says that when the Oriental Christians entertained hopes of deliverance from the

rule of the Moslem by Napoleon I., "the women of Maina kept a lamp lighted before his portrait, as before that of the Virgin" (p. 454); and Ficino the Renaissance Platonist (1433-91), is said to have kept a lamp ever burning before the image of Plato (Lupton's 'Two Treatises of the Hierarchus of Dionysius,' p. xxxii). Dr. Ludwig Pastor in his 'History of the Popes' tells his readers that at the time of the Renaissance Plato "was made by these fanatical admirers the object of a veritable cultus, as though he had been a saint: lamps were burned before his picture, he was ranked with the Apostles and Prophets, and feasts were celebrated in his honour. It was even seriously proposed to add extracts from his writings to the homilies which were read in the churches on Sundays" (Father Antrobus's trans., vol. v. p. 154).

N. M. & A.

INDEX EXPURGATORIUS.—The Pope has removed from the Index the two works of Galileo, 'De Revolutionibus' and 'The Dialogues on Motion.' The sentence against these was pronounced on 22 June, 1633.

Y.

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.

OCEANIA.—When and by whom was this geographical term introduced? It does not appear to be recognized by the 'Penny Cyclopædia' in 1840, but is used in 'Chambers's Information' in 1857. Lyell in 1832, Prichard in 1842, used Oceanica. The adjective "Oceanian" occurs in the *Westminster Review* of January, 1831, in a review of a French work of M. Lesson, by whom Océanien was applied to the South Sea islanders. The adjective may be earlier than the substantive, and may have suggested the latter. I should like also to know about the first appearance of *oceanography*, *oceanographer*, and their kin, which seem to be hardly twenty years old, although, according to Godefroy, *oceanographie* was used in French in the sixteenth century.

J. A. H. MURRAY.

Oxford.

MASTER OF THE MUSICK.—It has been announced that Sir Walter Parratt has been reappointed by the King as Master of the Musick. Perhaps Mr. Shedlock can tell us when such an official was first appointed.

Y.

BLACKMORE OF BISHOP'S NYMPTON.—Can any reader supply particulars of above later than the Visitation of 1620? See Vivyan's 'Devon.' "Hugh Blackmore, baptized Bishop's Nympton, 12 November, 1690," is the last entry. Who followed? Any information will greatly oblige.

OUTIS.

GEORGE BORROW.—Will some Borrovian enthusiast among the readers of 'N. & Q.' kindly clear up for me a few points in 'Wild Wales'? (1) Has the Father Toban so often mentioned (chap. iv., &c.) any prototype, or is he purely imaginary? (2) Was a Sir Alured C. a field-marshal in the reign of William IV. (chap. li.)? Again, (3) what is the particle of fact in the remark that "in three cases out of four Senior Wranglers are the sons of shoemakers" (chap. lxxvi.); and (4) was the Potosi the actual name of the lead-mine of chap. lxxx.?

I think many will join me in feeling regret that in the new "authoritative" edition of 'Wild Wales' notes have not been added, as in 'Lavengro' and 'Romany Rye.' A book which should do for Borrow's Welsh tour what Dr. Birkbeck Hill has done so admirably for the Scotch tour of Johnson and Boswell would surely make very excellent reading. I venture to add a couple of questions on 'Romany Rye.' Who is the Lord Lieutenant of the song in chap. xlii.? Whence did Borrow get the stories of Charles I. (App. 6), the caning of the young nobleman, the hanging of the man who bit his glove at Cadiz?

R. S.

ENGLISH CONTINGENT IN THE LAST CRUSADE.—In my query *re* Rowe of Cornwall (*ante*, p. 305) I have by mistake spoken of Edward, son of Henry III., as the Black Prince. Is there in existence a roll of the English contingent in the eighth and last Crusade?

J. HAMBLEY ROWE.

Bradford.

WIFE OF CAPT. MORRIS, THE POET.—Who was the wife of Capt. Morris, the bard? There is an account of him in 2nd S. ii. 412. In Allibone's 'Dictionary of English Literature' it is said that Capt. Charles Morris married the widow of Sir William Stanhope. I have looked up the 'D.N.B.' and cannot see under the head of Stanhope, Chesterfield, or Harrington this particular widow. If you could assist me by putting me in the way of finding the desired information I should be greatly obliged.

J. L. BOLTON.

5, Warwick Mansions, Kensington.

SIR JOHN FRYER, BART.—Information desired about Sir John Fryer, Bart., Alderman of the City of London, and of Wherwell, co.

Hants. His only son John died in 1724, aged twenty-four, so that the baronetcy probably became extinct. In a funeral sermon upon the latter by John Ball the father is stated to have deserved well of the country "for his indefatigable endeavours to serve it in the most dangerous times and with the greatest hazard to his person, when under his present Majesty King George liberties civil and religious and the Protestant succession were boldly struck at."

Who was John Ball; and John Evans, who writes a preface to the sermon? VICAR.

MARIAN HYMN.—Can any reader tell me the name of the author of a very beautiful poem or hymn to the Blessed Virgin, the first two lines of which are as follows?—

Hail! Queen of Heaven, the ocean Star,
Guide of the wanderer here below.

My impression is that the poem was penned either by Father Faber, of the Oratory, or by Mr. Aubrey de Vere. If by the latter, it would probably be found in 'May Carols.'

H. BASKERVILLE.

'THE TEACHING OF THE TWELVE APOSTLES.'—The Regius Professor of Ecclesiastical History at Oxford, Dr. Charles Bigg, in his recently published commentary on the Epistles of Peter and Jude, assigns this piece to the fourth century. May I ask to be referred to some treatise in which this late date is seriously maintained?

PRESBYTER.

BURIAL-GROUND IN PORTUGAL STREET.—Will any reader kindly inform me when the above, in connexion with St. Clement Danes Church, Strand, was done away with? Whither were the remains transferred, and what has become of the tombstones?

H. W. SOTHERN.

J. H. GROSE: 'A VOYAGE TO THE EAST INDIES.'—In the bibliography prefixed to his 'Anglo-Indian Glossary' Sir H. Yule described this book as follows: "Grose, Mr. A Voyage to the East Indies, &c. In 2 volumes: a new edition. 1772." And he added: "The first edition seems to have been published in 1766. I have never seen it." I have lately picked up a copy of what I suppose to be the first edition of this book. As Sir H. Yule never saw it, and it is not in the London Library Catalogue, I conclude it to be a fairly rare book. In my copy, which may be cut down, though the binding is ancient calf, the page measures 8 in. by 5 in. The title-page runs: "A Voyage to the East Indies, with Observations on Various Parts there, by John-Henry Grose. London, Printed for S. Hooper and A. Morley, at Gay's Head, near Beaufort Buildings, in the Strand."

MDCCLVII." If this, then, be the first edition, Sir H. Yule postdated the issue by nine years. My copy has sixteen pages of dedication and contents, 407 pages of text, and *errata* on the reverse of the last page. P. 195 is misprinted 695. This agrees with the 'D.N.B.,' which gives the editions as—first, 1757; second, 2 vols. 8vo, 1766; third, 1772. Will any one who possesses all three editions kindly tell me how they differ in text? Mine has no illustrations. Were there illustrations or maps in the later issues? In my copy unfortunately pp. 95, 96 are mutilated. I should esteem it a great favour if any one who possesses a copy of the 1757 edition would kindly send me a transcript of the first fifteen lines of both these pages. Very little seems to be known of Grose, who must have been a notable man in his day. According to the 'D.N.B.,' he flourished between 1750 and 1783. Is it not possible to ascertain the exact dates of his birth and death? May I ask also on what evidence the 'D.N.B.' asserts that this book was compiled from Grose's notes by John Cleland?

In 'N. & Q.' 6th S. ii. 291 a "great-great-nephew of Francis Grose, the antiquary," supplied some particulars of the Grose family. Will this correspondent, or some one equally well informed, give particulars of the author of one of the most valuable books on Anglo-Indian life? W. CROOKE.

Langton House, Charlton Kings.

OYSTER FISHERY OPENED.—The *Daily Mail* of 13 September reports that

"the oyster fishery of the Colne was formally opened yesterday. The Corporation of Colchester went over the fishery in a steam dredger, and partook of gin and gingerbread, according to custom."

What is known of this custom, date of introduction, and the odd mixture of gin and gingerbread? EVERARD HOME COLEMAN.

71, Brecknock Road.

ALMANAC MEDALS.—In the public museum at Lichfield there is an almanac for the year 1796 in the form of a medal. Are metal coin-shaped calendars of this sort made anywhere now? They would be very convenient for carrying in the purse or the waistcoat pocket.

E. S. DODGSON.

CORPORATION CHAINS AND MACES.—I seek information concerning corporation chains and maces. This little town of Brackley is one of the oldest boroughs, and got its charter renewed under the Municipal Corporations Act, 1882, but it does not possess either a mace or chain. I want to find out whether it ever had these. I have heard of instances

where they were sold—in some towns near us—and it might have been so here, but I cannot get any information. The seal of the borough is about two hundred years old, and is in regular use. Can you refer me to any work on the subject?

JOHN G. CLARKE.

Brackley, Northamptonshire.

'SIR GALAHAD,' L. 53.—

The tempest crackles on the leads.

Can any reader kindly inform me whether the above refers to leads of roofs? If so, is not the allusion anachronous? Surely, at the period when King Arthur is supposed to have been occupied in "swearing men to vows impossible," and in encouraging knights to attitudinize as immaculates at his table, leaded roofs were not yet in vogue. M.

"TEENAH"—FIG TREE.—Conjectured to be from a Hebrew root signifying to sigh or groan. Can any reader kindly inform me if this word occurs in other languages, and if so, what is its meaning?

J. M. LAWRENCE.

MANX GAELIC TRACT.—I should be glad to find out who was the author of a tract of eight pages, in the Gaelic of Man, headed "No. 63. M. Smooingaghtyn Craneemychione Beaynid" (i.e., 'Serious Thoughts about Eternity'), and ending with the notice, "Liverpool: Printed by R. Tilling for the Manks Society for promoting the Education of the Inhabitants of the Isle of Man through the medium of their own language." From the appearance of the paper and type one may assume this publication to be about fifty years old at the least. As there is now a movement in favour of reviving Manx, which is still spoken by 5,000 people in Ellan Vannin, any notes completing our bibliographical knowledge of the language will be valuable.

E. S. DODGSON.

Peel, Isle of Man.

'THE COMING K—,' &c.—Who were the joint authors of 'The Coming K—,' 'The Siliad,' 'Jon Duan,' and 'Edward VII.' Christmas annuals issued in the seventies of last century? Did they, jointly or individually, publish other works? Q. K. B.

[They were, we believe, by a young clerk in the War Office, well known as a journalist.]

BIRTHDAY CAKE WITH CANDLES: A GERMAN CUSTOM.—An English girl staying at a *pension* in Hanover, where I also was a visitor some weeks since, announced one morning that on the following Thursday she would be

eighteen years old. When the day came our hostess presented her at breakfast with a large sponge-cake, in which eighteen lighted candles of various colours were stuck. This, she said, is a common custom in Germany, but she could not say how it originated, or what was the precise meaning of the candles, except that they showed the person's age. Can any one enlighten me? C. C. B.

THE GODMOTHERS OF QUEEN ELIZABETH.—Dr. Creighton in his 'Queen Elizabeth' states that the godmothers at her baptism in September, 1533, were the Dowager Duchess of Norfolk and the Dowager Marchioness of Dorset. Was this latter Margaret Wotton, who married the second Marquis of Dorset, and who was sister to Sir Edward Wotton, the treasurer of Calais, and to Nicholas Wotton, who is said to have been the only man ever dean of both Canterbury and York? I have no means of obtaining the date of the death of her husband, Thomas Grey, and shall be very grateful for the information. M. E. W.

SARTEN. — Will somebody help me to classify this language? It is spoken in Kokant, on the eastern side of the Caspian Sea, and is apparently a connexion of Turkish. The plurals of nouns are formed by adding *-lar*, and the words seem mainly to be Turkish. In the course of the next two months I hope to have a grammar (in Russian, alas!), but meanwhile am I to place this tongue as Turanian under the same heading as Osmanli, Kirghiz, Kossak, and the like? References to Sarten in English philological books would be interesting.

FRED. G. ACKERLEY.

Seemansheim, Libau, Russia.

CHARLES KINGSLEY: CHRISTMAS CAROL.—What is the date (approximately) of the carol in 'Westward Ho!' chap. ix.? The author, I presume, is not known. It cannot, I imagine, be Kingsley's own, as it is not included in his collected poems, ed. 1895. The carol consists of seven verses, and begins:—

As Joseph was a-walking

He heard an angel sing—

"This night shall be the birth-night

Of Christ, our heavenly King."

Where did Kingsley meet with it?

JONATHAN BOUCHIER.

CAPT. CRADOCK.—Where can I find a reference to the Capt. Cradock who arrested King Charles I.? Is anything known as to the origin of this Roundhead, who seems to have figured conspicuously in the Civil War? Was he related to the Cavalier Capt.

Cradock who was killed or taken prisoner at the battle of St. Fagan's?

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

Replies.

LONDON COFFEE-HOUSES AND TAVERNS.

(9th S. viii. 224.)

THE "Antwerp" Coffee-house, which was situated "behind the Royal Exchange" (Bagford Bills, Harl. Coll. 5996), doubtless originated, like its neighbour the "Amsterdam," with the patronage of foreign merchants who frequented 'Change in connexion with the Flanders trade, and whose picturesque costumes are exhibited in Wenceslaus Hollar's view of the first or Gresham Exchange in 1644. The "Antwerp," which Mr. H. B. Wheatley (Wheatley's 'Cunningham') says did not survive the Great Fire, must, however, either have been rebuilt or have had its sign revived, for it is described so late as 1815, in the 'Epicure's Almanack' of that date, as being situated at 58, Threadneedle Street, when it was celebrated for "the superior goodness of its wines." The tokens extant which relate to it represent a river view of Amsterdam's famous seventeenth-century rival in commerce. It was also known as "the Ship at the Exchange," being thus described among well-known taverns particularized in 'Newes from Bartholomew Fayre,' and a tavern token exhibits a three-masted ship in the field (Burn's 'Beafofy Tokens,' No. 1157). There is also a token extant of the "King's Arms" in Threadneedle Street ('Beafofy Tokens,' No. 1160). The "King's Arms" was the sign of "Mr. Bowen, at Mrs. Raw's Old Shop, at the North Gate of the Royal Exchange, facing Bartholomew-Lane," where was sold "The Elixir Stiptico-Balsamicum" (*Daily Advertiser*, 1 October, 1741); and there was a "King's Arms" Tavern in Cornhill, where, among many other coffee-houses, tickets might be had for the "Feast of the Sons of the Clergy" (*Whitehall Evening Post*, 29 April, 1756). But that which your correspondent's inquiry concerns is perhaps the "King's Arms" in Lombard Street, since that tavern is coupled with "Grigsby's" in an advertisement inviting buyers to meet the wholesale dealer at these places in connexion with the sale of "Mineral Spirits and other Chemical Preparations carefully elaborated by Zacharias Nieman, at his Laboratory, at the Copperas-House the lower End of Poplar" (*Daily Advertiser*, 26 February, 1742). This can hardly be

identical with a "King's Arms" at 66, Lombard Street, the sign of a goldsmith, in 1710 (F. G. H. Price's 'Signs of Lombard Street'). There were, of course, many other "King's Arms," but the above appear to have been four of the most central. "Grigsby's" Coffee-house was also "behind the Royal Exchange" in Threadneedle Street, facing the "New England" Coffee-house, and having for its next-door neighbour the "Antigallican." It was a very popular and fashionable English mid-eighteenth-century resort, as advertisements of the period, especially in the *Daily Advertiser*, testify. It is spoken of in the 'Epicure's Almanack' of 1815 as "a Steak-house where they *do* dress dishes. A rich larder is tastefully displayed in front, where every individual member of that board of health seems to say to the passer-by, 'for your own sake, if not for ours, pray come and try how you like us.'" According to a list of coffee-houses in the reign of Queen Anne, in John Ashton's 'Social Life of the Reign of Queen Anne,' 1882, Grigsby's in Threadneedle Street was altered to "Smith's" in 1712. At the "New York" Coffee-house, also "behind the Exchange," a "General Meeting of the Proprietors of the West New-Jersey Society was appointed on the 25th of March, at Twelve O'Clock, for electing a President, a Vice-President, eleven of the Committee, and a Treasurer for the Year ensuing" (*Daily Advertiser*, 18 March, 1742). In 'The Picture of London' for 1803 the "New York" is described as in Sweeting's Alley, Cornhill, and was then frequented by shipbrokers, merchants, &c. "Grigsby's" was at the same time used by "merchants and stockbrokers." Of "Caviac's" I know of no mention anywhere, and think there must be some mistake in the name, at all events as representing either a tavern or coffee-house. It sounds like the name of a famous cook, or of a caterer like Pontack. Perhaps "Kivat's" is meant. "Kivat's," in Macky's 'Journey through England,' is described as one of two (the other being Pontack's) "very good French Eating Houses, where there was a constant Ordinary as abroad for all Comers without Distinction, and at a very reasonable Price" (ed. 1714, vol. i. p. 113).

J. HOLDEN MACMICHAEL.

ANIMALS IN PEOPLE'S INSIDES (9th S. vii. 222, 332, 390; viii. 89).—I can remember hearing, when a lad forty-five years ago at Coxbench in Derbyshire, what were then to me frightful tales of people who had "live things" in their insides, and I now believe that some of them were not without some

foundation. In the whole of that district of Derbyshire nearly all the water obtainable was from open wells in the little dells or on the lower hillsides, and men, women, and children used to drink in the old-fashioned way by sucking from the trough, or drinking with the hand as a ladle. Many were the tales of water-newts and frogs swallowed in this way, and growing big in the insides of people. Many of the ailments were attributed to this cause, and one elderly man who lived near my parents used to declare that when he was hungry the creature in his inside leapt into his throat. He drank many decoctions of "yarb-tea" in the hope of relieving his torment, and in the end he succeeded in producing something "alive and black." I did not see it, but that is what the neighbours told us. I knew several children who were said to have "things inside them," and there was a standing warning, constantly repeated during the hot summer days, not to "sup watter from t' wells" except by lifting it with the hand. I might add that cattle ailments of the throat and chest were attributed to the same causes.

THOS. RATCLIFFE.

Workshop.

In the *Leeds Intelligencer* for 20 July, 1801, Dr. Gardner, "the inventor of the Universal medicines in the form of pills, plaister, and ointment," was advertising his arrival in Leeds, and was exhibiting worms and other creatures of which he had rid men's bodies "to prove what no man, nor any body of men upon earth, can deny." His exhibits, which could be seen at the doctor's lodgings, No. 8, St. Peter's Square, included "Two uncommon creatures, one like a Lizard, the other has a mouth like a Place [*sic*], a Horn like a Snail, Two Ears like a Mouse, and its Body covered with Hair. It was destroying the Man's liver, a portion of which it has brought off with it."

CHAS. H. CROUCH.

"Askard" or "asker," as meaning a newt, is not restricted to North-Country or Midland districts, as would seem to be inferred. The late Rev. William Barnes (the Dorset poet), in his 'Grammar and Glossary of the Dorset Dialect,' gives: "Asker, a water newt." The newt is also called "evet" (eft) by Dorset people.

J. S. UDAL.

Antigua, W.I.

Cf. 'The Worm Doctor's Harangue,' *Gent. Mag.*, April, 1735. J. H. MACMICHAEL.

SCILLY ISLANDS (9th S. viii. 205).—The following may refer to the above query, but

I cannot find any definite statement respecting the islands. Higden's 'Polycronycon,' 1527, says (938 or 939): "Thenne he toke to his subieccyon Cornugallia and amended Exceter." Holinshed, 'Chronicles,' 1577, gives a fuller account:—

"After this hee subdued also the Cornishmen: and whereas till those daes they inhabited the cite of Exeter, mingled amongst the Englishmen so that the one nation was as strong within the cite as the other, he ridde them quiet out of the same and repaired the wall &c. and so removed the Cornishmen further into the west parts of the country that he made Tamer water to be the confines between the Englishmen and them."

JOHN RADCLIFFE.

In Lysons's 'Magna Britannia' (1814), vol. iii., 'Cornwall,' it is recorded (p. 331): "The first mention we find of the Scilly Islands in history is in the tenth century, when they were subdued by King Athelstan." The authors give Camden as their authority.

HARRY HEMS.

Fair Park, Exeter.

The origin of the name, with references to historical works and early authorities, will be found in 5th S. ii., iii.; 6th S. ix., x.

EVERARD HOME COLEMAN.

71, Brecknock Road.

TRANSLATOR'S NAME WANTED (9th S. viii. 143).—"Hero and Leander," a poem from the Greek of Musæus, was translated with notes by Edward Burnaby Greene, London, 1773. In Halkett and Laing. Whether the edition published by Foulis is a second of the above I am unable to inform MR. CURRY.

JOHN RADCLIFFE.

ANGLO-HEBREW SLANG: "KYBOSH" (9th S. vii. 188, 276, 416; viii. 87, 150).—In my boyhood, now fifty years ago, the expression "put the kybosh on" was frequently used at school in games of emulation, such as leaping, throwing the cricket ball, &c. It was an injunction to the player who came last, and its meaning was invariably a compound of the familiar locutions "Put your best foot foremost," "Go in and win," "Show them how to do it." T. DUNNING ROBERTS.

Condoover.

REIMS RELICS OF THE PAST (9th S. viii. 282).—The little bibliographical romance attaching to the 'Texte du Sacre,' or "oath-book," so called because the French kings at their coronation laid their hands on the relics in its jewelled cover, is related at length in Sir F. Madden's edition of Sylvestre's 'Universal Palæography,' as well as in my 'History of the Alphabet,' from one of which books, or from a guide-book, the

Daily Telegraph has apparently conveyed it, without acknowledgment, but with sundry errors. The mysterious script of this MS. remained unknown for centuries, till the clue was at last given at the time of the visit made by the Czar Peter the Great to Rheims. This Slavonic MS. has now been traced to the library of the Emperor Charles IV., King of Bohemia, from which it came to Rheims in 1574.

ISAAC TAYLOR.

SHAKESPEARE QUERIES (9th S. vii. 388, 494; viii. 86, 148, 294).—You will doubtless have many references to academic wall-verses and pall-verses, some of them before Shakespeare's time. I do not remember that Shakespeare himself actually alludes to such verses, unless the Rosalind verses which Orlando placed on the "palm trees" in the Forest of Arden were wall-verses, or unless Paris was referring to pall-verses when he said, by the vault where Juliet lay,

My hands.....

With funeral praises do adorn thy tomb.

The point upon which I wish to address you is an addition to Gunning's 'Reminiscences' (as to the funeral of Dr. Chevallier) by a quotation from Wordsworth's 'Autobiographical Memoranda.' The poet says:—

"Very soon after I was sent to St. John's College, the Master, Dr. Chevallier, died; and according to the custom of that time, his body, after being placed in the coffin, was removed to the hall of the college, and the pall, spread over the coffin, was stuck over by copies of verses, English or Latin, the composition of the students of St. John's. My uncle [Dr. Cookson, who had been a Fellow of the college] seemed mortified when upon inquiry he learnt that none of these verses were from my pen, 'because,' said he, 'it would have been a fine opportunity for distinguishing yourself.' I did not, however, regret that I had been silent on this occasion, as I felt no interest in the deceased person, with whom I had had no intercourse, and whom I had never seen but during his walks in the college grounds."

It will be noticed that Wordsworth is not quite accurate when he places the funeral of Dr. Chevallier "very soon after" his entrance at St. John's. The poet "at the Hoop alighted, famous inn," in October, 1787; the Master did not die till March, 1789. But, as Wordsworth did not write his 'Autobiographical Memoranda' till some sixty years afterwards (1847), the discrepancy may be excused.

H. P. STOKES.

Cambridge.

"RACING" (9th S. viii. 104, 150, 291).—The contribution at the last reference is interesting, and none the less so because it is founded on misconception. If your learned contributor will re-read, he will find that I

referred to "this particular meaning," viz., that at the first reference; and "this second meaning," viz., the one referred to in addition by myself. By "meaning" I meant meaning, not application of meaning. As regards philology, my points were that "racing," in the sense of making lineable, was derived from *reiza*=a line, and that "racing," in the sense of rushing, was derived from *res*=a rush or race. *Reiza* was conjectural, *res* based upon authority.

On the general question of etymological terminology and demonstration, it is well to mark the distinctions used by Prof. Skeat in his 'Concise Etymological Dictionary of the English Language,' and explained in the introduction thereto. ARTHUR MAYALL.

SWEENEY TODD (9th S. vii. 508; viii. 131, 168, 273).—If this gruesome topic is not yet quite exhausted, it may be as well, by way of completion, and in confirmation of the conclusions of myself and MR. CLAYTON, to add the late Mr. Sala's own words:—

"He [an editor] lived long enough to see my first story in print, and mildly to reproach me for some slight grammatical error of which I had been guilty. That was in the year of grace eighteen hundred and forty-six."—"Dead Men tell no Tales, but Live Ones Do" (the first of nine stories entitled 'That Man's Life: the Story of an Old-fashioned Editor'), by George Augustus Sala. London, John Dicks, &c., n.d.

I have always been under the impression that the legend of 'The Demon Barber of Fleet Street' was suggested to the "penny shocker" of the eighteen thirties by the incidents of the *cause célèbre* in Scotland of the sixteenth century, the revolting trial of Sawney Bean and his associates, introduced by Mr. S. R. Crockett in his powerful romance of 'The Grey Man of Auchinleck,' the scene in 'Sawney Bean' transferred to London and Fleet Street, where, to my personal knowledge, a penny pie-shop carried on its business in the forties of last century on the very site attributed to it in the tale under discussion. Whether the adjacent house (at that date thriving as a cook-shop, conspicuous for that succulent kind of Yorkshire pudding described by Dickens in 'David Copperfield' under the name of "spotted covey," from the raisins liberally adorning its greasy surface) was a barber's shop once I do not know.

These two apparently very ancient houses stood about the centre of a group extending from the east corner of St. Dunstan's Churchyard to the south-west corner of Fetter Lane. Many readers will remember them, for they were demolished but a very few

years ago; their upper stories were of wood, and they were surmounted by a peculiar wooden parapet or balustrade gallery overlooking the busy thoroughfare below. When the pie-shop discontinued purveying its special comestibles (and I have, as a boy, many, many times "sampled" its excellent wares), it was carried on as a bookseller's business under the conduct of a dealer of extremely peculiar views named Truelove, who also long ago disappeared. The house was said to have been formerly occupied by the celebrated Mrs. Salmon's waxworks, when that exhibition early in the nineteenth century was transferred from "over the way."

I take the opportunity of adding that the "melodramatic playwright named Saville Faucit," mentioned by MR. CLAYTON, was also an eminent melodramatic actor, Edward Faucit Saville, a predecessor in the "breezy" line of *jeune premier*, of which an able modern representative on the London stage was the lamented William Terriss, whose tragical death at the hand of an assassin appalled us but, as it were, the other day. To those who fondly remember in the days of their boyhood a partiality for Skelt's "penny plain and twopence coloured" theatrical portraits, pleasant memories will be recalled by the limned likenesses of E. F. Saville as the pirate king, the bold smuggler, the heroic naval officer, &c.; but all will be interested in identifying this player-playwright as the brother of one of the most accomplished actresses that ever with resplendent talents adorned the annals of the British stage, the venerated and respected Lady Martin, whom we all in youth, maturity, and middle age warmly appreciated under the name of Helen Faucit. GNOMON.

Temple.

[The *Athenæum* of 29 April, 1899, mentioned that "Mr. Truelove, the publisher, formerly of the Strand, and latterly of Holborn, has died at an advanced age."]

LITTLE JOHN'S REMAINS (9th S. viii. 124, 250).—In the fifties, being then a bound apprentice lad in Sheffield, I remember to my shame making a pilgrimage on foot from the "City of Soot" to the graveyard of St. Michael's at Hathersage (formerly Heather Edge). This occurred, by deliberate selection, upon a moonlight night, the ten or twelve mile tramp there and back being thought nothing of in those days. Armed with the paternal garden trowel, I quietly stole around the south side of Hathersage Church to the spot where a small head and a foot stone—tradition said—at once marked

the grave and gave the length of Little John's remains. With the trowel in question I dug up the foot-stone, and then, making a hole a foot or so further eastward, fixed the stone therein, thus surreptitiously adding another cubit to the supposed measurement of the legendary giant's stature. After carefully filling up the original hole I trudged home again to Sheffield with my garden trowel, much pleased, I greatly fear, with the mischief done by this boyish freak. Whether the sacrilegious act was ever found out, and the stone replaced in its original position, I have no idea.

Not very far from Hathersage, but high up and away on the wild moorside, in the midst of frowning crags called Stanage Rocks, there exists a curious subterranean chamber known locally as Robin Hood's Cave. It is a fairly large den, entered by a side path from above. It opens out in the higher part of the cliffs, and a person standing therein looks down upon the immediate low lands. The stones in front of the cave form a remarkable natural balcony. The spot is somewhat difficult to find, even by those who have been over the ground before, and it is quite within the bounds of possibility that in days gone by it provided a refuge for outlaws. I have many a time, during sudden showers, been grateful for the shelter the cave afforded me.

HARRY HEMS.

Fair Park, Exeter.

ROYAL PERSONAGES (9th S. viii. 184, 252).—Octavius, so called from being the eighth son of George III., was born 23 February, 1779, died 2 May, 1783; Alfred, ninth son of George III., born 22 September, 1780, died 26 August, 1782. Both were buried in Henry VII.'s Chapel at Westminster Abbey, and subsequently exhumed and buried in the royal vault at Windsor. There is a fine engraving by Sir Robert Strange of the apotheosis of the two princes, with Windsor Castle in the background.

The Duke of Sussex was buried in the catacomb at Kensal Green Cemetery on 4 May, 1843, and there is an engraving of the funeral ceremony in the *Illustrated London News* of that date, together with several portraits of him and his attendants.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

STORY CONCERNING THE ATHANASIAN CREED (9th S. iv. 269).—This refers to the damnatory clauses: "Which faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly," and "This is the Catholick Faith, which except a man believe

faithfully he cannot be saved." You *have* to believe the creed. J. G. WALLACE-JAMES.
Haddington.

'KATHLEEN MAVOURNEEN' (9th S. vii. 389, 430).—Frederick William Nicolls Crouch, a native of London, where he was born in the famous year 1809, which gave birth to Gladstone, Lincoln, and Lord Tennyson, composed the music to 'Kathleen Mavourneen' about 1835. He was the son of a musician, and at an early age became a singer and a violinist in the orchestra of Drury Lane Theatre. In 1849 he came to the United States, and served in the Confederate army during the American Civil War. About the close of 1865 Crouch established himself in Baltimore, Ind., as a music teacher, and died in Portland, Maine, 19 August, 1896. 'Kathleen Mavourneen' was his most famous composition. Cora Pearl, a celebrated character of Paris in the days of Napoleon III., was his eldest daughter.

J. G. W.

New York.

"A BUMPER OF GOOD LIQUOR," &c. (9th S. viii. 284).—In 'The Duenna,' by R. B. Sheridan.

ALFRED F. CURWEN.

"GHETTO" (9th S. viii. 186).—The account of this word in the 'Century,' 'Stanford,' and other dictionaries is very meagre. None of them gives its origin. In W. W. Story's 'Roba di Roma' (1876) it is said to be from the Talmudic word *ghet*, meaning segregation, separation, as being the quarter of the banned or excommunicated (p. 401). Another origin is assigned by I. Abrahams, 'Jewish Life in the Middle Ages' (1896), who adopts the account of Dr. Berliner, that the first *ghetto* was established in 1516 at Venice near a foundry (*ghettum*), Italian *geto*, whence it got its name (p. 62). Florio, in his old Italian dictionary entitled 'A New World of Words' (1611), gives *ghetto*, "a place appointed for the Jewes to dwell in, in Venice and other cities of Italy," and *ghetta*, "properly the first founding of mettales." These are evidently only different spellings of *getto*, "the arte of casting or founding of mettals"; *gettare*, "to cast, found or melt as founders doe," also in Florio. This latter is from Latin *jectare*, *jactare*, to cast, but probably influenced by Dutch *gieten*, to found, Anglo-Saxon *geotan*, Goth. *giutan*, to pour.

A. SMYTHE-PALMER.

South Woodford.

ROWE OF CORNWALL (9th S. viii. 305).—MR. ROWE may gather information from the parish registers of Lamerton, Devon, near the borders of Cornwall. Though Rowe of

Cornwall is not mentioned in the Herald's Visitation, two families of the name appear in that of Devon, for which see Col. Vivian's 'Visitation of Devon.' Many fables are told of Cornishmen. The Rev. Ezra Cleaveland, in his history of the Courtenays, says that one of the Carminows (a very ancient Cornish family) led a body of troops to oppose the landing of Julius Caesar, and the Rowe of Cornwall who followed the Black Prince to the Crusades lived only in imagination.

H. D.

LITTLE GIDDING : STOURBRIDGE FAIR (9th S. viii. 204, 227, 332).—The glories of Sturbridge Fair were at their height in the Elizabethan days, when many came from far and wide to attend it for business or pleasure. It was a favourite resort of the Cambridge scholars, and it was while crossing in the ferry-boat to Chesterton, on the return from this fair, that a brawl arose, in which one of them was stabbed by Parish, a retainer of Roger, Lord North, at that time High Steward of the city of Cambridge. In Lord North's household accounts we find the following entries under "Things bowght at Sturbridge fair":—

A C salt fish.
2 Kettles, xiijs. vjd.
a Jacke, ijs. ijdl.
a frieng pane, ijs. ijdl.
hors meat, xvjd.
20 lb. raisins, vs.
20 lb. Corants, vijs. vjd.
10 lb. prewens, xxs.
Liijlb. gon Powder, Lviijs. vjd. for 14 lb.
Matches, iijjs. ixdl.
Dogg Cowples, xxdl.
10 lb. Sugar, xiijs. vjd.

Your correspondent will find some interesting references to Sturbridge Fair in Heywood and Wright's 'Cambridge University Transactions.'

FRANCES BUSHBY.

Wormley Bury, Broxbourne.

Tradition assigns the first fair or market held at Sturbridge to the Roman period, but the right seems to have been regranted by King John to a hospital for lepers, which, judging by the number of wealthy merchants and dealers who made it their principal mart, must have benefited considerably by the grant. According to Defoe, who visited Sturbridge in 1722, the fair was held in the month of September, and it was largely attended by woollen manufacturers, wool-buyers, and hop merchants. Pepys and Evelyn both allude to the fair in their diaries. Harrison, in 'A Description of England' (in Holinshed's 'Chronicles'), says that Sturbridge Fair was not inferior to any of the European fairs. A much fuller reference,

however, will be found in Defoe's 'Tour through the Eastern Counties of England,' 1722, published by Messrs. Cassell & Co. in their "National Library Series."

ALBERT GOUGH.

Glandore Gardens, Antrim Road, Belfast.

The 'Portfolio of Origins and Inventions,' by William Pulleyn, revised and improved by Merton A. Thoms (London, William Tegg, 1861), p. 209, says, *s.v.* 'Stourbridge Fair':—

"Fuller relates, Stourbridge Fair is so called from Stour, a little rivulet (on both sides whereof it is kept) on the east of Cambridge, whereof this original is reported. A clothier of Kendal, a town characterized to be *lanificii gloriâ et industria præcellens*, casually wetting his cloth in water in his passage to London, exposed it there to sale on cheap terms, as the worse for wetting; and yet, it seems, saved by the bargain. Next year he returned again, with some other of his townsmen, proffering drier and dearer cloth to be sold; so that within a few years hither came a confluence of buyers, sellers, and lookers-on, which are the three principles of a fair. In memoriam thereof, Kendal men challenge some privilege in that place, annually choosing one of the town to be chief, before whom an antic sword was carried, with some mirthful solemnities, disused of late, since these sad times, which put men's minds into more serious employment. This was about 1417."

THOMAS J. JEAKES.

Tower House, New Hampton.

THE TURVIN COINERS (9th S. viii. 258, 298).—Supplementary to—or illustrative of—F.'s interesting record I proffer the following:—

"Saturday, April 28th, A.D. 1770.—David Hartley and James Oldfield were convicted on the oath of James Crabtree and others, of Halifax, for impairing, diminishing, and lightening guineas. They were detected at Halifax, and died penitent, acknowledging the justice of the sentence passed upon them."—Criminal Chronology of York Castle, p. 86.

GNOMON.

Temple.

In one of the earlier volumes of *Household Words* is a story, the title of which cannot be remembered, in which coining is introduced. The scene is a large house, and the operations are conducted in secret. A gentleman who has been kindly treated endeavours to penetrate the matter, and is seized upon and forcibly initiated into the mystery by being compelled to make a counterfeit coin. The nicknames of the coiners are said to be Young File, Old File, Mill, and Screw.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

CHAPLAIN TO WILLIAM III. (9th S. viii. 83, 154).—I have a heraldic book-plate (Jacobean style): Arms, a chevron between three cinquefoils pierced; crest, a lion's gamb

holding a cinquefoil pierced, slipped. Underneath is printed—evidently at some recent period—the following:—

“Ex-Libris Rowland Davies, LL.D., Prebend of Kilnaglorry, 1670; Dean of Ross, 1679; Chaplain to the Forces of King William in Ireland from 1688 to Sept., 1690; Dean of Cork and Rector of Carrigaline, 1710. (Died 11th December, 1721, aged 82.)”

It was given to me by Robert Day, F.S.A., of Cork, who told me the arms were those of the Cornish family of Davies.

THOS. U. SADLEIR.

Trinity College, Dublin.

“MANURANCE” (9th S. vii. 125, 274, 336).—There is an orthographical overlapping, touching upon the ideas of holding and cultivating, in Jamieson (Supplement), where he unites “manure” and “manor” as different spellings of one verb, and follows this with the phrases “to manor the land”; “to manure justice, *i.e.*, to practice or follow law.”

ARTHUR MAYALL.

OLD SONGS (9th S. viii. 104, 212).—I regret that I delayed replying to these three queries. First, ‘The Lamentation of a Sinner.’ An old black-letter ballad, of date earlier than 14 December, 1624, when it was transferred property, ‘The Sorrowful Lamentation of a Penitent Sinner,’ sung to its own tune cited as ‘The Lamentation of a Sinner,’ quite distinct from ‘Fortune my Foe,’ or ‘Aim not too High,’ which was the tune used for a later ballad entitled ‘The Young Man’s Repentance; or, the Sorrowful Sinner’s Lamentation,’ beginning

You that have spent your time in wickedness,
Now mind the dying words I shall express.

Both of these ballads are reprinted, for the sake of contrast, on pp. 99 and 100–102 of the now completed ‘Roxburghe Ballads,’ part xxiii., 1895, vol. viii., with the broadside woodcuts, and correction of the mistake in part x. vol. iv. pp. 364–5 as to the tunes being identical. The earlier ‘Sorrowful Lamentation of a Penitent Sinner,’ of which exemplars are preserved in Pepys Coll., at Magdalen College, Cambridge, ii. 13, and Roxb. Coll., iii. 37, in the British Museum Library, was given in 1883, with its woodcut of the Saviour showing the stigmata in His raised hands and His side. It has nine four-line stanzas, the first of which is this:—

O Lord my God, I come to thee, in all my grief
and pain,

Now turn to me in my distress, and comfort me
again;

And enter not to judgment, Lord, with sinful dust
and clay:

Nor with thy Servant be [Thou] wrath, nor turn
thy face away.

Reprinted for F. Coles, T. Vere, and J. Wright before 1681, earliest broadside extant. Of the other ballad three exemplars remain, viz., Pepys, ii. 37; Roxb., ii. 562; and Jersey, ii. 75, now Lindesiana, 1431. Printed for J. Back, at the Black Boy, on London Bridge. Date, as licensed for publication, 1685.

Second, ‘The Beggar’s Petition,’ with its eleven stanzas, is given complete in the new edition, 1809, London, of ‘Elegant Extracts,’ vol. i. p. 467, where it is stated to be anonymous. But I believe the author of it was the Rev. Thomas Moss, who died in 1808; and that it was published without his name so early as 1769. The first and the eleventh stanzas are identical, and run thus:—

Pity the sorrows of a poor old man,
Whose trembling limbs have borne him to your
door;

Whose days are dwindled to the shortest span:
Oh! give relief, and Heaven will bless your store.

These lines were formerly so popular that even Fascination Fledgeby (*vide* Charles Dickens’s excellent novel ‘Our Mutual Friend,’ book iii. chap. i.) knew them, and applied them irreverently to the old Jew Riah when cross-examining him about the disappearance of Lizzie Hexam:—

“‘You can’t be a gallivanting dodger,’ said Fledgeby. ‘For you’re a regular “pity the sorrows,” you know—if you do know any Christian rhyme—“whose trembling limbs have borne him to”—et cetera [*sic*]. You’re one of the Patriarchs; you’re a shaky old card; and you can’t be in love with this Lizzie?’”

Written in 1865.

Third, it is asked by A. F. T., probably inaccurately, “In what song do the days call the sun their dad?” I have no doubt that the song required is one named ‘Lamp-lighter Dick,’ beginning thus:—

I’m Jolly Dick the Lamplighter; they say the
sun’s my Dad,

And truly I believe it, Sir, for I’m a pretty lad.

Father and I the world do light, and make it look
so gay;

The difference is, I lights by night, and father
lights by day.

There are three stanzas more. It was written and composed by Charles Dibdin for his ‘Oddities,’ 1789, one of his entertainments, and is given on p. 225, and again with the music for pianoforte on p. 237, of vol. i. of G. H. Davidson’s ‘Songs of Charles Dibdin,’ 1848 edition; previously issued in 1842.

Here is the true beginning, for identification, of the “set of lilting verses commencing ‘Pity, kind gentlefolks!’” mentioned *ante*, p. 212. I remember to have heard them in or before 1835:—

Pity, kind gentlefolks, friends of humanity !
Cold blows the wind, and the night's coming on :
Give me some food, for my mother, in charity !
Give me some food, and I then will be gone.

Call me not Lazy-bones, beggar, and Bold-enough !
Turn me not helpless and cold in the snow ;
Two little brothers I have ; when they're old
enough,
They too shall work for the gifts you bestow, &c.

Cætera desunt, but recoverable.

J. W. EBSWORTH.

'The Beggar's Petition,' beginning "Pity the sorrows of a poor old man," occurs in an old chap-book edition of Dr. Watts's 'Divine and Moral Songs for Children,' which I recently acquired. My tattered little copy has no title-page, but was printed at Coventry, probably about a hundred years ago. It is the last piece in the collection, and may have been added to Watts's merely as being in keeping therewith, though there is nothing to show that it is not his. I shall be much interested in learning (if it be not by Isaac Watts) the date of its composition, one stanza being, as I have pointed out in another place, so very suggestive of Gray's 'Elegy.' The stanza in question runs :—

My tender wife, sweet soother of my care,
Struck with sad anguish at the stern decree,
Fell, ling'ring fell, a victim to despair,
And left the world to wretchedness and me.

WALTER JERROLD.

Hampton-on-Thames.

'The Beggar's Petition' will be readily found, under the title of 'Over the Mountain and over the Moor,' in 'The Song-Book,' edited by John Hullah, and published by Macmillan & Co.

JOHN KIRBY.

"MAHOGANY" (9th S. viii. 201).—In Litchfield's 'Illustrated History of Furniture' (1892) we read (p. 195):—

"Mahogany may be said to have come into general use subsequent to 1720, and its introduction is asserted to have been due to the tenacity of purpose of a Dr. Gibson, whose wife wanted a candle-box, an article of common domestic use of the time. The Doctor, who had laid by in the garden of his house in King Street, Covent Garden, some planks sent to him by his brother, a West Indian captain, asked the joiner to use a part of this wood for the purpose: it was found too tough and hard for the tools of the period, but the Doctor was not to be thwarted, and insisted on harder-tempered tools being found, and the task completed; the result was the production of a candle-box which was admired by every one. He then ordered a bureau of the same material, and, when it was finished, invited his friends to see the new work. Amongst others, the Duchess of Buckingham begged a small piece of the precious wood, and it soon became the fashion. On account of its toughness and peculiarity of grain, it was capable of treatment impossible with oak, and the high polish it took by oil and rubbing (not

French polish, a later invention) caused it to come into great request. The term 'putting one's knees under a friend's mahogany' probably dates from about this time."

HARRY HEMS.

"BELAMOUR," PLANT-NAME (9th S. viii. 264).—I am afraid it is impossible to add anything of value to what the 'H.E.D.' says under this head. It is quite likely that Spenser invented the name; it is, at any rate, not to be found in Gerard or Lyte or any other old writer to whom I have access. Gerard gives the name *Speculum veneris*, or "ladies glasse," to *Campanula arvensis*, which, he says, the "Brabanders" call *Vrouwen Spiegel*; but Lyte says this Dutch name is really given to what we call the Canterbury bell. Gerard's Venus's looking-glass is a blue flower, and Spenser can therefore scarcely have meant this, but the white Canterbury bell would serve him for a simile well enough. Some white bell-flower we may safely suppose him to have meant.

C. C. B.

TOMBLAND (9th S. viii. 245).—Perhaps the French knight mentioned by your correspondent was named after Tombelaine, an island lying off the coast of Ile-et-Vilaine, hard by St. Michel au Pêril de la Mer. I have known two gaunt latter-day Englishmen called Tomlin who may have been his descendants. There is a legend which would fain persuade us that the local appellation signifies the tomb of Hélène. Hélène watched the young warrior depart to follow the Conqueror (to be) to England, and fell dead when the vessel disappeared. The monks buried her on the spot, and "every year on the anniversary of her death a white dove comes and hovers over the rock" (see 'Highways and Byways in Normandy,' by Percy Dearmer, pp. 130, 131).

ST. SWITHIN.

Full information will be found in Rev. W. Hudson's valuable work 'How Norwich grew into Shape,' published by Goose, Norwich. Mr. Hudson traces the name to the Danish "Tom-lond," the first syllable meaning "open" or "vacant." It is impossible to look at the map of the city in Angle and Danish times without perceiving that the lines of communication from all the districts peopled before the Norman Conquest converged on Tomblond. It was the centre of Saxon Norwich, the point to which the inhabitants of the different districts resorted for traffic or trade, and also where the burghesses met to manage their affairs. A name survived for a long time which may explain the latter statement: the church of

St. Michael at Plea was formerly called St. Michael de Motstowe, that is, St. Michael at the place of the mote or public meeting of the burgesses. King Harold, who held the earldom of East Anglia at the time of the Conquest, lived amongst the townspeople in a palace at the south end of Tombland, another proof of the importance of the locality.

H. R. N.

John Timbs, F.S.A., in his work on 'Things not Generally Known,' says: "Tombland Fair at Norwich, held on this day [Maundy Thursday], took its origin from people assembling with maunds, or baskets of provisions, which the monks bought for distribution on Easter Day." In the same author's 'Garland for the Year' he adds: "A particular kind of basket is still called a maund by the Yarmouth fishermen; and a dole of salt fish once formed part of the Royal Maundy."

EVERARD HOME COLEMAN.

71, Brecknock Road.

FRANCIS, DUKE OF GUISE (9th S. viii. 184).—"François de Lorraine, Duc de Guise, married Anne D'Est, Comtesse de Gisors, daughter of Hercule D'Est, 4 December, 1549."—"Dictionnaire de Noblesse," by De La Chenaye-Desbois, second edition, 1774.

H. S. V.-W.

Francis, Duke of Guise, was born 17 January, 1519; married Anne Atestina, daughter of Hercules, Duke of Ferrara and Modena, and widow of James of Savoy, Duke of Nemours, 19 January, 1548; succeeded to the dukedom 12 April, 1550; died 24 February, 1563. From Hartland's 'Chronological Dictionary.'

JOHN RADCLIFFE.

KNIGHTS MADE TEMP. CHARLES I.: SCOTTISH KNIGHTHOODS (9th S. viii. 301).—MR. W. D. PINK writes, "Whence the term 'Chequer'? Is it an allusion to the fesse chequy in the arms of the Campbells of Loudoun?"

But there is no such fesse, or fesse at all, in these arms. They are Gyronny, gules and ermine, and these tinctures, as distinguished from the or and sable of other Campbells, are the tinctures of Crawford of Loudoun, who bore Gules, a fesse ermine.

GEORGE ANGUS.

St. Andrews, N.B.

MR. W. D. PINK at this reference, writing on the power to confer knightships possessed by the Earl of Loudoun, *temp.* 1648, adds, "That some high official had, in the king's absence, the power to confer knightship in Scotland prior to the union of 1707 is, I believe, tolerably certain. But who this official was seems to be unknown." I regret

that I cannot enlighten MR. PINK; but I had just put down 'N. & Q.' when, taking up Scott's poems, and opening them at 'The Lay of the Last Minstrel,' canto iv. 26, the passage arrested my attention in which the Ladye of Branksome, in praise of Sir William Deloraine, declares:—

No knight in Cumberland so good
But William may count with him kin and blood.
Knighthood he took of Douglas' sword.

Scott in his note to this passage says:—

"The dignity of knighthood, according to the original institution, had this peculiarity, that it did not flow from the monarch, but could be conferred by one, who himself possessed it, upon any squire who, after due probation, was found to merit the honour of chivalry."

F. A. RUSSELL.

49, Holbeach Road, Catford.

WONHAM (9th S. viii. 283).—Permit me to suggest that on a second examination of the manuscript the name might be read Wenham, a village which is about five miles from Hadleigh in Suffolk.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Wonham is the name of a house on the Mole near Betchworth, Surrey. G. J. P.

NEWBERY THE BOOKSELLER, JAMES'S POWDERS, AND OLIVER GOLDSMITH (9th S. viii. 11).—The original MS. account-book (in 8vo) of F. Newbery, bookseller, of St. Paul's Churchyard, London, as agent for the sale of Dr. R. James's fever powders and pills, dating from February, 1768, to July, 1798, and containing the signatures of Newbery and Dr. James to the various settlements, was formerly for some years in my possession, having been purchased for me in a London book-sale. It passed from my extensive collections long since, possibly by exchange. Although evidently at one time bound, the book was then without covers. It had apparently come from a second-hand bookseller, and I can, from sale-catalogues, trace its appearance at considerable intervals in at least four auctions during the last thirty years or so, on each occasion realizing by no means a fancy price—under 30s., if I remember rightly. This, however, says nothing either for or against its value in any sense. I inserted the cuttings from contemporary newspapers, and also the modern woodcut on card of John Newbery receiving Goldsmith on the introduction of Dr. Johnson, which was obtained during my holding from the then representative of the firm. The MS. does not possess the importance which your correspondent MR. E. HERON-

ALLEN, its present possessor, appears to think, and its chief interest consists in showing that the alleged fabulous profits on the sale of the powders during the period embraced had no foundation in fact. That it should, as he suggests, be "deposited in the British Museum" or in "some national collection" might also be questioned, and it may interest him to know that, as I understand, the first-named institution and the Guildhall Library, as well as the representative of the firm as above, declined to acquire it on moderate terms when offered to them respectively many years ago. The latter, indeed, with commercial shrewdness, rather courted as a gratuitous and valuable advertisement the publicity which might be given to the MS. in print by a literary man or collector as its owner. If it is to be given away, no doubt one of our liberal public bodies interested in the like would condescend to accept it "for safe custody," if not to gratefully embrace it in its ever-open arms—but, otherwise, in those quarters it would, I fear, meet with the fate of so many other things of far greater interest in being "declined with thanks" on a printed form.

W. I. R. V.

REGINALD HEBER (9th S. viii. 285).—The book entitled in the query 'Horse Matches' is a volume of the 'Racing Calendar,' which was first issued in 1709. Reginald Heber edited the work from 1751 to 1768. He may have been one of the Heber family of Marton, co. York. I find in the pedigree Reginald, son of Pennington Heber, born in 1701, and a Reginald, son of Thomas, who died unmarried about the same period.

JOHN RADCLIFFE.

This is the third occasion on which the question of the authorship of the 'Racing Calendar' has appeared in 'N. & Q.' See 5th S. ix. 128, 193; 6th S. iv. 449.

EVERARD HOME COLEMAN.

71, Brecknock Road.

LIEUT.-COL. MOORHOUSE (9th S. vi. 410; vii. 18, 70).—I wrote in January last from Fort St. George that Col. Moorhouse was not buried at Madras, as your correspondent J. H. L. thought, and as he has recorded in his valuable list of Madras Artillery Officers from 1748 to 1861. I was mistaken, being misled by the absence of any entry in the burial register of St. Mary's, Fort St. George, concerning the event. J. H. L. sent me in May a copy of the garrison order, dated 31 October, 1791, regarding the military arrangements at the interment; this, of course, prompted me to make further

inquiry. My friend Mr. A. T. Pringle, of the Secretariat, Fort St. George, has found, and has been kind enough to supply me with, a copy of the civil proceedings in the case. These papers clearly establish the fact that Col. Moorhouse was buried within the walls of St. Mary's Church at the expense of the directors, and that a monument was placed in the south wall of the south aisle of the church over the place of his interment. The Government appointed the following officers as a committee to carry out the arrangements: Col. J. Capper, Major George Hall, Capt. Gomonde, and Josias du Pré Porcher, Esq. It may be of interest to add that the Honourable the President of the Council, Sir Charles Oakeley, Bart., the members of Council, and Major-General Musgrave were the chief mourners, and that they were supported by the members of the Grand Lodge of Freemasons. The pall-bearers were six field officers. The funeral party consisted of three hundred men under the command of Lieut.-Col. Collins, and the firing party of a hundred men under the command of Major Spangenburg. Forty-seven minute guns were fired from the ramparts, and the colours of the garrison were hoisted half-mast high. The Presidency chaplains—Mr. Millingham, Mr. Archdeacon Leslie, and Dr. Andrew Bell—waived their claim to the usual fee of one hundred pagodas for breaking ground in the church. Their "handsome" conduct was acknowledged by the President and Council.

FRANK PENNY, LL.M., Senior Chaplain.
Madras.

THOMAS SAMUEL MULOCK, 1789–1869 (9th S. vii. 482, 501).—I was wrong in describing the Rev. David Thom, D.D., as a Baptist. He started as a Scotch Presbyterian, but when Mr. Mulock preached for him had become a "Universalist" (see 'D.N.B.' under James Hamilton Thom).

I find that Mr. Rupert Simms in his valuable compilation 'Bibliotheca Staffordiensis' has a short note on Mr. Mulock, and gives a list of eight of his publications.

It appears that Louis Napoleon was so pleased with Mr. Mulock's advocacy when the latter was stopping at Boulogne that he presented him with a gold ring; but later, when Mr. Mulock's opinions became too independent, he promptly had him run out of the country.

When Mr. Mulock was in Stafford Prison in 1865, he gave orders that no callers were to be admitted to him save Mr. Brindley and the Earl of Lichfield.

Mr. George Lillie Craik tells me that a few

years ago he purchased the manuscript of his father-in-law's life of George Canning (9th S. vii. 483), but did not consider it would be of sufficient interest to the present generation to warrant its publication.

ALEYAN LYELL READE.

Park Corner, Blundellsands, near Liverpool.

PAYING RENT AT A TOMB IN CHURCH (9th S. viii. 302).—According to tradition rents and offerings were paid of old time on the tomb of Treasurer Haxby (died 1424) in York Minster. We are told in 'Traditions and Customs of Cathedrals' that

"the Chapter of Norwich formerly received their rents on the tomb of Chancellor Spencer, and the stone was completely worn by the frequent ringing of the money. The tombs of St. Chad, at Lichfield, and Haxby, the Treasurer of York, received money payments limited to be made on them by old leases and settlements. Solemn covenants were contracted on Talian's tomb at Llandaff. At Carlisle the same custom was observed at the tomb of Prior Senhouse." —Pp. 94, 95.

ST. SWITHIN.

I have seen a mortgage on some lands in the county Clare, dated 10 July, 1712, in which the principal is made repayable at Strongbow's tomb in Christ Church, Dublin. It was constantly named in old Irish leases as the place at which rent was to be paid.

ALFRED MOLONY.

Miscellaneous.

NOTES ON BOOKS, &c.

The Mystery of Mary Stuart. By Andrew Lang. (Longmans & Co.)

THE interest Mr. Lang takes in the house of Stuart, its enemies and adherents, has been of late abundantly manifested. Of his many contributions to its history the present is the most interesting and the most important. What Mr. Lang happily calls the "mystery of Mary Stuart" appeals to most historical students, and indeed, it may be said, to most readers. The glamour that surrounds the queen over the most turbulent Court and people in Europe, the captive of Lochleven, the victim of Fotheringay, is not likely to be dispelled, and the story of her life will always constitute one of the most fascinating chapters in history or romance. A flood of light from various sources has during the last half century been poured upon Mary and her surroundings, and the materials at the disposal of the biographer and the historian are practically unlimited. But one part of her life is there that can now be regarded as completely enshrouded in mystery, and it is this with which Mr. Lang is occupied. That portion consists of the murder of Darnley and the marriage with Bothwell. Broadly speaking, the issue to be decided is the authenticity of the Casket Letters. That Mary knew and approved of the death of Darnley her most enthusiastic supporter will scarcely deny; that her feelings towards Bothwell included a species of devotion of which on other occasions she scarcely seemed

capable is also proven. In the famous flight she seems to have been the temptress, and not the tempted. As regards her feeling towards Darnley after the murder of Riccio, the memorable promise of Mary over the grave of her murdered servant must ever be borne in mind, that ere a twelve-month was out "a fatter than he should lie anear him." It is wholly reconcilable with her character in its strength and its weakness, her resolution in the pursuit of her revenge, and her fidelity to those by whom she had been served, that she should thenceforward hold her peace and work in the dark for the fulfilment of her own prophecy. Other threats of a like kind come to mind. She told Darnley himself that she would never rest until she gave him as sorrowful a heart as she herself possessed. Again, on hearing of the death of Riccio she said, "And is it so? Then farewell tears; we must now think of revenge." Earnestly and conscientiously did she discharge her self-imposed task. A report, to which little authority has been attached, asserts that she herself was present, dressed as a boy, for the purpose of watching the assassination. This we are disposed to accept. It is in keeping with the proceedings of the Court at which she was educated, and it is true to her own passionate nature. She was fond of masculine disguise, and more than once subsequently adopted it.

In his early chapters Mr. Lang holds the scales evenly. His judgments upon the principal actors in the tragedy will scarcely be disputed. Mary he depicts as "sensitive, proud, tameless, fierce, and kind," to which epithets subsequently he adds resolute, feline in her caresses, and needing much a master. Archibald Douglas is Mr. Lang's special aversion: he is the "smoothest traitor," and his life after 1581 is said to be "a varied, but always sordid chapter of romance."

We are no more able to reproduce Mr. Lang's brilliant pictures of the Darnleys, Bothwells, Morays, Lethingtons, and Mortons of that day than to deal with his history of the epoch. The "mystery" with which Mr. Lang is principally concerned is the Casket Letters. To these he applies the analytical method which he has used with such signal success in relation to modern problems of anthropology and primitive culture. A close reasoner and a just appraiser of evidence, he contributes as much to our knowledge concerning these documents as we are likely to obtain. He will not claim to have solved the mystery with which he deals. His conclusions, though he arrives at them by special processes, are such as the more cultivated and unbiassed judgments have held. It is unfortunately impossible to convey the gist of his argument to those unfamiliar with the nature of the Casket Letters, who, strange to say, constitute the immense majority of readers. In the letter numbered ii. is found the crux of the matter. Has this been tampered with, in the interest of the confederate lords, in order to darken the case against Mary? This part of Mr. Lang's work needs to be closely studied. This letter, if the chronology of Cecil's 'Journal' is accepted, cannot be genuine. While accepting it as garbled, Mr. Lang holds that the chronological difficulties are more apparent than real. The question is all-important, since the letter establishes definitely Mary's complicity in the murder of Darnley. On the point of the untrustworthiness of this letter German critics have expatiated. Mr. Lang hesitates to believe in the possibility of any forger being so clever as must

have been the one in question. On the whole, he leans to the conclusion that portions of the letter are genuine, though "the Lords *may* conceivably have added 'some principal and substantial clauses.'" The least difficulty is "that letter ii. is in part authentic, in part garbled." We can but commend to our readers a study of this work, which is an important contribution to the history of Scotland. Not difficult will be the task, since, apart from the delight to be derived from the close reasoning, the style is picturesque and animated, and the task of perusal once begun will not willingly be abandoned. On p. 365 an oversight gives 1681 instead of 1581 as the date of Morton's death. This is the only error we have detected. The facsimiles of portions of the Casket Letters will be of great service to those who seek to go deeply into the question of their authenticity. The work is admirably got up in all respects. It has many illustrations, among which are six photogravure plates of Mary at various ages, Darnley, Morton, and the house at Jedburgh occupied by the queen, reproduced by permission of His Majesty, the Earl of Morton, and others. One of them is the portrait known as 'Le Deuil Blanc.' Designs of the supposed casket, facsimiles of the handwriting of Mary herself, of Marie Beatoun, Marie Fleming, Maitland of Lethington, and Kirkcaldy, together with plans of the Kirk o' Field site, &c., are also among the illustrations. No pains have been spared that could render the volume attractive.

In Memoriam Verses for Every Day in the Year.

Selected by Lucy Ridley. (Chatto & Windus.)

THIS little volume may be taken as a species of supplement to the birthday books which have become fashionable. It might, indeed, almost be called a deathday book, since it is intended to supply a few good and choice quotations for use on memorial cards and tombstones. Opposite each day are given a couple of passages emblematic of loss, extracted from Scripture or from various poets, including necessarily the elegiac. The compiler is sure that the book supplies a want generally felt. How far the passages given apply to the days opposite which they stand we may not say. The sorrow must be exceptional that does not find in the volume something appropriate to the conditions of loss.

The Playgoer. Edited by Fred Dangerfield. Vol. I. No. 1. (Dawbarn & Ward.)

THERE is room for an illustrated record of the drama convenient to handle and capable of being bound and kept for reference. This the new work edited by Mr. Dangerfield seems to supply. It is rather discursive, and includes information which we are inclined to regard as superfluous, but which may perhaps serve some useful purpose.

WE regret to chronicle the death of the Rev. Isaac Taylor, LL.D., Litt.D., canon of York Minster, and since 1875 rector of Settrington, Yorkshire. He has been during many years a loyal friend and constant contributor to 'N. & Q.' to which to the end he was devoted. A contribution from his pen appears in the present number, and two more have been received since the news arrived of his death. Born on 2 May, 1829, at Stanford Rivers, he was one of the well-known Taylors of Ongar, and was the fourth transmitter of his name. His father (best known for his 'Natural History of Enthu-

siasm'), his grandfather, and his great-grandfather were all painters or engravers, and all, together with some ladies of the family, find mention in the 'D.N.B.' Isaac Taylor the third is credited with the invention of the word "patristic" to designate the Fathers of the Church. The deceased gentleman, whose loss we deplore for personal as well as professional reasons, married Georgiana, daughter of the Hon. and Rev. Henry Cockayne Cust, and was educated at King's College, London, and Trinity College, Cambridge. He was a voluminous writer, largely on antiquarian subjects, his best-known works being 'Words and Places' (1864), 'Etruscan Researches' (1874), 'The Etruscan Language' (1876), 'The Alphabet: an Account of the Origin and Development of Letters' (1883), 'The Manx Runes' (1886), 'Leaves from an Egyptian Note-Book' (1888), and 'Origin of the Aryans' (1890). He was one of the founders of the Alpine Club. His health had been impaired of late, and his sight was practically lost. He remained indefatigable in labour to the end.

IN continuation of her comprehensive work on 'French Art of the Eighteenth Century,' Lady Dilke this autumn provides a volume on 'French Decoration and Furniture' of that period. It has been issued in two editions, and is illustrated with photogravures and half-tone blocks reproducing choice specimens from private collections in France and England, as well as from the Garde-Meuble National and the Wallace Collection. Messrs. Bell are the publishers.

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 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. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

S. P. ("Wear and tear").—A proverbial locution such as this ceases naturally in time to be confined to its first signification, and becomes a synonym for use.

M. C. B. ("Oh dear! = Mon Dieu!").—"Dear," used interjectionally, is sometimes equivalent to God, but the ejaculation "Oh dear!" is not a corruption of "Mon Dieu!" See 'H.E.D.' under 'Dear' (C).

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 2, 1901.

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Notices to Correspondents.

Notes.

CASANOVIANA.

(See 8th S. xii. 361.)

WHEN, in 1790, Casanova published his 'Solution du Problème Dialique' he was leading a monotonous existence at Dux, in the capacity of librarian to Count Joseph Waldstein. It was in that year that Casanova made a bargain with his host, the fulfilment of which he ever after regarded as binding both on his honour and conscience. He agreed to write a full and complete history of his life and adventures. That Casanova did not enter upon this work without qualms of conscience is evident from the narrative itself. Often during its progress the author says that he was being driven, against his better judgment, to continue those memoirs, and that more than once he had serious thoughts of burning the entire manuscript. Thus:—

"It is partly in the hope of dissipating sad reflections, and partly to point a moral, that I write my memoirs, which are perhaps a too faithful picture of my life. They that survive me will doubtless publish them: it matters little to me; I have no illusions."*

Speaking of his papers at Dux, Casanova says:—

"I will burn nothing, not even these memoirs, though I have often been tempted to do so."*

When recording a conversation† which he held with the Marquis d'Argens, who endeavoured to dissuade him from writing absolutely truthful memoirs, Casanova says:—

"Convinced of the justice of his observations, I vowed that I would never commit such a folly. And yet I have committed it every day during the past seven years. Nay, more, I have convinced myself that I have contracted a solemn obligation to continue to the end, heedless of whatever qualms of conscience I may suffer. Thus do I continue to write, but always with a secret hope that this narrative of my life may never see the light, and that, in a fit of remorse, I shall burn all this scribble. If, however, this sort of *auto-da-fe* does not take place, I implore the reader to forgive me. My hand has been forced by the crowd of profligates who frequent the Château of Count Waldstein at Dux, where I am now residing (1797)."

We do not know, we shall never know, what moral pressure was brought to bear upon Casanova. It is certain that he thought he was bound by a promise rashly made, and the result is before the world. He at first designed to divide his narrative into three parts—the first part to end in London in 1763, the second part to end with his departure from Venice in 1783, and the third part to end at Dux. But as the work proceeded he had ample time for reflection, and changed his plans. The Venice period and the Dux period involved, in the first instance, the suppression of facts which could not be glossed over without breaking the conditions imposed upon him by Count Waldstein, and, in the second instance, an unpardonable breach of confidence. Casanova tells us that he chose the French language because it is more generally known than the Italian, and because he believed it to be the most suitable language for memoirs—an opinion, by the way, which he unconsciously shared with Horace Walpole.

Internal evidence proves that the volumes were written at the rate of about one volume per annum. Between 1790 and April, 1797, Casanova wrote the six volumes with which we are familiar. The exact periods when the several chapters were written can often be ascertained by dates affixed to special paragraphs. Thus:—

Vol. I. The preface was written in 1797, the first chapter in 1798 (see edition Rozez,

* Edition Rozez (1863), vol. vi. p. 354.

* *Ibid.*, vol. vi. p. 76.

† *Ibid.*, vol. vi. p. 273.

1881, p. 20: Casanova here speaks of a sister living at Dresden in 1798).

Vol. II. Chap. xxvii. was in part rewritten in 1797 (see p. 493, Rozez, 1881).

Vol. III. Chap. iii. was written in 1794 (see p. 43, edition 1881).

Vol. IV. No indication.

Vol. V. Chaps. iv. and xii. were written in 1796 (see p. 338, edition 1881).

Vol. VI. Chaps. i. and xiv. were written in 1797 (see pp. 7, 308, *ibid.*). Chap. xix. ends the memoirs in 1797.

These indications are important, in view of the question whether Casanova wrote more of his memoirs than has seen the light. If we assume (and I think we are justified in assuming) that Casanova in 1797 was writing his reminiscences of events which occurred in 1774, he had still, in the year before he died, twenty-three years to write out. Whether he completed those records between 27 April, 1797, the day on which he sent the preface to Count Marcolini at Dresden, and 4 June, 1798, the date when, after a long illness, he died, is a question that I cannot presume to decide. It must be borne in mind that his literary progress had not previously been rapid. Those twenty-three years—ten of which were prolific in adventures—would, at his usual pace, have occupied Casanova two years.

The late Armand Baschet, who contributed to *Le Livre* four interesting articles entitled 'Preuves Curieuses de l'Authenticité des Mémoires de Jacques Casanova de Seingalt, d'après des Recherches en diverses Archives,' tells us that twenty-two years after Casanova's death a commercial traveller, named Friedrich Gentzel, employed by the house of Anger & Co., called upon the well-known publisher Herr Friedrich Arnold Brockhaus at Leipzig, and introduced to him a Signor Carlo Angiolini, who claimed to be the rightful owner of a huge packet of MS. in Casanova's hand, entitled 'Histoire de ma Vie jusqu'à l'An 1797.'

This package Angiolini offered to sell on equitable terms, stating that the late Count Marcolini, a minister of State at the Court of Saxony, had in vain offered 2,500 thalers for it (approximately 415*l.*). After negotiations which occupied twelve months the firm of Brockhaus became proprietors of the MS., the contract having been signed 24 January, 1821. The entire MS. consisted of 600 sheets in folio, with about thirty lines to the page. It brought Casanova's life down to 1774, the year in which he received his pardon and returned to Venice. There has been much speculation as to whether any

portions can have been destroyed or held back by those who first came into possession of the MS. The firm of Brockhaus assert that nothing has been held back by them, and that the entire MS. which they purchased from Signor Angiolini has, after a fashion, been published. The late M. Baschet, on the other hand, was fully persuaded that those portions of the memoirs which relate to the period intervening between 1774 and 1797 were drafted, if not actually corrected for the press, by Casanova himself. In support of that opinion he cites the words inscribed upon the first page of the preface: 'Histoire de ma Vie jusqu'à l'An 1797.' M. Armand Baschet's judgment deserves great respect, and his arguments can only be weighed after a patient and impartial examination of materials at command. This has been done so far as circumstances allowed.

We find that Casanova wrote the preface twice. His first preface was written in 1791,* the year in which he completed a sketch entitled 'Histoire de mon Existence.' In that year he wrote the following penitent letter to Count Gian Carlo Grimani:—

Dux, 8 April, 1791.

EXCELLENCY,—At a time when my years make me feel that I have nearly reached its limits I have written 'The History of my Life,' a work which, as a matter of course, the eccentric Seigneur to whom I belong, and who falls heir to my writings, will publish so soon as I shall have taken rank among those who are no more. In the sixth volume of that history, which will extend to six volumes 8vo, and which will doubtless be translated into every language, your Excellency is portrayed as a very interesting personage. When you have read it you will be deeply grieved that the author should have died before you became acquainted with his real sentiments towards you, and then, although too late, you will extend to him complete forgiveness.

Your Excellency, whom I have long regarded as a profound student of the human heart, will appreciate the difference between one who writes in a momentary fit of anger, and the same writer, in a philosophic frame of mind, who, after the lapse of nine years, commits his thoughts to paper. My 'History' will be a school for morality, where the reader may detect a satire directed against myself. This discovery will convince him that if the author could be born again he would assuredly be the most perfect of men.

But, in order that your Excellency may the sooner forget the culpable indiscretion which, nine years ago, I dared to commit, I now implore a full pardon, which, if obtained, shall be included among other documents of a similar kind in the seventh posthumous volume of the 'Histoire de ma Vie.' Being in very good health at the present time, I may perhaps live for another ten years, in which case my seventh volume is likely to assume prodigious dimensions and be replete with anecdotes (*storiette*).

* See *Le Livre*, February, 1887, p. 37.

I have only to add that this humble letter will be printed in the appendix to my 'History,' accompanied by whatever reply your Excellency may deign to make.....I have the honour to remain

Your Excellency's humble Servant,
JACQUES CASANOVA DE SEINGALT.

It will be noticed that Casanova here says that he has written the history of his life, a statement that must be accepted with limitations. There is no doubt that in the interval between 1790 and the date of this letter he had written his 'Histoire de mon Existence,*' and had probably roughed out sufficient material for the six volumes he speaks of—material which during the six following years he expanded and revised at leisure.

The 'culpable indiscretion' for which Casanova implores pardon was committed in 1782, when he published a satire entitled 'Ne Amori ne Donne ovvero la Stalla d'Augia ripulita,' which gave offence not only to Grimani, but to the whole nobility of Venice, and necessitated his departure from that city. The above letter (in the Italian language) is the property of Signor Luigi Artelli. It was first published by the Abbé Rinaldo Fulin in his 'Giacomo Casanova e gli Inquisitori di Stato.'

RICHARD EDGCUMBE.

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(To be continued.)

JAMES THE DEACON AND AYSGARTh.

THE purpose of this note is to show the probability that the place in which James the Deacon remained baptizing after Paulinus had fled from York was really Aysgarth. The words of Bede, 'H. E.' ii. 20, are these: "Cujus nomine vicus, in quo maxime solebat habitare, juxta Cataractam, usque hodie cognominatur." It is usually assumed that this Cataracta is the same place in which it is said (ii. 14) that Paulinus had baptized in the Swale, and then arises the difficulty that no place can be discovered near to the Swale which seems to bear the name of James. But this need not be so at all; the word Cataracta means simply a waterfall, and might refer in ii. 20 to falls in the Swale, the Ure, or any other river in the neighbourhood. All that Bede says is that the place where James baptized was near a waterfall, and that when he wrote his history it was still known by the deacon's name. In its present form the name Aysgarth seems to have little to do with James, but if we consider its ancient

forms the case is altered. Spelman in his 'Villare Anglicum' writes it Ayskarth. In the 'Valor Ecclesiasticus' it is written Aykskarth and Ayscarth, and in the Augmentation Roll Aykebargh. In a Patent Roll of 21 Richard II. (1397), appropriating the church to Jervaulx Abbey, it appears as Ayksgarth, and in a charter of 18 Edward I. (1290) as Aikebergh. These references are taken from Dugdale's 'Monasticon,' v. 568–578. In Domesday it appears, f. 311, among the possessions of Earl Alan as Echescard; it is found among a group of Wensleydale manors, preceded by Fors, Askrigg, and Worton, and followed by Burton and Carperby. I have not been able to find any mention of the name between Bede's 'History' and Domesday. It will be noticed that the form Ayk-, answering to the first syllable of Jacobus, is persistent in the documents between Domesday and the Augmentation Roll. Aysgarth, then, complies with the conditions required by the passage of Bede: it stands close by a very beautiful series of waterfalls, and it still bears the name of the deacon who baptized the heathen Northumbrians twelve hundred and fifty years ago. There is no spot on the banks of the Swale of which this can be said. Further, Aysgarth would have formed an excellent site for a mission station, since it lies near the ancient road which descends from the north-east into the valley of the Ure, and, traversing the valley to Bainbridge, crosses Cam Fell to Gearstones and Ingleton: there would have been many coming and going. Finally, it is very doubtful whether Bede, either in ii. 14 or ii. 20, could have intended Cataracta to apply to the Roman station Cataractonium. If he had meant this he would no doubt have used the form Cataracton, as he does in iii. 14. Cataracta seems to be used simply in the sense of a waterfall. Garth is usually considered to be a Norse word, and if so it would have taken the place of an English termination long after the deacon's time. The supposition presents no difficulty, for in this district English and Norse place-names are very closely intermingled.

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ANCIENT BRITISH CITIES.

ON comparing the lists of British cities in Nennius, as given in the editions of the Rev. W. Gunn (1819), (Father) Joseph Stevenson (1837), and Dr. Todd (1848)—the two former from manuscripts of the tenth century, the last from late Irish ones—it will be found that Gunn's text gives thirty-three cities in the

* A portion of this work was printed in *Le Livre*, February, 1887, p. 35.

body of the work, and Stevenson's twenty-eight of them in a different order as an appendix, while Todd's agrees with the latter in the order and number of the cities and with the former in their position. On further examination it becomes clear that the seeming confusion in the order of the names arose from reading a tabular arrangement in different ways. Suppose that the common original of the differing lists was thus arranged:—

.....	Ebrauc.	Ceint.	*Gurcoc.
Guorthegern.	Gusteint.	Guoranegon.	Segeint.
Guintruis.	*Merdin.	Peris.	Lion.
Mencipit.	Caratauc.	*Ceri.	*Gloui.
Luilid.	Graut.	Daun.	Britoc.
Meguaud.	Mauiguaid.	Ligion.	Guent.
Collon.	Londein.	Guorcon.	Lerion.
Draithou.	Pensaulcoitt.	*Teim.	Urnahc.
	Celemion.	Loitcoit.	

NOTE.—The word Cair has been omitted before each name for convenience in printing. In the facsimile in Gunn, the spelling in which has been followed, several names are divided: Gur coc, Guorthegern, Drait hou; and Teim may be read as Teun.

If this table be read across—Ebrauc, Ceint, &c.—we have the thirty-three cities of Gunn's text, wherein, by the way, they are numbered i., ii., iii., and so on, as if to prevent any mistake or omission; but if it be read downwards in columns—Guorthegern, Guintruis, &c.—omitting the names marked with an asterisk, we have Stevenson's twenty-eight cities, the only variation being the transposition, no doubt accidental, of Britoc and Guent. Two peculiarities, however, are manifest. In the first place, although four names (in the tabular portion) are omitted, their presence is necessary for the correspondence between the two ways of reading the table, and they must therefore have been rejected deliberately for some reason or other; and in the second place, the last lines must be read across, so that they are independent of the table, and probably an addition. Now the names in the tabular portion number twenty-seven, *i. e.*, three triplets of three triads each, and those in the addendum six, or two triads. Perhaps, therefore, the original verses read as follows:

C. Ebrauc.	C. Ceint.	C. Gurcoc.
C. Guorthegern.	C. Gusteint.	C. Guoranegon.
C. Segeint.	C. Guint.	C. Merdin.
C. Peris.	C. Lion.	C. Mencipit.
C. Caratauc.	C. Ceri.	C. Gloui.
C. Luilid.	C. Graut.	C. Daun.
C. Britoc.	C. Meguaud.	C. Mauiguaid.
C. Ligion.	C. Guent.	C. Collon.
C. Londein.	C. Guorcon.	C. Lerion.

If Merdin, Ceri, and Gloui be interpolations, lines 3 to 5 will read—

* Omitted by Stevenson.

C. Segeint.	C. Guint.	C. Peris.
C. Lion.	C. Mencipit.	C. Caratauc.

And then there would be four couplets of triads, each having a monosyllable in the centre of its first line—Ceint, Guint, Graut (or Grant), Guent. There are also a number of verbal consonances noticeable, as Ceint, Gusteint; Collon, Lerion. Readers who are acquainted with the Welsh language and modes of verse-composition may be able to inform us which of the two forms is more likely to be the original. In favour of the shorter one of four couplets it may be remarked that "C. Segeint, C. Guint, C. Peris," form a geographical triad also, if they represent Silchester, Winchester, and Porchester. On the other hand, $3 \times 3 \times 3$ seems a very perfect arrangement, and it leads to Guint being placed over Lion, on which a little piece of textual criticism may hang. Gunn's text gives Guintruis for the former name, and Stevenson's Guinntguic; the latter also enlarging Lion to Legeion guar usic. Now, supposing the originals were as above written, Guint and Lion, some annotator may have placed the note "(gu)ar usic" over the latter name, and therefore under Guint, to which a later copyist in mistake added the note or part of it, leading to the *-ruis* and *-guic* of the manuscripts, while the original note was also in time affixed correctly to Lion or Legeion, and so all the variations would be accounted for. Other forms of the names which may be mentioned are Granth for Graut, Britton for Britoc, and Maunguid for Mauiguaid. It may also be remarked that Draithou looks like the Welsh Traethau, and that if Cair Gur coc is the same as Rougemont Castle, then the first line will become York, Canterbury, Exeter, a very significant beginning of the list. Those ending in *-guaid* probably lay on the great "work" called Wat-ling Street; one is supposed to be Mancetter, and the other may be Fenny Stratford (Magiouentum).

J. B.

CHOPIN MSS.—In the *Daily Telegraph* of the 25th of October its Paris correspondent states that the Baroness Nathaniel de Rothschild's bequests have now been placed in the Conservatoire de Musique:—

"The gifts include several manuscripts of music by Chopin. There are eight pieces, all in the composer's own hand, together with a Berceuse, a Nocturne, and three waltzes. One of these latter is the first composition of the kind by the famous Polish musician; another is a piece dedicated to Mlle. Charlotte de Rothschild, with the inscription 'Hommage, Paris, 1842. J. Chopin'; and finally the famous Waltz in D flat."

It is gratifying to know that the Russian

Government has sanctioned the erection of a monument to Chopin at Warsaw.

A. N. Q.

CHRIST CHURCH, WOBURN SQUARE.—The theft of the cross from this church, so full of associations with Christina Rossetti, is a cause for universal regret. It was given by her aunt Eliza Polidori, and consisted of a ruby enamelled globe banded with emeralds set in massive gold, and included a star and crescent of diamonds, the gift of the Sultan of Turkey, in recognition of Miss Polidori's services as one of the nurses in the campaign in the Crimea. The cross occupied a position in front of the reredos filled with paintings by Sir Edward Burne-Jones as a memorial to Christina Rossetti.

N. S. S.

ACERVATION. (See 9th S. vii. 420, 485.)—In Thomas Carlyle's 'History of Friedrich II. of Prussia,' book ii. chap. viii., a very curious illustration of this occurs. Markgraf Otto IV., of the Ascanian line of Markgraves in Brandenburg, has been taken prisoner (A.D. 1278) by the Archbishop of Magdeburg, and is let out on parole to raise his ransom:—

"Markgraf Otto returns, money in hand; pays, and is solemnly discharged. The title of the sum I could give exact; but as none will in the least tell me what the value is, I humbly forbear. 'We are clear, then, at this date?' said Markgraf Otto from his horse, just taking leave of the Magdeburg Canonry. 'Yes,' answered they. 'Pshaw, you don't know the value of a Markgraf!' said Otto. 'What is it, then?' 'Rain gold ducats on his war-horse and him,' said Otto, looking up with a satirical grin, 'till horse and Markgraf are buried in them, and you cannot see the point of his spear atop!' That would be a cone of gold coins equal to the article, thinks our Markgraf; and rides grinning away."

Otto evidently was making a facetious allusion to some form of the custom discussed by M. Chauvin in *Mélusine*, the point of the Markgraf's raised spear corresponding to the tip of the suspended dog's tail.

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FORAGE CAPS.—May it be recorded in 'N. & Q.' that from 1 October the forage cap of the Grenadier, Coldstream, and Scots Guards, which had been long in use, has given place to one similar in shape to that worn by the Irish Guards since their formation? The cap bands will be similar in colour to those hitherto worn—scarlet for the Grenadiers, white for the Coldstreams, and chequered scarlet and white for the Scots, the Irish Guards having green bands. As much has been said and written on the cap to which attention is directed, and as it may

possibly be issued to soldiers of the line, and having regard to the fact that the adoption of this shape of forage cap "has formed the subject of long and anxious discussion on the part of the uniform authorities at the War Office" (*vide Daily Telegraph* of 5 October), I beg to remark that Lieut. Charles O'Malley (like his second, Major O'Shaughnessy, of the Connaught Rangers), in his duel with Capt. Trevelyan in Spain in 1809, wore an undress cap similar to those now worn by the men of His Majesty's Foot Guards. It may be mentioned, in connexion with the matter, that Mister Mickey Free, also of the 14th Light Dragoons, had on the right side of his wise head a cap somewhat like his master's, when he was sitting on a bank, with a mug of something by his side and a fife between his fingers, and in order to please three of his comrades—who, by the way, were cleaning his accoutrements and horse for him—singing the following song:—

Bad luck to this marching,
Pipeclaying and starching;
How neat one must be to be killed by the French!
I'm sick of parading,
Through wet and cold wading,
Or standing all night to be shot in a trench.

To the tune of a fife
They dispose of your life,
You surrender your soul to some illigant lilt;
Now I like 'Garryowen'
When I hear it at home,
But it's not half so sweet when you're going to be kilt.

Then though up late and early,
Our pay comes so rarely,
The devil a farthing we've ever to spare;
They say some disaster
Befel the paymaster;

On my conscience I think the money's not there.
Vile Lever's 'Charles O'Malley, the Irish Dragoon,' pp. 311, 479, 485, and 506.

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IBSEN'S MASCOTTES.—Within the last fifteen years there has been at least one series of notes on the mascottes of distinguished people. The indexes do not help me* in the search, so I must ask the Editor to forgive my omission of references.

Mrs. Alec. Tweedie, in the *Pall Mall Gazette* of 4 October (p. 2, col. 1), gives a description of a visit to the great dramatist some six years ago. From this I clip the following:—

"Ibsen's writing-table.....is placed in the window.On the table beside the inkpot stood a small tray. The contents were extraordinary. There were some little wooden carved Swiss bears, a little black devil, some small cats, dogs, and rabbits in copper, one of which was playing a violin. 'What

* The word is discussed 9th S. i. 229, 311.

are those funny little things?' I ventured to ask. 'I never write a single line of any of my dramas unless that tray and its occupants are before me on the table. I could not write without them. It may seem strange—perhaps it is—but I cannot write without them,' he repeated; 'but why I use them is my own secret.' And he laughed quietly. Are these little toys, these fetishes, and their strange fascination the origin of those much-discussed dolls in 'The Master Builder'? Who can tell? They are Ibsen's secret."

O. O. H.

PARLIAMENT SQUARE, FALKLAND.—With reference to this picturesque little village, Groome in the 'Ordnance Gazetteer of Scotland' has the following:—

"It [Falkland] once was a place of much resort, the capital of the stewardry of Fife, the residence of the retainers of the earls of Fife, and afterwards the residence of the courtiers of the kings of Scotland; and it possesses memorials of its ancient consequence in the remains of the royal palace, some curious old houses, and such local names as Parliament Square, College Close, and West Port." From this it might perhaps be legitimately inferred that the name Parliament Square has some connexion with the time when royalty frequented Falkland. I have it, however, on excellent authority that this is not the case. The name is comparatively modern, and is applied not to the main square, but to an open space in a secluded part of the village, where once upon a time the Radical members of the community used to meet and "spout" away to their hearts' content.

T. P. ARMSTRONG.

CURIOUS EPITAPH.—The following appeared in the *Times* of the 25th of October:—

"C. W. writes:—While lately strolling through an old Surrey church containing altar-tombs, escutcheons, and memorials of the house of Exeter, the following epitaph on a large marble slab, suspended high in the mortuary chapel, arrested my attention. It is printed in uncials, and I reproduce the arrangement in facsimile:—

DOROTHY CECIL UNMARRIED
AS YET."

A. N. Q.

A GRAVE CHARGE.—Sir Mountstuart E. Grant Duff, in his 'Notes from a Diary, 1873-81,' vol. ii. p. 350, writes thus under date 30 August, 1881:—

"George Boyle had asked me to obtain for him the correct version of a poem, of which Lord Houghton was the depository, and which was repeated by Sir Walter Scott to Miss Maclean Clephane; Sir Walter declaring, truly or falsely, that he had heard it from an old woman."

The 'Notes' are bright and chatty, if somewhat unduly (perhaps unavoidably so) leavened with τὸ ἐγὼ, abounding in *bons mots* that deserve to be preserved and shrewd estimates of men and things, but their

worth is considerably discounted by such an unwarrantable breach of *noblesse oblige* as the above italicized word. And as the slur on Scott's truthfulness has received the permanence of print, let this repudiation of it share a like favour. Had Sir Grant Duff written "mistakenly," I and 'N. & Q.' would have been spared this protest.

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PRONUNCIATION OF NIETZSCHE.—If one were to judge from appearance, a half-stifled sneeze might represent the pronunciation. A literary journal recently referred to the name as "that musical dissyllable." Close students of De Quincey learn in time that he was not infallible, but in such matters as this he was (and knew it) an authority. Now there is a Nitzsch, as it happens, in De Quincey, but without the final *e*, which, if it add a syllable in German, does not do so in English. De Quincey is always worth quoting:—

"Nitzsch's name is against him. It is intolerable to see such a thicket of consonants with but one little bit of a vowel amongst them; it is like the proportions between Falstaff's bread and his sack. However, after all, the man did not make his own name; and the name looks worse than it sounds, for it is but our own word *niche*, barbarously written."

So far De Quincey. The correct pronunciation of the English word *niche* is, according to Sheridan (I quote an antiquated authority as the only one just now at hand), *nitsh*. Does the final *e* in the German name make it *nitshy*?

THOMAS AULD.

[Pronounce as *Neetsheh*.]

MANORIAL CUSTOM AT HUNMANBY.—The following paragraph from the *Hull Times* for 21 September is, I think, well worth reproducing in 'N. & Q.':—

"Not the least interesting amongst the many quaint methods adopted for the retention of manorial rights is the custom by which the lords of the manors of Hunmanby and Reighton retain their privileges in connexion with the extent of sea-shore stretching from Reighton Gap on the south to Filey Brigg on the north. These 'rights' include the nominal ownership of all flotsam and jetsam, and enable the holders to levy a charge for all sand and gravel carted away from the shore. For the parishes in the immediate vicinity the charge is on a preferential basis. Briefly described, the custom is as follows: An old retainer of the Mitford family, mounted on a trusty steed, rides into the water until it reaches the horse's girth. Then, standing erect in the stirrups, he launches a javelin as far seaward as possible, for the point of impact determines the extreme seaward boundary of the 'rights.' This done, one end of a trawl net, minus the beam, is dragged into the sea, another

horse is attached to the other end of the net, and it is dragged some two or three hundred yards, when it is brought to shore with its miscellaneous catch of dabs, crabs, and small shell-fish. The edible fish are collected and placed in an accompanying cart, the smaller fry are once more consigned to their native element, and a similar process gone through until the Brigg is reached. On Saturday this fishing was practised in the presence of Lord and Lady Amherst, Lord William and Lady Cecil, and several other spectators. The catch was small, owing to frequent mishaps with the trawl net. The greater portion of the fish was subsequently distributed in Hunmanby."

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"CONQUERING KINGS."—The beginning of this hymn, as given in most of our collections, is not very happily expressed. There are many instances of Roman generals and commanders of armies taking a cognomen from victorious wars; all will remember Scipio Africanus, Scipio Asiaticus, Metellus Numidicus, &c. But I do not think there is a single instance of a king so doing. The hymn is taken from a Latin one, given in Chandler's 'Hymns of the Primitive Church' (1837), the first two lines of which are

Victis sibi cognomina
Sumant Tyranni gentibus,

and Chandler begins his version thus:—

'Tis for conquering kings to gain
Glory o'er their myriads slain.

Julian states in his 'Dictionary of Hymnology' that he cannot trace the hymn beyond 1736, when it appeared in a Paris breviary. Perhaps the writer had principally in mind for "Tyrannus" the late King Louis XIV., frequently called "the Great."

W. T. LYNN.

Blackheath.

"PIACHE": "PEAIMAN."—Neither of these words occurs in any English dictionary, though both must be familiar to the general reader. The *Piache*, for instance, plays a prominent part in Kingsley's 'Westward Ho!' while his first appearance in English dates back as far as the sixteenth century. "The professors of this secte are called *Piaces*," says Eden, 1555 (p. 215 of Arber's edition, 1885). We borrowed the term, like *alouatte*, *annotto*, and others, from the Tamanac language of Venezuela. Humboldt in his 'Travels' wrote down *psiache* as the actual form he heard from natives, but the Spanish authors spell it *piache*, from Oviedo (1535), who renders it "sacerdote mayor," to the present day.

The synonymous *peai-man* (plural *peai-men*) belongs to French and British Guiana. French travellers have for the last three

centuries written it *piaye*, but in English the orthography has varied. Harcourt (1613), p. 26, says that the "*peaios* (priests or sooth-sayers) at some special times have conference with the divell." Warren's 'Surinam,' 1667, p. 26, speaks of "their imposters, or, as they call them, *peeies*." *Peaiman* is modern. Andrew Lang, in 'Cock Lane and Common Sense,' uses a verb "to *peai*," just as Coudreau, the French anthropologist, in his 'Chez nos Indiens,' 1893, chap. vii., employs the verb *piayer* to translate the Indian *piayepoc*. He also coins the expression *piayeries* to designate "les cérémonies qu'accomplie le *piaye*." I venture to hope that these interesting and (at any rate, to the folk-lorist and man of science) most useful words will in due course find a place in the 'N.E.D.'

JAS. PLATT, Jun.

Queries.

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

NEW JACOBITE PAPERS.—The notice of the Duc de la Trémoille in the *Athenæum* of 5 October refers to a number of interesting Jacobite papers of the '45 period. Are these new to experts, as is suggested? V. R.

CHARLES II.: REBECCA WALLACE.—Information is sought regarding Rebecca Wallace, an alleged mistress of Charles II. She is alluded to by Dumas, but I can find no mention of her in the usual English works of reference. In a certain church in Kent there is a tablet to a lady, who is thereon described as "orta Carolo Rege." Her family say she was descended from this Rebecca Wallace, and she certainly was not descended from any of the well-known mistresses. What were Rebecca's parentage and history?

SIGMA TAU.

Hobart.

QUINEY OF CHALCOT.—In the list of "Noblemen and Gentlemen, for the most part, having houses, or residence, within this Shire," i.e. Middlesex, which is appended to Norden's 'Speculum Britanniae,' appears the name of "Quynnye of Chalcot, or Chalk-hill." Chalcot is, as most people know, situated within the parish of Hampstead, and it is often supposed that Chalk Farm is named from it. I should be glad to know of any other reference to the family of Quiney having occupied a residence at Chalcot.

This family long held a respectable position at Stratford-on-Avon, and was of sufficient importance to be entered in the Warwickshire Visitation of 1682. At that time the head of the family was Richard Quiney, of Shottery, near Stratford, but his next brother, Adrian, was "Lieutenant-Colonell of the Green Regiment in y^e City of London," and a younger one, William, was also resident in London. These brothers, who all died bachelors, were the sons of Richard Quiney, grocer, of London, by his wife Eleanor Sadler, and were connected with Shakespeare through the marriage of their uncle Thomas with Judith, younger daughter of the poet.

I should have been inclined to identify the Quiney of Chalcoot with Richard Quiney, the grocer of London, but as the latter was born about the year 1586, he was only a boy when Norden's book was published in 1593, and there is no evidence that his father Adrian Quiney had any connexion with London. Richard came up to London from Stratford as a youngster, apparently in emulation of his friend and fellow-townsmen John Sadler, who had established himself as a grocer at the "Red Lion" in Bucklersbury. He entered into partnership with Sadler, whose brother-in-law he became, and soon made his fortune. His claim to coat-armour was allowed at the London Visitation of 1634. His wife Eleanor, daughter of John Sadler, of Stratford-on-Avon, died about 1655, aged fifty-six; and he himself died in May, 1656, aged about seventy. His next brother, Thomas Quiney, who had married Judith Shakespeare on 10 February, 1616, a few weeks before the death of the poet, had come up to London in 1652, and had shortly afterwards died there; and his widow followed her husband and children to the grave on 9 February, 1661/2.

The brothers-in-law were not unmindful of their native town, for in August, 1632, as we learn from the Corporation records, they presented two "fayre gilte maces" to the borough of Stratford-on-Avon, which are still preserved in the museum attached to the poet's birthplace.*

Hampstead possesses many literary memories, and it would be interesting if we could associate with the name of Keats that of the immortal poet whose profile on the title-page of the 'Poems' of 1817 introduced to the world the first-fruits of the Muse of Adonais. Chalcoot and Belsize, as I remember them as a boy, could have been little different

in the days of Elizabeth; and if the Quineys of Chalcoot were connected with the Quineys of Stratford, it requires no effort of imagination to picture Shakespeare pacing the fields and green lanes which up to fifty years ago brought the "flowers o' the spring" within the verge of London. W. F. PRIDEAUX.

MARKS FAMILY.—I should esteem it as a favour if any West-Country reader could forward to 'N. & Q.' some particulars concerning Robert Christopher Marks, vicar of South Petherton and Merriott, co. Somerset, in 1617, and William Marks, also vicar of South Petherton, 1660-1705, in respect of their ancestors and descendants to the present times. The former, according to Anthony à Wood, 'Alumni Oxonienses,' matriculated at Merton College, Oxford, 5 July, 1606; M.A. 23 June, 1609; created D.D. 31 January, 1642/3. The latter became B.A. at Wadham College, Oxford, 2 July, 1642. The only mention of the first named in contemporary writings is in Walker's 'Sufferings of the Clergy,' wherein a brief notice is given of the pains he endured at the hands of the Long Parliament. No particulars are given in the 'Dict. Nat. Biog.' It seems a rather singular fact that such should be the case.

A. G. MARKS.

DRYDEN'S BROTHER IN AMERICA.—In the notice of Francis Scott Key in 'Appleton's Cyclopædia of American Biography,' 1887, iii. 529, it is stated that his ancestor

"Philip Key came to this country from England accompanied by Dryden, brother of the poet, who died soon after his arrival, and is buried in Blakiston's Island in the Potomac."

The difference of age between a brother of Dryden and Philip Key would be very great, and it may have been a Dryden of a later generation. Key was born in London in 1696. What is known of this tradition?

T. H. M.

Philadelphia.

DUELS.—Can any one say where accounts of duels which took place late in the seventeenth century and early in the eighteenth century can be found? Were authoritative inquiries held after all cases of duelling, more especially when death occurred; and if records of such inquiries or inequests are still preserved and available for reference, where are they to be found? G. A. C.

SONG WANTED.—Very, very many years ago, in my early manhood, I was the possessor of a "National Song-Book" published early in the last century—an oblong quarto, marbled covers. I have irrecoverably lost that, to me,

* *Transactions*, London and Middlesex Archaeological Society, iii. 565.

precious volume, and do not retain memory of its title, date, or publisher. Perhaps some kind fellow-contributor to 'N. & Q.' might be able to help me to trace it in the British Museum Library. Among its contents was a stirring appeal to patriotic spirit, a lyric the theme of which was liberty—national freedom. The song supposes Jupiter enthroned "on Olympus on high," surrounded by his traditional court of gods and goddesses, desirous of conferring a gift upon his daughter Venus. He presents her with a ball, a sphere—our terrestrial globe, in fact—and expatiates upon the geographical advantages with which he has endowed each of the respective localities indicated. I can recall two stanzas only. They run:—

Miss, pleased with the present, reviewed the globe round,

To see what each climate was worth;
Like a diamond the whole with an atmosphere bound

And she variously planted the earth:
With silver, gold, jewels, she India endowed;
France and Spain she taught vineyards to rear;
What suited each clime on each clime she bestowed,
And FREEDOM she found flourished here [Britain].

Four cardinal virtues she left in this isle
As guardians to cherish the root;
The blossoms of Liberty 'gan then to smile,
And Englishmen fed on the fruit.
Thus fed and thus bred from a bounty so rare—
Oh, preserve it as free as 'twas given!
We will while we've breath—nay, we'll grasp it in death,

Then return it untainted to heaven!

This peroration recalls the conclusion of the grand anthem of the United States of America, 'The Star-spangled Banner.' I seek to retrieve the remaining stanzas, but I also desire, and almost as eagerly, a reference to the volume in which the ballad originally appeared.

GNOMON.

Temple.

DISSINGTON FAMILY.—I shall be glad of any information with reference to a family of Dissington or Dissingtons *circa* end of the eighteenth century. Three sons—Joseph, Samuel, and James—were in the army in Holland, James being in the 7th Light Dragoons. Is there a town named Elden in Holland, or does this mean Eldena in Mecklenburg-Schwerin, North Germany? The 7th, or Queen's, Dragoons were in Flanders in 1746, and were in Germany in 1763.

HERBERT SOUTHAM.

Shrewsbury.

WILLIAM NOYE.—In the 'D.N.B.,' vol. xli. p. 254, William Noye, the Attorney-General to Charles I., is stated to have married Sara, daughter of Humphry Yorke, of Phillack,

26 November, 1606. In the 'Visitation of Cornwall, 1620,' Harleian Soc. Publication, in the pedigree of Noye the William Noy who married Sara Yorke is shown as the brother of Edward Noye. A foot-note describes this Edward as the father of William Noye, the Attorney-General, and refers to Harl. MS. 1079, fo. 113 b, in support. Which statement is erroneous? Did the uncle William Noye at the age of forty-two marry Sara Yorke, *æt.* seventeen, or was his famous nephew the husband of this Phillack lady? I have read the previous notes in 'N. & Q.' on the subject. From these I infer that the Visitation pedigree as given by William Noye in 1620 is wrong. J. HAMBLEY ROWE, M.B.

TAPESTRIES OF HENRY VII.—Students of decorative art may be interested in the following extracts from Exchequer Accounts (Queen's Remembrancer), Bundle 415, No. 7:

"1502, June 20.—Thre peces Tapistry of the store of Oliferuns, viij peces of Tapistry of the Sege of Jerusalem, v peces of paled verdurs, xij peces verdurs of hawking and huntynge."—No. 83.*

"1503, June 14.—Seven peces of the story of ladies.....Item twelf peces of the passion of oure lord.....Item foure peces of the passion of our Lord.Item six peces of verdoris with our Armes.....Item a riche pece of Aras of the trinitie and thassumpcion of our lady.....Item a pece of tapstry of Nabugodonosour.....Item nyne peces of vynerdes."—No. 58.

"1503, June 27.—We woll and charge you that ye content and pay vnto Cornelius Vandestrete our Arras maker for the menyding of nyne peces verdurs of vynyardes. Item oon pece Arras of saint George. Item oon pece Arras of the Trinitee and of Thassumpcion of our Lady. Item xvij redde Roses and xvij portentes to be sette in ix peces verdurs."—No. 77.

Do any of these tapestries still exist?

ROBT. J. WHITWELL.

Oxford.

FORLONG.—

"Rivers of Life, or Sources and Streams of the Faiths of Man in All Lands; showing the Evolutions of Faiths from the rudest symbolisms to the latest spiritual developments. By Major-General J. G. R. Forlong, F.R.G.S., F.R.S.E., M.A.I., A.I.C.E., F.R.H.S., F.R.A. Societies, &c. With Maps, Illustrations, and separate Chart of Faith Streams. Bernard Quaritch, London, 1883."—Two quartos, 11½ in. by 10 in., xli-548, vi-622.

I have searched in vain for any account of the life or death of this author in the 'Encyc. Brit.,' 'D.N.B.,' Lippincott's, and others without a trace. Surely something should be known of the writer of so wonderful a book. In his preface he said he had been collecting facts for his work in all quarters of the globe

* The numbers of the warrants run downwards from the beginning of the file of each year.

for "nearly forty years," so if he started at twenty that would make him now about eighty years of age. I should be glad of any particulars.

RICHARD HEMMING.

Ardwick.

[General Forlong is, we believe, still living. He was so two or three years ago, and we have had no news of his death. The fact that his name does not appear in ordinary works of reference shows how little cognizance is taken of serious workers. While every man who, by self-advertisement or otherwise, pushes temporarily into a place in the front of letters obtains insertion, the genuine seekers after truth escape a form of recognition which, happily for them, they are as a rule indisposed to seek. General Forlong was, we believe, at one time a contributor to our columns.]

ANCIENT BOATS.—I have been very much interested in visiting the museum at Glastonbury and inspecting the relics so excellently shown there from the British village excavated by Prof. Boyd Dawkins and Dr. Bulleid, and especially the remains of the ancient boat. Has any exhaustive account been prepared of the various boats found in the United Kingdom? The following occur to me in addition to that at Glastonbury:—

1. A fine boat found at Giggleswick Tarn in June, 1863, and now in the museum of the Leeds Philosophical Society.

2. A boat found at Blea Tarn, near Lancaster, and housed in the Storey Institute in this town.

3. A boat found on the banks of Lough Derg, and exhibited (in 1898) in the ornamental grounds opposite the Portland mansion.

4. Another found in Lough Ree, and preserved in the museum at Dublin.

5. Canoe found on 7 October, 1887, in the Ribble Valley, near Preston.

6. Canoe found in 1869 at Buckfield Farm, Rufford, Lancashire.

7. Eight canoes found in Marton Mere, Lancashire.

8. Canoes found in Marton Lake, Lancashire; in Dumfriesshire; in Maidstone; and at North Stoke, Sussex (*Archæologia*, vol. xxv.).

9. Canoe found in excavating for the Manchester Ship Canal at Barton-upon-Irwell, and now preserved in the museum at Owens College.

Can any one send notes of ancient canoes in other parts of the British Isles? An interesting paper, with illustrations, might be compiled on this subject.

T. CANN HUGHES, M.A.

Lancaster.

THE CROWNING OF DRAMATIC AUTHORS.—In his essay upon the question "Whether

actors ought to sit in the boxes," Hazlitt says: "It was a bad custom to bring authors on the stage to crown them." When was this custom practised, and are there any descriptions of it to be found?

ALFRED F. ROBBINS.

Replies.

SIR FRANCIS JONES, LORD MAYOR
OF LONDON, 1620-21.

(9th S. viii. 65, 190, 309.)

THROUGH the courtesy of the Rev. A. S. Batson, rector of Welford, Berks, and his wife (an able antiquary), who have in the kindest possible manner responded to a request for any information in their power relating to this Lord Mayor and his family by furnishing certified copies of entries in the parish register, &c., I am in a position to add to my previous replies on this subject at the last two references some important and interesting particulars. I would, however, first state that the place of residence of the grandfather of Sir Francis, called "Lueston" in the Stowe MS. (Brit. Mus.) 624, as previously referred to, is properly Ludstone, a township of the parish of Claverley, co. Salop, the register of which, dating from 1568, is rather too late to supply the date of baptism of Sir Francis; and also that the arms (Az., a lion passant between three crosses patée fitchée or; a chief of the last) and crest (a lion rampant or, supporting an anchor az.) of the latter appear to have been granted by William Camden, Clarenceux, 10 November, 1610.

It will be seen by the extracts from the Welford register, as below, that (*mirabile dictu*) not only is Sir Francis described in his burial entry as "armiger" (=esquire) instead of "miles" (=knight), but also that the dates of such burial and of that of his eldest son Abraham do not at all coincide with those of death as given in their Inq. p.m.; nor does the age of the latter's son and heir George, as appears in the father's Inq. p.m., agree with the date of baptism. We find also from such extracts that Susanna, the relict of Abraham, was married at Welford, 8 August, 1635, to William Hinton, her second husband, and had issue by him at least two sons and a daughter; and that she was buried there 4 June, 1675. This Hinton, who was, if I remember rightly, a Gentleman of the Privy Chamber to Charles I., appears from Richard Symonds's 'Diary of the Marches of the Royal Army during the Great Civil War' to have owned

the manor of Welford *jure uxoris* in 1644, but he was apparently not buried in that parish. Mary, the great-granddaughter of Sir Francis, and only surviving child and heir of Richard Jones (whose age is wrongly given in Visit. Berks, 23 March, 1664/5, as "5 years"), was baptized at Welford 15 June, 1661; married to John Archer, of same and of Coopersale, co. Essex, esquire, son of Sir John Archer, the judge (*ob.* 8 February, 1681/2, *æt.* 83); and buried at Welford in her father's grave 13 September, 1702, with M.I.; but her husband appears to have been buried elsewhere. From Sir Francis Jones the Welford estate, which he probably purchased from Sir Thomas Knivett in 1617 or 1618, has descended to the present day through the well-known and allied families of Archer, Eyre, and Houlton. To the last two of these, as well as to that of Hinton and of Popham (another of their alliances), I am myself related.

Extracts from the Parish Register of Welford,
co. Berks.

Baptisms.

- 1622, Oct. 29. Tho. Joans fil. Abrahami Jones.
1622, Oct. 29. Eliz. Jones fil. Abrah. Joanes.
1624, Apr. 16. Georgius filius Abrahami Jones.
1626, Apr. 20. Wilhelmus filius Abrahami Jones.
1628, Oct. 20. Richard son'e of Abraham Joanes.
1636, Sep. 23. Thomas fil. Gulielmi et Susannæ Hinton.
1637/8, Jan. 2. Gulielmus fil. Gulielmi et Susannæ Hinton.
1639, Oct. 21. Susanna fil. Gulielmi et Susannæ Hinton.
1661, June 15. Mary Jhones daughter of Rich: and Ann Jhones.

Marriage.

- 1635, Aug. 8. Gulielmus Hinton et Susanna Jones.

Burials.

- 1622, Nov. 8. Elizab. Jones.
1622, Dec. 22. Fran. Jones, Armiger.
1622/3, Jan. 8. Tho. Jones fil. Abra. Jones.
1628/9, Jan. 14. Abraham Joanes, Esquier.
1637, Nov. 22. Thomas Hinton.
1658, May 22. Richard Jhones.
1664/5, Feb. 11. M^r Richard Jhones.
1675, June 4. M^r Susanna Hinton.
1702, Sep. 13. M^r Mary Archer.

I may state that the register (which dates from 1559 for burials, 1562 for baptisms, and 1603 for marriages) contains no other entries relating to this family of Jones—who probably did not reside in the parish until 1618, if indeed so early—nor to that of Hinton.

Below is a copy of the Latin M.I. (on a stone slab on the chancel floor) to the said Richard Jones, as kindly furnished by Mrs. Batson. It differs somewhat from that given by my friend Mr. Cokayne in his 'Lord Mayors and Sheriffs of London, 1601-1625.' The age appears as "in thirty-sixth year,"

but he was in his thirty-seventh year at date of death.

"Ricardus Ihones vere Armiger | vnus vxoris Maritus | et unice filia sup'stitis pater | Morbi malignitate nullis medicinis superanda | cum luctu omnium et desiderio | fato concessit | mensis februarii die quinto | Anno D'ni millesimo Sexcentesimo Sexagesimo | Quarto et ætatis Suae trigesimo sexto | Quod mortale fuit hic depositum | sub indubitata immortalitatis induenda Spe | Spiritus vero (exuto corpore) ad patrem Spirituum | remeavit."

W. I. R. V.

PLACE-NAMES IN THE 'JOURNAL OF GEORGE FOX' (9th S. viii. 245).—Mendle, associated with Long Crendon and Chesham in Buckinghamshire, is undoubtedly Meadle, a hamlet in the parish of Monks Risborough in the same county. Fox's itinerary is very clearly indicated. He went from Long Crendon through Thame, past Kingsey, to Ilmire (now Ilmire), or, as the Ordnance map has it, Ilmer, thence to Longwick, and on by the Icknield Way to Meadle, and from Meadle, still following the Icknield Way, to Weston Turville. In the 'Life of Thomas Elwood' the good old Quaker relates how he went (*circa* 1660) from Crowell, near Chinnor, to the nearest Friends' meeting—"at a little village called Meadle, in the house of one John White, which is continued there still." In Besse's 'Sufferings' John White of Meadle occurs as a victim, having had goods valued at 92*l.* taken from him at the suit of "Timothy Hall, priest of Monks Risborough," in 1667, and other seizures made in 1671 and 1687. As a boy I was often at Meadle Farm, and knew well the orchard which was formerly the burying-ground of the Meadle Quakers.

RICHARD WELFORD.

Causal or Cossel, in Warwickshire, may represent Coleshill. John Tuke's 'Nomina Villarum Eboracensium,' 1816, gives Eldroth in the parish of Clapham, and High Town in the parish of Birstall.

W. C. B.

Patchgate is situated on the main road from Brighton to Horsham, about a mile and a half on the Horsham (north) side of the village of Cowfold. It is referred to in 'Some Records of the Early Friends in Surrey and Sussex' (London, 1886), p. 28.

JOHN PATCHING.

139, Ditchling Rise, Brighton.

There is a Hightown, Liversedge, under 'Normanton,' in the 'Postal Guide.'

S. L. PETTY.

Ulverston.

Jubbs or Jubbes Court is in the hamlet or village of Failand, in the parish of Wraxall,

Somerset. It is about five miles from Bristol, and was formerly the seat of a family of the same name. JAMES R. BRAMBLE, F.S.A.

UNIVERSITY DEGREES (9th S. viii. 206).—*Exchange and Mart* for Wednesday, 4 September, p. 641, contains:—

"The University of London grants degrees without residence, and after examination only, and the fees are almost nominal. The University of Philadelphia, U.S.A., used to grant degrees after certificates of fitness were furnished; and Dr. Sturman—a schoolmaster somewhere in the north of London—was the agent. Another American university was represented a few years ago by a Cambridge gentleman named Broughton Rouse."

H. J. B.

COLUMBARIA (9th S. vi. 389, 471; vii. 15, 116, 216, 318).—At Norton St. Philip, near Bath, there is a fine columbarium at the Manor Farm, formerly called the Grange. I believe it provided nests for 600 pigeons, but it is now used as a pig sty and for other purposes unconnected with doves. ST. SWITHIN.

SHARES IN MERCHANT SHIPS (9th S. v. 228, 320).—In an action in Court of Session as to a ship in 1680, the pursuer had "one thirty-two part of the said ship."

J. G. WALLACE-JAMES, M.B.

Haddington.

WEARING THE HAT IN THE ROYAL PRESENCE (8th S. vii. 148, 338, 391).—I am endeavouring to compile a complete list of persons who received a licence to remain covered in the royal presence, and should be grateful for any additions to the names given below, with the reference to such licence and the date.

The form of licence to Walter Copinger, given in 'N. & Q.,' 8th S. vii. 338, is a very typical one, and the words are almost identical with those in other licences that I have seen. It seems to me perfectly clear that these grants were personal and not hereditary; that they were made because of some disease of the head; and that they only lasted during the reign of the monarch who granted them. In these licences the monarch restricts the wearing of the bonnet to "our presence," and does not mention "the presence of our heirs and successors." It is curious, too, that they were mostly granted by Henry VIII. Can any reader tell me (1) What was this common disease of the head which led to so many grants being made by King Henry VIII.? (2) In what class of documents are they preserved at the Public Record Office? I have searched the Privy Seals and the Close and Patent Rolls, but have failed to find them there.

The persons licensed to remain covered in

the king's presence as yet known to me are these:—

Walter Copinger, of Buxhall, 24 October, 4 Henry VIII. ('N. & Q.,' 8th S. vii. 338.)

Richard Wrottesley, Esq., of Wrottesley, 4 March, 6 Henry VIII. ('History of the Family of Wrottesley,' p. 254.)

John Forster, of Wellington, gent., 22 November, 12 Henry VIII. (Original at Willey Park.)

Richard Verney, of co. Warwick, 1516.

Thomas Wentworth, of Wentworth, Esq., 1528. ('Strafford Letters,' ii., appendix, 438.)

Richard Guest, Prolocutor of Convocation and Archdeacon of Middlesex, 9 July, 1540. ('N. & Q.,' 8th S. vii. 148.)

Christopher Brown, of Tolethorp. (*Ibid.*, p. 338.)

Two of Henry VIII.'s chaplains. (*Ibid.*, p. 338; and Leland's 'Collectanea,' ii. 678, 679.)

The Master of Trinity College, Cambridge, is said to have this privilege; but by what authority? Is there any record of any such grant? (*Ibid.*, p. 148.)

John de Courci, who died 1219, is said to have had a similar grant from King John; and Lord Kingsale by virtue of this claimed to appear covered in the presence of William III. (Burke's 'Peerage'). Mr. Round in his new work calls this alleged privilege a later addition to the late legend of his wondrous deeds, and says there is no instance known of the exercise of this "right" before the days of William III. Moreover, it could not be hereditary, as it is certain from the testimony of Giraldus that John de Courci left no heir. Are there any documents that bear on this De Courci grant? May it not have arisen from some Lord Kingsale in the reign of Henry VIII. having had a disease in his head, as in the case of most of the other grants? W. G. D. FLETCHER, F.S.A.

St. Michael's Vicarage, Shrewsbury.

FRANK FOSTER (9th S. viii. 304).—"Frank Foster" was the pen-name assumed by Mr. Daniel Puseley, several of whose books are to be found in the British Museum Catalogue. There is a notice of him in the 'D.N.B.' Neither of these authorities chronicles an interesting tract which he printed in 1869:—

"My Review; or, Public Men and their Censors. By Frank Foster, author of 'Number One; or, the Way of the World,' &c. London: John Snow & Co., Ivy Lane, Paternoster Row." 8vo, pp. 32.

This deals mainly with the old topic of the relation of author and critic. Incidentally he refers to his "friend Richard Cobden," and the famous controversy of the great Free-trader with Delane. *Apròpos* of Thackeray's 'Four Georges,' he has this foot-note:—

"The last time I dined with the great novelist, he observed, 'It is not a usual thing to make *mince-meat* of an animal till after its death.'"

He also refers to Sheridan Knowles and to Lord Macaulay, by whose encouragement he became a professional author.

WILLIAM E. A. AXON.

Manchester.

Daniel Puseley, 1814-82, was the author of 'Number One; or, the Way of the World.' See 'D.N.B.'

WM. H. PEET.

In my childhood I knew him well. His real name was Daniel Puseley (formerly Pugsley). He lived at 24 (?), Rochester Road, Camden Town, and died there probably between 1874 and 1884. I think the boat building was established by a Mr. Thompson (an American), who also invented an air-tight stopper for pickle bottles. He and Mr. Puseley were intimate friends. If W. C. B. cares to send his address, I might add a few particulars.

E. I. D.

FAMILY LIKENESS (9th S. viii. 62, 169, 268, 335).—Complying with the suggestion of GENEALOGIST, I subjoin the following: One of my wife's great-great-grandmothers had two daughters; they married into totally different families. In the present generation there are three ladies of about the same age, having a most striking resemblance to each other and descended from the above stock, as follows: Two of them, through the elder daughter, are great-great-great-granddaughters (one of them a daughter of mine). They have a great-great-grandfather in common. The other lady is a great-great-granddaughter through the younger sister. The one generation less in the latter case is accounted for by the fact that the descent is through males, and that the father of the present lady married rather late in life.

When these ladies were children the resemblance was so great as to draw general attention, the distant relationship having been lost sight of by the generality, as the old family name has disappeared through lack of males. Old people at the time, who had known my wife's ancestor well, used to remark that the likeness of the parent stock had been reproduced in the fifth and sixth generations in a most extraordinary manner. There is absolutely no other blood relationship in the present case.

M. M. L.

Costa Rica.

Referring to this subject, may I direct attention to the striking likeness that some members of our royal family have to King James V. of Scotland (1513-42)? *Vide por-*

trait of James V., from a painting in the Duke of Devonshire's possession, in the 'Pictorial History of Scotland,' vol. i. p. 462 (London, J. S. Virtue, 1859).

HENRY GERALD HOPE.

Elms Road, Clapham, S.W.

HINDU CALENDAR AND FESTIVALS (9th S. viii. 204, 294).—There are two systems of calculating the year in India: one is Sauramana (=the sun-measure), and the other Chandramana (=the moon-measure).

The former is followed by the people in Northern India, and the year consists of 365½ days like yours, but begins somewhere in the middle of April. This year it began on 13 April.

The Chandramana, it is true, began this year on 21 March, the next day to the new moon; but it is not the general case. For instance, the next year begins on 9 April, 1902. The reason is that this year has thirteen months instead of twelve, the extra month being added once in every three years to bring the number of years to correspond with the sun-measure. The moon system contains 360 or less number of days, while the sun system corresponds to yours.

The festivals are determined among certain sects according to one system, and among others according to the other.

S. N. SAVANUR.

Bangalore.

TROUBADOUR AND DAISY (9th S. vii. 389, 456; viii. 51).—'Nouvelle Description de la France,' par M. Piganiol de la Force, Seconde Édition, Tome Quatrième, à Paris, chez Florentin Delaune, R. S. Jacques à L'Empereur, MDCCXXII. :—

"L'Académie de Belles Lettres de Toulouse a été érigée par Lettres Patentes du mois de Septembre de l'an 1694. Elle est composée d'un Chancelier, et de trente-cinq Académiciens ordinaires. Elle a succédé aux *Jeux Floraux*, dont l'origine doit être rapportée à l'an 1324. Ce fut alors que sept personnes de condition qui avoient du goût pour la Poésie, appelée en vieux langage du pais *Gaye Science*, invitèrent tous les Poètes ou *Trouvères* des environs de venir à Toulouse le premier jour de Mai de cette même année, et promirent de donner une violette d'or à celui qui réciteroit les plus beaux Vers. Ce dessein plut aux Capitouls, et il fut décidé dans un Conseil de Ville qu'on l'exécutoit tous les ans aux dépens du Public. Cette Compagnie fut composée d'un Chancelier, de sept Mainteneurs et de plusieurs Maîtres. Au prix de la Violette on en ajouta dans la suite deux autres, l'Eglantine et le Soucy. Vers l'an 1540, une Dame de Toulouse, appelée Clemence Isaure, laissa la plus grande partie de son bien au Corps de Ville, à condition qu'il ferait faire tous les ans quatre fleurs de vermeil, qui seroient l'Eglantine, le Soucy, la Violette et l'Oeillet. Elle institua une Fête qui fut appelée *les Jeux floraux*, qu'elle voulut qu'on

célébrât le premier et troisième jour de Mai dans sa maison qu'elle leur donna, et qui est aujourd'hui l'Hôtel de Ville. Les prix que l'Académie distribue à présent sont une Amarante d'or, une Violette, une Eglantine, et un Soucy d'argent. Au reste c'est au goût que M. de Basville a pour les Belles Lettres que cette Académie doit sa nouvelle forme."—Pp. 298-9.

"Vis-à-vis, à main droite en entrant dans la même salle [une grande salle basse à main gauche en entrant, dans la Maison de Ville de Toulouse, et appelée *le grand Consistoire*], est une statue de marbre blanc qui représente Dame Clemence Isaure, qui donna sa maison à la Ville et fonda les Jeux Floraux. Elle est dans une niche au dessus d'une des portes, et sous ses pieds est une inscription."—P. 333.

"En haut de la salle, qui est à gauche en entrant, sont les portraits des Capitouls, et au dessus de la porte d'entrée est un tableau où sont représentés *Dame Clemence Isaure, et les Jeux Floraux de Toulouse*, sous la figure d'une femme couchée qui tient un bouquet de soucy, et à derrière elle deux enfans qui jouent des instrumens. Dans le lointain est la ville de Toulouse. Ce tableau est d'une beauté parfaite."—P. 334.

THOMAS J. JEAKES.

Tower House, New Hampton.

"YORKER"—"TICE" (9th S. viii. 284).—Not being a cricketer, I cannot say whether a verb "to tice" was commonly used in days gone by in respect of the delivery of a "lob." But I like to recall, and Mr. MAYALL may be amused to hear, one instance of the use. A schoolfellow and friend, long since dead, noted in his day both as cricketer and punster, rendered the Homeric *τίσαστο λάβον* "he ticed up a lob."

C. B. MOUNT.

In reply to Mr. MAYALL's query, I may say that many years before "yorker" was heard of, "tice" was the name of an inviting lob. The term would be used by the bowler, not the batsman; e.g., "Didn't I tice 'e nicely?" I have heard many times from the bowler at country cricket when the batsman was either bowled or stumped or had hit up an easy catch.

H. P. L.

LORD DONORE (9th S. viii. 64, 114).—I am obliged to Mr. SOUTHAM and G. E. C. for their courteous replies to my query. I had considered the possibility of Lord Docwra of Culmore being the mysterious Lord Donore, but was obliged to reject the idea for these reasons: The Parliament sat in July, 1634. Henry, first Lord Docwra, died in 1631; he therefore could not have sat in it. Theodore, the second Lord Docwra, was born in 1620, and being then a youth of fourteen, he could not have sat. There does not appear to be any mistake in the dates of the death of the first lord or the birth of the second, so I fear the spook Donore has not

yet been traced to a flesh-and-blood embodiment. Perhaps, also, some day the many mysteries and contradictions that confuse and perplex the student of early Irish dignities will be cleared away, and the so-called feudal peerages critically and judiciously treated. Lynch deals with them as an advocate upholding a theory and trying to prove a case, and his arguments and conclusions cannot be accepted as final.

SIGMA TAU.

Hobart.

NAPOLEON'S LIBRARY (9th S. viii. 145, 189, 293).—In reply to my own query at the first reference, and as addenda to the interesting communications since furnished to 'N. & Q.', the following seem worthy of record in these columns. Mr. PIERPOINT very kindly informs me that he possesses a 12mo volume inside the cover of which is written in pencil "from the library of Napoleon I. at St. Helena," and bearing the title

Antoin Perez J. C.
S. C. & R. Majest. Consiliarii,
in Academia Lovaniensi
Juris Civilis Antecessoris
Institutiones
Imperiales
Erotematibus
Distinctæ.
Editio decima.
Amstelodami:
Apud Danielem Elzevirium.

CIOIOCLXIX.

"I do not suggest," Mr. PIERPOINT adds, "that the inscription proves that the book came from that library; it is only an anonymous assertion." However, *presumptio stat* that it had belonged to Napoleon if, as was probably the fact, the library was sold after its owner's death. The subject-matter of the book would also go far to strengthen the assertion, seeing that the Emperor was well known to have been a devourer of out-of-the-way and unconsidered trifles.

Quite accidentally I recently came across a passage in Bishop Sumner's 'Life' (1876, p. 75) which, though referring to the Emperor's Elba library, deserves insertion under the above heading:—

"As librarian [at Carlton House] he was also much interested in 1822 in making a careful examination of a number of books which were returned from Elba after Napoleon's death. A library had been sent out from England to Napoleon during his stay at Elba, and on his death these books were sent back. By the King's [George IV.] desire, Mr. Sumner looked through all the volumes, and selected those in which Napoleon had made any annotation. Some of the books were very much marked; 'Ossian' seemed to have been an especial favourite with him, and in one of the volumes there was a parallel drawn between himself and

Alexander the Great, written in a small scratchy handwriting on foolscap paper."

One is tempted to ask, Do those volumes, thumbled and annotated by the greatest scholar of the last century, still repose at Carlton House?

J. B. MCGOVERN.

St. Stephen's Rectory, C.-on-M., Manchester.

MR. GEORGE F.—(9th S. viii. 185).—'Musgrave's Obituary,' Harleian Society's Publications, 1900, has "Geo. Robt. Fitzgerald convicted of murder 1786 ('Anecd.,' *E.M.*, ix. 359)," i.e., consult *European Magazine* for anecdote. 'Dictionary of National Biography,' vol. xix. p. 114, has "George Robert Fitzgerald (1748-1786), known as Fighting Fitzgerald." H. J. B.

HESKETH OF CHESHIRE (9th S. viii. 263).—I have often tried to identify this Henry Hesketh, but without success. Wood says he was "a Cheshire man born, descended from Heskeths in Lancashire." There are many pedigrees in print and in MS. of the Heskeths of this county. The Heskeths of Hesketh, of Rufford, of North Meols, of Poulton, and of Whitehill in Goosnargh, were all probably offshoots of one common stock, but the vicar of St. Helen's does not appear to belong to any of them. The matriculation book at Brasenose simply records that he entered as a "pleb," which makes it appear unlikely that he belonged to one of the families whose pedigrees have been preserved. Henry Hesketh wrote several works which are not named in the 'Dictionary of National Biography,' *inter alia*, 'The Dangerous and almost Desperate State of Religion, together with other Things in Order to its Recovery,' London, 1679, 4to. Anne Halliwell, sister to the Rev. Henry Halliwell, vicar of Ifield, Sussex, by her will dated 14 November, 1669, nominated Henry Hesketh, (rector) of Charlwood, to be her overseer. This Henry Halliwell was certainly of Lancashire descent (5th S. i. 138). Henry Hesketh resigned the vicarage of St. Helen's, Bishopsgate, 23 January, 1694, but he continued to hold the rectory of Charlwood, where he died 16 December, 1711.

HENRY FISHWICK.

'THE LOST PLEIAD' (9th S. vi. 49, 274, 333; viii. 309).—I am very much obliged to the Rev. J. WOODFALL EBSWORTH for his satisfactory reply to my query at the first reference, and for sending Mrs. Hemans's poem; but I am sorry that before his note concludes *surgit amari aliquid*, namely, his unkind stricture on Francis Turner Palgrave. Mr. Palgrave's 'Golden Treasury'—even the first edition of 1861, which, valuable as it is, is yet

less valuable than the enlarged edition of 1892—is, I am bold to say, the best anthology, at least of lyrical poetry, in our language; so much so that it takes rank almost as an original work. It is a book to which I am not at all ashamed to say I owe an incalculable debt of literary gratitude, a quality which I am pleased to believe is strongly developed in me. The taste displayed in this truly "golden" anthology is nearly perfect; not absolutely so, because there are a few unfortunate omissions, *e.g.*, Shelley's 'Cloud' and Byron's 'Isles of Greece.' I think also that Logan's (or Bruce's) 'Ode to the Cuckoo,' Mrs. Hemans's 'Graves of a Household,' and the Ettrick Shepherd's 'When the Kye come Hame' should have been included. But it is impossible to please every one in an anthology. Almost every reader will miss some favourite piece or pieces. Nevertheless, the 'Golden Treasury' is, or ought to be, a *κτῆμα ἐς αἰεὶ* for all lovers of poetry.

MR. EBSWORTH has apparently forgotten that his trenchant criticism of Mr. Palgrave includes, indirectly, no less an authority than Tennyson, under whose "encouragement" the 'Golden Treasury' was begun, and under whose "advice and assistance" it was completed, as the anthologist says in his dedication of the work to the great poet. I was not personally acquainted with Mr. Palgrave, although I had several letters from him at one time and another.

I hope Mr. EBSWORTH will take these remarks in good part, and will attribute them to my sense of gratitude to a book to which I have been deeply indebted for help in my literary education.

I should like to add that I think the Rev. H. C. Beeching's 'Paradise of English Poetry' is a worthy companion to the 'Golden Treasury'; but this contains both epic and dramatic, as well as lyrical poetry, and this was outside the plan of Mr. Palgrave's anthology. JONATHAN BOUCHIER.

Ropley, Hampshire.

FREDERICK, PRINCE OF WALES (9th S. viii. 224, 306).—I have somewhere read that the lines on Frederick were written, or at least put in their present form, by the Hon. Miss Rollo, a sister or a daughter of the then Lord Rollo. M. N. G.

CANN OFFICE (9th S. viii. 304).—From previous correspondents (see 6th S. vi. 168, 293) I learn that in the seventeenth and eighteenth centuries there was a Cann Office at Bath, and that at present there is a Cann Office Inn in Montgomeryshire, but which is not named in Camden Hotten's 'History of Sign-

boards.' At Shrewsbury there was a house bearing this name, and a ferry called Cann Office Ferry. The late Admiral W. H. Smyth, in his 'Sailor's Word-Book,' defines "can-hooks" as things to sling a cask by the chimes, or ends of its staves, and as being formed by reeving the two ends of a piece of rope or chain through the eyes of the two flat hooks, and then making them fast. May not the building in which these "can-hooks" were kept have given rise to the name?

EVERARD HOME COLEMAN.

71, Brecknock Road.

CROUCH FAMILY OF WILTSHIRE (9th S. viii. 305).—In the thirteenth century there were Cruches or Crouches in Norfolk. Etymologically, the name is associated with the word "cross." Cf. Crutched Friars, and see Bardsley's works. But it will be of more interest to refer the inquirer to John Crouch (fl. 1660-81), Royalist verse-writer. He wrote an elegy on Robert Pierrepont, Marquis of Dorchester. He had dedicated some verses to the marquis in 1662. In a nominal sense Dorchester brings the surname within a short distance of the Wiltshire border; for the town of that name is in the adjoining county. See 'D.N.B.'

ARTHUR MAYALL.

GREEK PRONUNCIATION (9th S. vii. 146, 351, 449; viii. 74, 192).—Is the fact that it is very "unlikely that the *a* of *kay* is anything but English" particularly *ad rem* in the inquiry whether we can be sure "what was the Roman fashion of pronouncing Latin"? It is clear that the conjecture is that the Roman *a* was absolutely different from the English *a* (and the Roman *e* no doubt, too, from the English *e*, and so on). The Latin word *sal* has for its English equivalent, with modern English society, the word *sortl*, as to sound—though the letters are *salt* as to spelling—while the Frenchman's form of that Latin word is *sel* to this day. Now, no Frenchman would allow that his word was even as much erroneous—*i.e.*, had strayed as far from the Latin original—as the English word; and yet if the Frenchman *has* kept the sound more correctly than we, there is surely some suspicion of an English *a* sound in the *a* of the Latin word *sal*; and if the English *a* sound is given to the *a* of *sal*, and is trippingly pronounced there, it will be found to approach very closely the English *e* sound, with a result to the ear very much like the French word *sel*, as now commonly pronounced. The Latin origin of our word "vase" is *vas*. But what is the right pronunciation of "vase"? Some few will say *vaize*,

many more *varze*, and many more again *vorze*. The present writer does not see how it can be contended that *vorze* (compare *sortl*) is likely to convey a true impression of what we may conjecture ("no wise man is sure") the Roman sound of *vas* was, nor does he feel sure that even *varze* is quite certainly indicative of it. Can any wise man be *absolutely* sure that the Latin word *vas* was not pronounced *vass* by the Romans? W. H. B.

LARKS FIELD: BARONS DOWN (9th S. viii. 264).—In Somerset the common term for land left untilled, and overrun with weeds and thistles, is "a larks' leer" or "lair" (see 'West Somerset Word-Book,' p. 417). We have a technical name for almost every state and condition of cultivation, as well as of neglect. A neglected, undrained meadow is said to be "all a-urn'd (run) to ruin and nexex (rushes)." A meadow or pasture would never come to a larks' leer. The same notion of a home for larks seems to prevail in far-off Bishop's Stortford. It is possible, but I do not now think it probable, that our *leer* or *lair* may be *lea*, pronounced *lay*, though it would just as well suit the connexion. We have a verb to *layer* or *lair* (see *op. cit.*, s.v. 'Layerd'). It is quite usual for weedy, neglected arable land to be a favourite place for flocks of larks.

The "Larks Field" of Mr. GERISH was doubtless at some time or other allowed to lie waste and grow such a crop of weeds and evil seeds as to become what every farmer in the West would well understand by the name the field now bears in Hertfordshire. I cannot account for Barons Down, but there is a place in this county near Dulverton so named in books and Ordnance maps. It is well known to all stag-hunters of the West, and is now the country home of the head master of Eton. Though written as above, no *s* is ever sounded by any but pedantically polite folks. One cannot but believe that the true name is Barren Down, and that a similar change has taken place in both localities. This explanation would probably have well suited the place in this county, although now it is well wooded; but it is perched high on a down, which may have once been barren. I am well aware, however, that the obvious is often wrong.

F. T. ELWORTHY.

P.S.—Since writing the above, I notice from a letter in the *Times* of this day (7 Oct.) that there is another Baron's Down, near Lewes.

THE 'MARSEILLAISE' (9th S. viii. 61, 126, 187, 245, 287, 331).—It is quite true that we have had "a mass of statements" in this discussion;

but of facts, I submit, we have had none deserving the name, in opposition to the received belief in Rouget de l'Isle's authorship of the 'Marseillaise.' When it is sought to upset such a general belief, let me once more say, facts must be adduced, not mere "statements" *ex parte*, or at second or third hand. If there be a 'Credo' by Holtzmann in existence, containing any phrases so like those of the 'Marseillaise' as to seem to have originated that song, pray let that 'Credo' be produced and published; let us see it; and we may yet be convinced, as no one, I venture to think, has hitherto been, by the "mass of statements" which we have seen.

Meanwhile, we shall continue to believe in Rouget de l'Isle. JULIAN MARSHALL.

Jews as "SCIENTISTS" AND PHYSICIANS (9th S. viii. 205).—If one considers the many hindrances which the Jew has had to contend against, the marvel is that Jews can show any at all. Our genuine man of science is Raphael Meldola. We cannot in medicine offer names comparable to Simpson or Lister, or in mathematics comparable to Newton; but we can show quite a respectable list of men above mediocrity in medicine—men like Bertram Abrahams, Schorstein, and Nabarro; while in mathematics we have quite a distinguished group—Sylvester, Gomperts, author of "Gomperts' Law," David Ricardo, and Numa Hartog, Senior Wrangler of Cambridge many years ago. In electricity we have Sir David Salomons, and in chemistry my friend Gordon Salaman. In the study of bacteria Prof. Haffkine made his mark, and rendered substantial service to the Indian Government. Now as a matter of fact in two departments of science Jews have for generations held more than their own, viz., in mathematics and in medicine. The causes of this are simple. Hygiene and astronomy are so intimately correlated in Judaism that the study of medicine and mathematics was in bygone days well-nigh obligatory upon aspirants to communal preferment. Hygiene may be said to be three-fourths of Judaism, whose due performance depends upon an accurate time-table. Most ritual observances, such as the feasts and fasts, rely upon fixed astronomical data requiring considerable powers of calculation. Hence most of the great expounders of the Oral Law were fine mathematicians. Ibn Ezra, who flourished in the twelfth century, besides being a luminous Biblical critic, was so eminent a mathematician that (so report runs) he was invited to lecture upon this subject to the Oxford students. Maimonides,

the greatest Jewish philosopher, was distinguished as a mathematician, and as physician to Saladin in Egypt in the twelfth century. Spinoza was a brilliant geometrician; Moses Mendelssohn was clever at figures as well as a fine Greek scholar. The 'Jewish Encyclopædia' might usefully be searched by Kom Ombo if he requires further evidence of savants of Jewish origin outside this country. At any rate, if Jews have not yet produced a Newton or a Huxley, one need not despair of them. A race that during the vanished centuries could evolve a Maimonides, a Spinoza, and a Heine may be counted upon to adorn the annals of science in due time with conspicuous work, equalling its achievements in literature, philosophy, and art.

M. L. R. BRESLAR.

Percy House, South Hackney.

I think that I am right in stating that Prof. Sylvester, "that eminent Johnian," Second Wrangler in 1837, and Mr. Numa Hartog, Senior Wrangler and second Smith's prizeman in 1869, were of Jewish race.

P. J. F. GANTILLON.

SIR NICHOLAS SMITH (9th S. viii. 283).—I think it most likely that this worthy was the Nicholas Smith, Esq., who was returned M.P. for Truro in 1593 (although then under age) and for Wigan in 1597–8, as he was certainly the Sir Nicholas Smith, Knight, M.P. for St. Mawes in 1614. He matriculated at Exeter College, Oxford, 27 November, 1590, aged fifteen; B.A. 1594; entered Lincoln's Inn 1595. He was seated at Larkbeare in Devon, an estate he had acquired by purchase from George Hull, and was knighted at Whitehall 23 July, 1603. His wife was Dorothy, daughter of Sir Ralph Horsey, of co. Dorset, who after his death married Sir George Parry, Knight, LL.D., who took out letters of administration to her 17 October, 1655. Sir Nicholas was son of Sir George Smith, of Exeter, by his first wife Joan, daughter of James Walker. Sir George—who received knighthood at Greenwich 12 June, 1604, a year later than his son—was M.P. for Exeter 1604–11; Sheriff of Devon 1613–14; and died in 1619. The father of Sir George was John Smith, Mayor of Exeter in 1567. I have not discovered when Sir Nicholas Smith died, but he had five sons and two daughters (see Visit. Devon, 1620).

W. D. PINK.

Lowton, Newton-le-Willows.

Sir Nicholas Smith was the son of Sir George Smith, merchant, of Madford House, Heavitree, Exeter, Mayor of that city in 1586 and 1607, and Grace, daughter and coheir of William Viell, of Madford, near

Launceston. Sir Nicholas was knighted at Whitehall 23 July, 1603. He had one son, at whose death the Larkbeare property passed into the hands of the Eastchurch family. His sister Grace married Sir Bevil Grenvill, and his half-sister Elizabeth Sir Thomas Monk, Knt., the father of General Monk, Earl of Albemarle.

JOHN RADCLIFFE.

I think he was M.P. for Truro in 1593, was knighted at Whitehall on 23 July, 1603, and sat in Parliament for St. Mawes in 1614.

EVERARD HOME COLEMAN.

71, Brecknock Road.

The following letter appeared in the *Western Times* during September last:—

Will any of your learned readers assist me to find out who this person was and to what family he belonged for a few generations? He was of Exeter College, Oxford, in 1590, and of Lincoln's Inn in 1599. I am assured that I am descended from his youngest son, Sir James, an ardent loyalist in Cromwell's time, who married a daughter of Sir Reginald Mohun, of Boconnoc, Cornwall, and who also purchased Canonsleigh, parish of Burescombe, in North Devon. Any particulars by our new penny post will be most acceptable.—I remain,

DOMINICK BROWNE.

Christchurch, New Zealand.

W. CURZON YEO.

Richmond, Surrey.

ANCIENT BEACONS (9th S. viii. 305).—MR. CANN HUGHES will find an account of seventy-four beacons in Nicholson's 'Beacons of East Yorkshire,' with illustrations by George Meek (Driffield, 1887). This book, having been published by subscription, is possibly not on sale, or even in the British Museum. 'Britannia Depicta,' 1736, may also be consulted.

ISAAC TAYLOR.

For some administrative purposes the East Riding of Yorkshire still consists of certain "divisions" which take their names from the ancient beacons. An account of them, under the title of 'Beacons of East Yorkshire,' was published in 1887 in a small volume by Mr. John Nicholson, of Hull.

W. C. B.

There is an article on the 'Sites of Local Beacons' (Cumberland and Westmoreland) in the *Transactions* of the Cumberland Antiquarian Society, vol. xiv.

A. R. C.

"KELL" OR "KELD" = A SPRING OF WATER (9th S. viii. 305).—These names mostly occur in the Scandinavian districts of England, as is the case with Halikeld in Yorkshire, cited by your correspondent. This is due to their being usually derived from the O.N. *kelda*, modern Danish *kilde*. In Northern English

it means a gathering of water bursting forth in a strong stream from a hillside. If it occurs in the south, we may refer it to the A.-S. *celd*, dative *celde*, as in the case of Bapchild, near Sittingbourne, a curious corruption of a name appearing in a charter of 697 as *Baccancelde*, which means a "beck source." We have a similar corruption in Kildwick in Yorkshire, D.B. *Childewic*, the "village at the source," with which we may compare Child's Wickham in Gloucestershire; or the *d* may be intrusive, as is the case with Kildwick Percy in the East Riding, D.B. *Chilwic*, which is from the A.-S. *cyle*, a "well"; whence also Yarkhill in Herefordshire, a curious corruption of the A.-S. *Geard-cylle*. Kilham in the East Riding, where the river Hull rises from springs in the chalk wolds, is D.B. *Chillun*, afterwards *Kyllum*, apparently the dative plural *cylum*, "at the springs."

Also there are about 2,700 names in Ireland, and many in Scotland, where *kil* means "cell" or "church," as Kildare, the "cell by the oak." There are many where it means a wood, as Killiecrankie, the "wood of the Picts."

ISAAC TAYLOR.

As regards Yealand-Conyers, Whitaker says the three villages of Yealand "are eminently dry, and at a distance even from a diminutive brook." I find no mention of any well there, but in the parish of Grinton in Swaledale (where, by the way, one of the Conyers family was buried in 1698) there is a hamlet called Keld, which was called, says Whitaker, "no doubt from some cold spring by which it was watered"; and in the churchyard there is an epitaph which begins with these lines:—

Near Keld's cold stream I drew my infant breath,
There toiled through life, there closed my eyes in death.

CONSTANCE RUSSELL.

Swallowfield, Reading.

By consulting a good Ordnance map it will be seen that the word *kell* or *keld* frequently occurs in North and East Yorkshire. The entry under *keld* in 'N.E.D.' is well worth looking at.

W. C. B.

SHODDY CLOTH BINDINGS (9th S. vi. 226; viii. 270).—AYEAH's criticism is amusing; at the same time I think what the three departments referred to do is quite the right thing. If the volumes are not stitched in cloth for issuing to the several departments, they must be stitched in paper. To bind them within a year of being printed is to risk the print being transferred in binding, especially with the English binder's habit of over-pressing books. Some good is gained by a volume

being used in cloth covers before binding. Moreover, the cloth covers last for many years unless in a public library. The alternative is to keep the volume for six months or a year, and then issue it bound to the department AYEHR patronizes.

RALPH THOMAS.

Miscellaneous.

NOTES ON BOOKS, &c.

Dictionary of National Biography. Edited by Sidney Lee. — *Supplement.* Vol. III. How—Woodward. (Smith, Elder & Co.)

THE great national task begun under the charge of Mr. Leslie Stephen, and continued under that of Mr. Sidney Lee, is now completed, and the 'Dictionary of National Biography,' Supplement and all, is in the hands of the public. All that remains to be issued is a general index to the entire work, which will necessarily add to the facility of reference. The commendable punctuality observable through many consecutive years has been maintained to the close, and the production within the time allowed of the last volume, which includes the life of Queen Victoria, is a *tour de force*. This life, which is all but the last in the volume, occupies some 110 pages, or more than double the space assigned to Shakespeare, and so is, of course, as regards length, much the most important biography in the work. In the case of one who has so recently departed, who has, moreover, exercised so overshadowing an influence upon the thought, sentiment, and aspiration of the empire, the abandonment of the general rule of proportion was inevitable. The reader is to be congratulated upon the fact that conditions existed rendering such neglect of proportion imperative. No authoritative or indeed considerable life of Queen Victoria previously existed, and the present biography, which is in every sense a model, will answer all purposes of the student. It is, of course, essential to the scheme that men of all classes—lawyers, statesmen, soldiers, journalists—of to-day, concerning some of whom books will hereafter be written, should be assigned more space than they would have been held to merit had they lived a couple of centuries ago. Mr. Sidney Lee's accomplishment is beyond praise. Rising from a first perusal of the life, we find it admirable alike in accuracy, comprehensiveness, arrangement, and style. A memoir which can, as we have proved, be read with undying interest, has, so far as we can detect, no blemish. It is not all eulogy. We are told that Queen Victoria in the early years of her reign "was of an imperious, self-reliant, and somewhat wilful disposition." Of her immediate predecessors Mr. Lee writes, with curious outspokenness and lack of reverence: "Since the [nineteenth] century began there had been three Kings of England—men all advanced in years—of whom the first was an imbecile, the second a profligate, and the third little better than a buffoon." The description of the Queen's early days has remarkable narrative charm. Mr. Lee is also responsible for the lives of Cosmo Manuche, or Manucci, and George Warrington Steevens (1869-1900), the latter a brilliant journalist, one of the victims of the Boer invasion of Natal. Mr. Lee estimates very highly the work accomplished by him in his short

and adventurous career, and, though holding that the conditions under which Steevens wrote gave "the reader the uncomfortable impression of a man straining after effect," thinks that a premature death prevented the fulfilment of high literary promise. To Manuche, the Cavalier dramatist, Italian by birth, the known author of three dramas, are assigned, on the authority of Bishop Percy, nine manuscript plays in the library of the Marquis of Northampton at Castle Ashby.

The feeling we expressed concerning the two previous volumes of the Supplement is even more strongly conveyed in the concluding volume, in which the deaths recorded are naturally even more recent. We cannot go on quoting names, but close together, in death as in life, are those twin Presidents of the Royal Academy, Lord Leighton and Sir John Everett Millais, whose disappearance affected the world of social intimacies as much as that of art. Once more we seem to be in the presence, rubicund and benign, of Sir Frank Lockwood, or to hear the brilliant paradoxes of Henry Duff Traill, delivered with that half stammer which was as pleasingly characteristic of his style as of that of the previous and kindred humourist Charles Lamb. No time is there for such retrospections. Among the biographies in the volume that of John Ruskin stands prominent. In writing the life of Millais the late Cosmo Monkhouse does not seem to have had access to all the materials concerning Millais's connexion with the Pre-Raphaelite movement and its influence on his art which are in existence. Mr. Mackail's pleasingly written and sympathetic life of William Morris deals, at length scarcely adequate, with the conditions attendant on his first appearance as a poet. Sir Benjamin Ward Richardson was, as is stated, "an ardent and devoted champion of total abstinence," but only in his later life. Until middle life was reached he had, as many pleasantly remember, a convivial turn. Alastair Ruadh Macdonell (1725? - 1761), otherwise Pickle the Spy, is one of those omitted from the previous volumes and now given. Mr. T. F. Henderson supplies something like a possible palliation of his infamy. In his life of Thomas Hughes the Rev. J. Llewelyn Davies almost invariably calls him Tom Hughes, which is now scarcely expedient, though the author of 'Tom Brown's School Days' was often so styled during his life. In none of these cases are we hinting at censure. Mr. Leslie Stephen supplies the lives of his old friend and coadjutor James Payn and of Henry Sidgwick; Prof. Weldon that of Huxley; Mr. Austin Dobson that of Locker-Lampson; Dr. Garnett treats of the unattractive personality of Coventry Patmore; and Prof. Tylor deals with General Pitt-Rivers.

The Poetry of Robert Burns. Edited by William Ernest Henley and Thomas F. Henderson. 4 vols. (Edinburgh, Jack.)

ON the appearance of the successive volumes of the "Centenary Edition" of the poetry of Robert Burns, edited by Messrs. Henley and Henderson, and published with great typographical luxury by Messrs. Jack, we drew attention to it as an ideal work, fulfilling every requirement of the scholar, the man of taste, and the general reader (see 8th S. i. 258; x. 167; xi. 179; xii. 278). At these references will be found a full account of the merits of what we persist in regarding as the best edition in existence, and of the spirit in which the editors have proceeded. The work was then in library form, and

was calculated to grace any shelves. On our own it occupies a position of honour. Messrs. Jack have now issued a popular edition, also in four volumes, uniform as regards the nature of its contents, and differing only as regards the size and the illustrations. This also is a beautiful work, the slightly reduced size of which renders it more convenient to handle. We have not compared the two issues page by page, but have glanced admiringly over the new, and detected no difference as regards text or contents from the previous. We commend this impression to those who do not possess the earlier, and regard it, among other things, as one of the prettiest and most attractive gift-books of the season. In its new shape it is destined to a wide popularity. Those desiring to know the arrangement of the work and the nature of the text may turn to the references to our own columns which we supply.

DR. A. LEEPER, M.A., Warden of Trinity College, Melbourne, has issued from the press of C. E. Bristow, Adelaide, a valuable and appreciative paper on Henry Bradshaw, which he read before the Adelaide Conference of the Library Association of Australasia. The title of this is *A Scholar-Librarian*.

DR. BRUSHFIELD, F.S.A., has reprinted from the *Transactions of the Devonshire Association for the Advancement of Science, Literature, and Art* the third part of his deeply interesting and very valuable *Raleghiana*.

Notices to Correspondents.

We must call special attention to the following notices:—

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. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

CYRIL ("Cold Harbour").—Consult 8th S. xii. 482, 18 Dec., 1897.

CORRIGENDA.—P. 329, col. 2, l. 22 from bottom, for "Fl" read *Li*, and for "assertion" read *difficulty*; p. 334, 'Author of Poem Wanted,' references, for "249" read 247.

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.

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LONDON, SATURDAY, NOVEMBER 9, 1901.

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Notes.

AN HEUSKARIAN RARITY IN THE BODLEIAN LIBRARY.

ONE effect of the lamented transportation to the Newberry Library in Chicago of the linguistic collection of the late Prince L. L. Buonaparte, which contained some unique copies of old and therefore precious Baskish* or Heuskarian books, is that the value of all rare books in that language which remain in Europe has risen. The Bodleian Library turns out to possess one of these rarities, of which no mention has hitherto been made in the bibliographies. On my informing the librarian of the University of Oxford that M. Julien Vinson had just published a new edition of the three Baskish 'Offices of the Virgin Mother,' by C. Harismendi (described on p. 108, and under the number 27 c, in his 'Bibliographie Basque' of 1891, and on p. 551 of his Supplement of 1898), from an incomplete copy, supposed to be unique, in the collection of Prince L. L. Buonaparte,

* Sir Thomas Browne, of Norwich, the first English Bascophile of importance, spelt the name of the Heuskarian tongue *Basquish*, on the analogy of Finnish, Turkish, Polish, &c. This leaves the term Basque or Bask as the name of the people possessing that language. But to avoid the sound of *quish*, as in "vanquish," it were well to spell the word *Baskish*.

Mr. E. W. B. Nicholson at once said, "I will see if we have not a copy." The result was that the Bodleian is richer than it was supposed. Under the shelf-mark "Marescha 439" there is a perfect, clean copy, in a good old parchment cover, of the little volume in question. By its means the authorities of the Newberry Library in Chicago will be able to obtain copies of the part that is missing in the Buonapartean specimen. M. Vinson's description being necessarily imperfect, the following complementary details concerning the book as found in the Bodleian will be of interest to Baskologists. Its title is

"Ama | Virginaren | Hirvr | Oficio ac. | Latinean begala escaraz. | Bigarren liburua. | Pontu premineez. | Presuna deboten othoitcera Saran | C. Harismendi Apeac gucia | hunela moldatua, eta Doctorez | aprobatua. | Bordelen. | G. de la Covrt, Imprimat. | çaillea baithan. 1660. | Congiarequin."

That is to say:—

"The Three Offices of the Virgin Mary. In Baskish as they are in Latin. The Second Book. With the most necessary points for the praying of devout persons, formed the whole of it thus in Sara by C. Harismendi the Priest, and approved of the Doctors. In Bordeaux, in the house of G. de la Court, the Printer, 1660. With the Permission (congé d'imprimer)."

At the left-hand lower corner of the title-page the Bodleian mark "Mar 439" occurs, and on the other side of it, below an engraving of the Crucifixion signed "I D," there is the circular stamp "Bibliotheca Bodleiana." At the other end of the book, on the inside of the cover, some one has written the twenty-two letters of the Heuskarian alphabet, headed by a +. The alphabet is known in Baskish as *croasa* or *kruasa*, i.e., *la croix*, from the fact of the alphabet being so printed in the hornbooks or their equivalents, a fact which makes one think of "Christ-cross row" in English. The book is numbered all through its pages, of which it contains 236. On pp. 2 and 3, immediately following the verso of the title-page, there is "Andre Dena Mariari Dedicainoa," i.e., "The Dedication to Saint Mary Lady," ending with the exclamation "May Jesus live, and Mary!" On p. 5 there is "The approbation of my Lord the Bishop," ending "Datum Baionæ anno Domini 1659, die vero 27 Februarii. Ioannes Episcopus Baionensis." This bishop was Jean d'Ole. P. 6 contains the "Aprobacinoa" of 27 Feb., 1658, signed "I. de Moleres Maria Magdalena Paravisveo Priorea eta Curaideco [sic] erretora." That is, "J. de Moleres, Prior of the Paradise (or Parvise?) of Mary Magdalene and Rector of Zuraide." On p. 7 there is "Aprobacinoa," signed at Ciburu (i.e., Zubiburu = Ciboure),

11 March, 1658, by I. De Haristegui. Then come two tables for finding the Church festivals from 1657 to 1671 inclusive, and on p. 10 there are notices about ember days, "Garthez," and times when marriage was forbidden. Pp. 11 to 30 inclusive give the ecclesiastical calendar, the months being called Urtharilla, Oxaila, Marchoa, Apirilla, Maiatça, Errearoa, Uztaila, Abostua, Burulla, Urria, Hacilla, Abendoa, names now forgotten or illegitimately confounded by many Basks. On p. 31 begin "Orhoitçari Batçu," that is, "Some Memoranda." P. 34 consists of an engraving of the Annunciation of Our Lady, signed "I D." and on p. 35 one gets "Matutinañ Incarnacinoaz," i.e., "The Mattins of the Incarnation." Thence down to p. 191 inclusive, with the exception of a few prayers and responses, the offices are in rime. Then comes "Examená," or examination before confession, followed by Eucharistic Devotions, and meditations on sin, death, the patron saint, the guardian angel, general counsels, &c. The last page ends, like p. 4, with the words "Vici bedi Iesus eta Maria."

Mr. Nicholson refers the name Marescha to Thomas Marshall, Dean of Gloucester (1621-1685), who is described in the 'Dictionary of National Biography' as a student of languages. In 'Annals of the Bodleian Library,' by W. D. Macray, he is said to have been known also by the name of Mareschal. The words "The Second Book" in the title suggest inquiry for the *first book*. Was it ever published? Has a copy of it survived? The Baskish used in the book is much superior to that written during the nineteenth century, which was a period of decadence in literary style.

The Bodleian possesses the reputed unique copy of a book in the same Labourdin dialect by Stephen Materre, printed at Bordeaux in 1623. The late Mr. Llewelyn Thomas, Vice-Principal of Jesus College, Oxford (to whom I suggested the publication of P. d'Urte's Labourdin version of Genesis and part of Exodus, on first meeting him in the library at Bayonne in the summer of 1892), marked (illegally) in pencil upon the margin of the Bodleian copy of M. Vinson's 'Bibliography' some useful corrections of the description therein given of this treasure. It contains one of the earliest known instances of the use of the word "etorkia," by which P. d'Urte translated Genesis, a word perfectly familiar to Basks of the present generation. As Mr. Thomas's notes have not yet been published, let them appear here:—

P. 52, l. 16, for "licencia" read *licentia*.

P. 52, l. 10 from below, for "1613" read *1623*.

P. 53, l. 14, after "30" insert *Th. Seld.*

P. 53, l. 21, for "Murguy" read *Murgy*.

P. 53, l. 4 from below, for "gogora" read *gogoca*, though "gogora" is what the original ought to have had.

In M. J. Vinson's description of the 'Imitatio' in the Gipuskoan dialect, printed at Tolosa in 1829, and numbered 211A in his 'Bibliography,' the number of pages does not tally with that in a copy which I have examined. Perhaps there were two different editions of it in that same year.

EDWARD SPENCER DODGSON.

Bodleian Library, Oxford.

THE ORDER OF ST. MICHAEL AND ST. GEORGE.

THIS is the order the decorations of which are most largely drawn upon when it is desired to reward or compliment persons who have rendered services to their country which may be specially characterized as of a colonial nature. At the present time, when our recent foreign affairs have rendered these services particularly acceptable and grateful to the mother country, it may be as well to consider in some detail what this order is, and whether it can be said to fulfil the object for which it was founded or to which it is now being devoted.

Originally a comparatively small order, consisting of the Sovereign, the Grand Master, twenty Knights Grand Crosses, twenty Knight Commanders, and twenty-five Companions (then called "Cavalieri" with respect to the Ionian and Maltese members), it was founded in the year 1818, for natives of the Ionian Islands, Malta, and its dependencies, and others holding high positions in the Mediterranean. Since then it has been considerably extended from time to time, particularly in 1868, with the object of making it an order of merit for the British colonies, when it was raised to twenty-five Grand Crosses, sixty Knight Commanders, and one hundred Companions. The extent of the increase to which its membership has since been subjected may be gathered from the fact that in May, 1887 (the date of the last augmentation), the number had risen to sixty-five Grand Crosses, two hundred Knight Commanders, and three hundred and forty-two Companions (see the chapter on 'The Orders of Knighthood' in Woodward's 'Heraldry: British and Foreign,' edition 1896, vol. ii. pp. 343 *et seq.*).

Although these statutes were repealed by the last ones promulgated in 1891, the num-

bers of the several classes remained at the above figure, though power is reserved to the sovereign under the letters patent of 1850 to increase the number of any class.

Doubtless many of your readers are familiar with the insignia of the order: the badge, consisting of a gold cross of fourteen points (in seven rays), having a circular centre of blue enamel within a motto-band of the same colour bearing the motto "*Auspicium melioris ævi*"; the collar, consisting of six golden crowned lions of England, eight Maltese crosses enamelled white, and eight golden ciphers; the ribbon, of three equal stripes, two of Saxon blue, the centre one of scarlet; and the star, consisting in the case of the Grand Crosses of seven rays, each composed of as many smaller ones of silver, the intervals being filled with small rays of gold; and in the case of the Knight Commanders, composed of four silver rays in the general shape of a cross patée.

Those of your readers who desire further details relating to these insignia I would refer to pp. 354-5 of the volume above mentioned.

Dr. Woodward was of opinion—and he is a high authority—that this extension of the order so as to embrace the British colonies in general has rendered the original design and embellishments of the insignia insufficient for the purposes for which the order has now been adapted, the condition of affairs which originated the order having disappeared. He says (p. 355):—

"The withdrawal of the British protection from the Ionian Islands and the extension and application of the order as a colonial distinction have rendered the insignia no longer appropriate to this latter purpose, and a change which would make them more fitting to the present circumstances of the order is certainly desirable. The seven rays of the cross, the use of the sept-insular lion (indicative of long past Venetian rule), and especially the motto, '*Auspicium melioris ævi*,' have lost whatever appropriateness they might have had when the seven Ionian Islands were made subject to the British Crown."

According to the full and interesting '*History and Constitution*' of the order, issued from the office of the Chancery of the Order in August, 1887, the origin of the above motto is still in doubt; and, if we may believe Sir Nicholas Harris Nicolas, a former Chancellor of the Order, in his '*History of the Order of St. Michael and St. George*' (1842), an extract from which is given at p. 5 of the above '*History and Constitution*,' though the learning of many eminent scholars has been employed in the inquiry, in the hope that the words might be

traced to some author of antiquity, all that has been discovered is that the legend "*Auspicium melioris ævi*" occurs on a coin of Wolfgang Wilhelm, Count Palatine of the Rhine, in 1642. It is also cited in Menestrier's '*Philosophia Imaginum*,' p. 699; and the same words, Nicolas states, form the motto of the Duke of St. Albans, the descendant of a natural son of Charles II. Can no scholarly reader of '*N. & Q.*' help us here?

Loth as I may be to disagree with anything that Dr. Woodward has written, I must say that I can see no good reason for any such suggested change in the motto of the order. The circumstances which gave rise to its adoption in 1818 are, although greatly changed, in my opinion just as applicable now as then; and at the beginning of the twentieth century we all trust that we are on the eve of that "better age" which a higher appreciation of each other and the establishment of that closer union between the mother country and her colonies which recent events have called forth must inevitably bring to pass. Therefore, I say, let the motto stand. It is a good one for all time. But I do agree with Dr. Woodward that the rest of the insignia might well undergo a change and improvement more emblematic of and more suited to the higher position that our colonies have taken as a factor even in European politics.

The insignia of the principal public orders instituted since the foundation of that of St. Michael and St. George, namely, the Order of the Star of India, instituted in 1861 (members of which now take precedence of those of St. Michael and St. George, though at its institution the latter ranked next to that of the Bath*), and the Order of the Indian Empire, instituted in 1878, both bear distinct references to the objects for which they were founded. Those of the Order of St. Michael and St. George may have some reference to the object for which it was founded, but have none for that for which it is now alone used—except, as I suggest, in the applicability still

* At p. 353 Dr. Woodward states that the members of the Order of St. Michael and St. George, as originally constituted, ranked immediately after members of the corresponding ranks in the Order of the Star of India. This is, of course, a slip upon Dr. Woodward's part, for the Order of the Star of India was not instituted, as he well knew, until 1861. What he should have said was that they ranked immediately after corresponding members of the Order of the Bath, which was indeed the order of precedence given them by the letters patent of 1850. It was not until the statutes of 4 Dec., 1868, which extended the order to the colonies, that this precedence was taken away in favour of the Star of India.

of its motto—and they are apt therefore, heridatically speaking, to be misleading.

It is indeed stated, at p. 4 of the 'History and Constitution' already referred to, that in the early period of the order a misapprehension frequently occurred owing to the presumption that, because the order was confined to Ionians and Maltese, it was an Ionian and Maltese order, whilst in reality it was always a strictly British order. But would it not be better that no such doubt could ever arise in the future?

And again, at p. 3, in giving an explanation why the names of the two saints were so conjoined, the author states that the name of St. Michael was prefixed to that of the patron saint of England as being that of a military saint who was respected by all Christians alike, whether Protestants, Roman Catholics, or of the Greek Church, and that "the subsequent extension of the order to the colonies generally was therefore not inconsistent with its original foundation." This may be so; but I should like to see this extension shown by something less enigmatical.

The British colonies no doubt have never been considered of sufficient weight or importance to found a claim for an order to themselves. India has. Recent events in South Africa and elsewhere, however, have shown that the value of the services of our colonies to us should not be placed at a less high standard than those of India. The visit to those colonies, and the triumphant progress through them, of the Duke and Duchess of Cornwall and York conclusively show this.

By such an alteration as Dr. Woodward suggests a more fitting recognition of those services can be given. What those changes should be I leave to wiser and more experienced heads than mine to decide. But surely it should not be difficult, upon a proper representation of this matter to the Chancery of the Order at the Colonial Office, for some insignia to be designed more emblematic of the object which this order is now intended solely to promote.

In other ways events are marching on towards the same point. The colonies are just now asking for representation in the title of the sovereign who rules our empire, and that claim has been gracefully and willingly conceded, and is now occupying the attention of His Majesty's Government. Our late most gracious Queen recognized the great services rendered by another nation—namely, Ireland (alas that it should be called "another nation"! Is it not time that the hateful title "Great

Britain and Ireland" should give place to "Great Britain" alone, thus incorporating Ireland, as it has already done Scotland and Wales?)—by establishing a new regiment amongst her household troops, the Irish Guards. Here, again, why stop at Ireland? Is not "gallant little Wales" of sufficient importance—has it not rendered sufficient services in South Africa and elsewhere—to merit this honour? And can there be a more fitting time for such changes as I have indicated above to be carried out than at the approaching coronation of our new sovereign? J. S. UDAL, F.S.A.

Antigua, W.I.

[By proclamation dated 4 Nov. the words "and of the British Dominions beyond the Seas" are directed to be inserted after "Great Britain and Ireland" in the King's title.]

MERRY TALES.

(Continued from p. 298.)

LVIII. 'Of the frere in the pulpet that bad the woman leue her babelynge.'—This is somewhat similar to the tale in Domenichi of a fool who said, "If you had not commenced, the other people would have been quiet." It is the ninety-eighth of the 'Contes ou Nouvelles Récréations et Joyeux Devis' of Des Périers, p. 245 of the edition of P. L. Jacob, Bibliophile (pseudonym of Paul Lacroix). Here it is told of Triboulet, the fool of King François I.

LX. 'Of the man that had the dome wyfe.'—Molière's 'Le Médecin malgré lui,' Act III. scs. vi. and vii. Similarly in Rabelais, book iii. chap. xxxiii., 'Le Conte du Mari,' the doctor says he cannot render the wife dumb; the only thing he can do is to make the husband deaf.

LXI. 'Of the proctour of arches that had the lytel wyfe.'—This is in Domenichi, but at present I cannot find the reference; in the 'Contes à rire,' 'Pourquoi Léonides épousa une Petite Femme,' p. 387; No. 81 of 'Conceits, Clinches, Flashes, and Whimsies,' reprinted in Hazlitt, 'Shakespeare Jest-Books,' vol. iii. p. 24.

LXVII. 'Of the scoler of Oxforde that proved by souestry II. chykens III.'—No. 32 of 'Certaine Conceits and Jeasts,' edited by Hazlitt in vol. iii. of 'Shakespeare Jest-Books,' p. 14; Domenichi, p. 113 recto. I fancy it is also in Sacchetti, but I am at present unable to find it.

LXIX. 'Of the frankelyns sonne that cam to take ordres.'—In Henri Estienne, 'Apologie pour Hérodoté,' chap. xxix. p. 149 of vol. ii. of the edition by Ristelhuber, Paris, 1879; 'Contes d'Ouvville,' vol. i. p. 281.

XCVI. 'Of the burnynge of olde John.'—This story is told in a converse sense in the 'Grand Parangon des Nouvelles Nouvelles,' par Nicholas de Troyes (eighth of the first day, p. 30 of the edition by E. Mabilie in the "Biblioth. Elzévir.").

XCVII. 'Of the courtrear that ete the hot custarde.'—Told of Khoja Nasrú'd Dín Efendi (Clouston's 'Flowers from a Persian Garden,' 1894, second ed., p. 69). See note to this tale, erroneously placed by Hazlitt at the end of 'Mery Tales,' &c., p. 161. It is also the 672nd of Pauli. Oesterley refers to Waldis, 'Esopus,' hg. von H. Kurtz, 3, 90. In *M. A. P.* for 12 October the same story is told, on the authority of Bishop Whipple, of two Indian chiefs dining at an hotel in Washington, who, seeing an Englishman eat cayenne pepper, did so too; and on its bringing tears into their eyes one (to show his stoicism) said, "I was thinking of my dead grandmother." The other said, "I wept because you didn't die when your grandmother died." If this story is not a mere *réchauffé* of our tale, it is a curious instance of the diffusion of a story amongst such widely different races as the Turks and American Indians.

C. 'Of the man that paynted the lamb,' &c.—This tale is in 'Le Moyen de Parvenir,' par Beroalde de Verville, chap. lxxiv. A note at p. 266 of the edition published by Garnier Frères (no date) says it is drawn from the 'Formulaire Récréatif de tous Contrats, Donations, &c., de Bredin le Cocu,' a strange and rare little work attributed to Benoist du Troncy. It is in Bouchet, 'Les Serees,' troisième livre, dix-huitième seree, vol. iv. p. 218 of the edition by Roybet, 1875; 'Contes à rire,' p. 87; Ouville, vol. ii. p. 269; La Fontaine's 'Le Bat.' The story also forms part of the old German poem of 'Das Rädlein,' Hagen, 'Gesamntabenteuer,' Buch iii. No. lviii. It is also in 'Erzählungen aus altdeutschen Hds. gesammelt durch A. von Keller,' Stuttgart, Litter. Verein, 1855, the story being called 'Hie beginnet der Maler von Wirtzeburge.' A note says that it is also to be found in P. Fortini, printed in 1812, 4to, twelve copies only, under the title of 'Lo Agnellino Dipinto.'

'Tales and Quicke Answers.'

I. 'Of hym that rode out of London & had his seruauit folowynge on foote.'—Is in 'Apologie pour Hérodate,' vol. i. p. 63. A note there refers to 'Facétieux Reveil-matin des Esprits Melancoliques,' Leyde, Lopez de Haro, 1643, in 12mo, p. 106; 'Menagiana,' La Monnoye, Paris, Delaulne, 1715, 4 vols. in

12mo, ii. 282. It is Poggio's No. 162 of the edition of 1867, Paris, Lemerre.

II. 'Of hym that preched on Saynt Chrysotopers day.'—This is a literal translation of Poggio, No. cc. of the edition previously cited.

III. 'Of the frenche man, that stroue with the janway for his armes.'—This is also a mere translation of Poggio's ccii. It is No. 168 of Pauli. Oesterley refers to Bartholus de Saxoferrato, 'Tractat. de Insigniis et Armis,' Altorf, 1727, 6; Hemmerlin, 'De Nobilitate,' 29, fol. 108; 'Scherz mit der Wahrheit,' Frankfurt, 1563, fol. 72b.

III. 'Of the curate that saide our Lorde fedde 5,000 persons.'—Poggio's ccxxvii.

V. 'Of hym that profered his doughter in mariage.'—Poggio's cliv.

VI. 'Of them that came to London to bye a Crucifixe.'—Poggio, No. xii.; part of the twentieth tale of 'Grand Parangon,' &c., p. 87 of the edition cited; 'Contes à rire,' p. 90; Pauli, No. 409. Oesterley refers to 'Nouveaux Contes à rire et Auentures Plaisantes,' Cologne, 1702, p. 35; Geiler, 'Narrenschiff,' Strassb., 1521, fol. 80 Schar, 2 Schel, fol. 153; 'Hans Sachs,' i. 351; Jac. Frey, 'Die Gartengesellschaft, das ander theil desz Rollwagens,' Franckf., 1575, 8vo, fol. 3b; Sam. Gerlach, 'Eutrapeliarum Libri Tres,' Leipzig, 1656, 8vo, i. 670; Jasander, 'Der Teutsch Historienschreiber,' Frankf. u. Leipzig, 1730, 8vo, 95; Lessing, 'Das Crucifix,' Leipzig, 1853, i. 139; 'Uylen-Spiegel, Den Roomschen,' Amsterd., 1671, 8vo, 433. It is also the seventieth of the 'Novellæ' of Morlino ("Bibliothèque Elzévir," 1855).

VIII. 'Of hym that felle into the fyre.'—This is copied almost verbatim into 'Pasquill's Jestes,' &c., ed. Hazlitt, 'Shakespeare Jest-Books,' third series, p. 57.

XI. 'Of him that kissed the mayd with the longe nose.'—This is also in 'Pasquill's Jestes,' p. 41; and in Domenichi, p. 64.

XVI. 'Of the marchaunt that lost his bodgette betwene Ware and London.'—This story has its origin in the 'Disciplina Clericalis' of Petrus Alphonsus, where it forms the eighteenth chapter of the edition by Schmidt, 1827, and the fifteenth of the edition of Labouderie in 1824. Thence it passed into the old French translation of that work called 'Le Castoiment, ou Instruction d'un Père à son Fils,' an abstract of which is given in Legrand, iii. 66, and which is printed in Barbazan Méon, 'Fabledes et Contes,' &c., 1808, ii. p. 120; G. B. Giraldis in the ninth of the first day of his 'Ecatommiti'; Doni in his 'Marmi,' part i. Rag. vi. (ed. Fanfani, i.

100), and his 'Nouvelle,' Bongi, p. 81; and in Sercambi, Nov. iv. D'Ancona, in his edition, Bologna, 1871, cites Il Ceccherelli, 'Azioni e Sentenze di Alessandro de' Medici' (ed. Romagnoli, p. 154), and a little poem by an unknown author printed in the year 1588 and described by Passano ('1 Novellieri Italiani in Verso,' p. 91). It is No. 115 of Pauli. Oesterley refers to Vissdelon und Galland, 'Supplm. zu D'Herbelot,' p. 225b; Martinus Polonus, 'Sermones cum Promptuar. Exemplor.,' Argent., 1484, fol. E. 73; Vincentius Bellovacensis, 'Speculum Morale,' Duaci, 1624, fol., vol. i. 27, p. 100; 'Scala Celi,' Ulm, 1480, 21b; 'Libro de los Enxemplos,' in "Biblioteca de Aut. Español," tom. li. 311; Timoneda, 'Patra 6. Ysopo,' Madrid, 1644, 8vo, col. 4; 'Faceties et Mots Subtils en Franc. et en Italien,' f. xviii.; 'Biblio. de Société,' 13; 'Histoires Plais. et Ingénieuses,' p. 246; 'Faceties et Mots Subtils,' 52; 'Dictionnaire d'Anecdotes,' i. p. 172; 'Nouv. Contes à rire,' p. 194; 'Scherz mit der Wahrheit,' 69b; 'Wendunmuth,' Kirchhof, Frankf., 1573, 8vo, 7, 13; Joh. Petr. de Memel, 'Neuermehrte Lustige Gesellschaft,' Zippelzerbst, 1695, 8vo, 369; 'Lustigmacher, der Allzeitfertige,' s.l., 1762, 8vo, 2, 70; Hebel, 'Schatzkästlein, der kluge Richter.' It is also taken from Alphonsus into Steinhöwel's 'Æsop,' p. 308 of the edition by Oesterley, 'Bibliothek des Litter. Vereins,' Stuttgart, 1873; 'Passa-Tempo de' Curiosi,' 1783, p. 87; 'Pasquil's Jest's,' p. 17; 'The Pleasant Conceits of Old Hobson,' p. 35 of the edition in 'Shakespeare Jest-Books,' Clouston, 'Popular Tales,' &c., ii. 369, says it is related by Prince Cantemir in his 'History of the Othman Empire.' It is also in 'Grand Parangon des Nouvelles Nouv.,' No. 22, p. 97 of the edition cited. Legrand, iii. 70, refers to 'Divertissements Curieux de ce Temps,' p. 32, and says it has been turned into verse by Imbert.

XVIII. 'Of the iolous man.'—The well-known tale called 'Hans Carvel's Ring' is 133 in Poggio. It is in Rabelais, but I cannot now find the reference [mentioned 'Pantagruel,' bk. iii. chap. xxxiii., and No. 11 of 'Cent Nouvelles Nouvelles,' D'Israeli, 'Curiosities of Literature,' 1834, vol. i. p. 161, says it is in p. 288 of the second part of Malespini's two hundred novels, Venice, 1609. It forms the first satire of Ariosto, and has been versified by La Fontaine and by Prior. Dunlop, ii. 235, says it is the 'Annulus Philetæ' in Bernard de la Monnoye's 'Poesies Latines.'

XIX. 'Of the fatte woman that solde frute.'—The only reference I can find to this is in Domenichi, p. 30.

XXI. 'Of Papius Pretextatus.'—This is No. 67 of the 'Cento Novelle Antiche,' edition of 1525. It is in Pauli, No. 392, and the 'Gesta Romanorum,' No. 126. Oesterley in his notes to these two works refers to the following: Polybius, 3, 20; M. Cato, ed. Jordan, 56; Gellius, 'Noct. Att.,' i. 23; Macrobius, 'Saturn.,' i. 6, 20; 'Scala Celi,' 49 b; Joh. Gritsch, 'Quadragesimale,' 1484, 34; K. Hollen, 'Godscaldus, Preceptorium,' Colon., 1489, 89; Bernardinus de Bustis, 'Rosarium Sermonum,' i. 2; Hagen, 1503, ii. 253; S. Fulgosu, 'B. de Dictis Facisque Memorabilibus Collectanea,' Mediolani, 1509, fol. 7, 3, sign. ee, 4b; 'Convivales Sermones,' i. 214; Joh. Petr. Lange, 'Deliciae Academicæ,' 1-4, Heilb., 1665, 8vo, i. 22, p. 26; Ulr. Boner, 'Der Edelstein,' hg. von Fr. Pfeiffer, Leipzig, 1844, 8vo, 97; Salomon und Markolf, in Hagen, 'Narrenbuch,' 256; Jacob von Cassalis, 'Das Buch Mensch. Sitten,' 1477, 8; Joh. Agricola, 'Sprickworde' (Magdeburg, 1528), 192, fol. 80b; 'Scherz mit der Wahrheit,' 29; Franc. de Belleforest, 'Heures de Récréations et Après-dînées du Guichardin,' Anvers, 1605, 124; Dan. Federmann, 'Erquickstunden, erstlich durch L. Guicciardin beschrieben,' Basel, 1574, 8vo, 213; Joh. Petr. de Memel, 'Neuermehrte Lustige Gesellschaft,' Zippelzerbst, 1695, 8vo, 684; 'Acerra Philologica, Neue und Vermehrte' (P. Laurembergii), Frankfurt u. Leipzig, 1708, 8vo, i. 1; Plutarch, 'De Garrulitate,' ii.; Vincent. Bellovac., 'Spec. Doctr.,' 5, 10; 'Libro de los Enxemplos,' in "Biblioteca de Aut. Español," tom. li. p. 338; Fuggiolozio, 103; Enenkel, Domitian, b. Massm. 741; Agricola, 192, bl. 80b; Math. Forchemius, 'Ein schon kort nye gedichtet Speel,' &c., Lubeck, 551; Keller, 'Fastnachtspiele,' 1-3, Stuttgart, 1853, 8vo, mit Nachlese, 36; Massman, 'Kaiserchron.,' 3, 404. It is No. 235 of the 'Exempla' of Jacques de Vitry, edited by T. F. Crane, 1890. He refers to an inedited version in Brit. Mus. MS. Harl. 463, fol. 19.

A. COLLINGWOOD LEE.

Waltham Abbey, Essex.

(To be continued.)

CARTWRIGHT IN GENEVA.—In the life of Cartwright in the 'D.N.B.' occurs the following statement:—

"Cartwright now quitted England, and betook himself to Geneva, where Beza had succeeded Calvin as rector of the university. Beza is said to have pronounced Cartwright inferior in learning to no living scholar, but that the latter filled a chair of divinity at Geneva is a statement resting solely on the authority of Martin Marprelate ('An Epitome,' &c., p. 52)."

In view of this it may be well to draw attention to the following evidence, which

settles the point, drawn from the recently issued sumptuous work "Histoire de l'Université de Genève, par Charles Borgeaud. L'Académie de Calvin, 1559-1798," Geneva, 1900, p. 107 :—

"Un peu plus tard, en juin, 1571, un exilé, également célèbre dans l'histoire du XVI^e siècle réformé, Thomas Cartwright, l'un des pères du nonconformisme anglais, commençait, sur la demande des ministres, un cours de deux heures par semaine, qu'il devait continuer pendant plusieurs mois. Ce fait a jusqu'ici échappé aux biographes du professeur destitué de Cambridge. Mais il est suffisamment attesté par les registres du Conseil et de la Compagnie. Il faut seulement, en les consultant, se souvenir que ceux qui les ont tenus entendaient fort mal les noms anglais et rechercher celui de Cartwright sous la forme romanisée de *Carturit*. A l'aide de cette clef, on retrouvera, dans les procès-verbaux de janvier, 1572, une preuve matérielle et frappante de la descendance calvinienne du système ecclésiastique des Puritains."

In proof of this several extracts from the registers are given, of which the following is the first :—

"*Anglois ministre*.—Les ministres ayant fait advertir qu'il y a icy un Anglois [mentioned by name, M. Th. Carturit, in the registers of Jan., 1572], excellent théologien, lequel ils ont prié de faire quelques leçons en théologie, le jeudi et le vendredi, ce qu'il leur a promis faire gratuitement, s'il est trouvé bon par messieurs, arrêté qu'on l'approve."—"Reg. Conseil," 28 juin, 1571.

These registers also mention Andrew Melville, under the name Melvinus or Melvin, and show him to have been a regent of the college in the second class—duties which he fulfilled for five years, besides attending lectures in theology, Hebrew, and Greek.

W. R. B. PRIDEAUX.

THACKERAY'S EARLY WRITINGS.—The following extract from the *Era* of 14 September may be worth preserving in the pages of 'N. & Q.' :—

"A romance of the sale-room is recalled by the recent death of Mr. John Taylor, of the Dryden Press, Northampton. A few years ago he sent up to Messrs. Sotheby's a little book of Thackeray's, which fetched 58*l*. The book had been offered in Mr. Taylor's catalogue only a few months before for 2*s*. 6*d*. It was 'The Exquisites,' a farce in two acts, with etchings, which was printed for private circulation in 1839. The play, as far as we can ascertain, has never been acted, and only one other copy of the piece exists."

HERBERT B. CLAYTON.

BREADCRUMBS AND THE DEVIL.—In the days when the "bread-loaf" was dear careful mothers had a set of thrift sayings which are seldom heard in this time of the big, cheap loaf. Crumbs were regularly swept up and kept for some useful purpose. If a child threw crumbs in the fire the old-fashioned mother lifted a warning finger and

said, "If you throw crumbs in the fire you are feeding the devil." Children were told that the better part of a loaf was the crust, and when a child was sent to the shop for bread, the order was to ask for "a crusty loaf." If a child left its crust came the warning, "Yes, my lady [or my lad], you'll want for a loaf some day. You'll find hunger's a sharp thorn."

Workshop.

THOS. RATCLIFFE.

CANON THOMAS THELLUSSON CARTER.—The last of the Tractarians, the Rev. Canon Thomas Thellusson Carter, died on Monday, the 28th of October, aged ninety-three. He took his degree a term before Cardinal Manning and a year before Gladstone and Archdeacon Denison. The *Times* in its obituary notice states that "throughout his various incumbencies he threw himself into the Tractarian task of restoring the services and the teaching of the Church of England to that 'Catholic' character which, according to the tenets of the school, she lost at the Reformation." N. S. S.

Queries.

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

POLITICAL PAMPHLETS AND BIG SALES.—What is the greatest sale that a political pamphlet has had during the last 150 years? Doubtless Gladstone's 'Bulgarian Atrocities' was very largely taken up, which, I fancy, was published at a penny or twopence. I suppose also that some of Burke's speeches and Swift's 'Drapier's Letters' must have had a good sale as things went then. V. R.

['The Fight at Dame Europa's School' reached a circulation of 193,000 (6th S. iv. 281).]

STAUNTON, WORCESTERSHIRE.—Where can I find any information about the history of this parish? The Court, a fifteenth-century house, was at one time the seat of the Whittingtons. Information and references will be gratefully received by

J. HAWKINS.

Staunton Court, Staunton, Gloucester.

CROMWELLIAN FORFEITURES.—Does a list of the Irish landed proprietors whose estates were forfeited by Cromwell exist in print; and, if so, where can it be seen? Prendergast's 'Cromwellian Settlement' does not contain such a list, and the earliest I can find in the

British Museum is a list of forfeitures in the reign of William III. W. H. M.

GREEN CRISE OR CRYSE.—About two miles from Hereford the road to Hoarwithy forms an avenue about 600 or 700 yards long. The name this part goes by is the Green Crise or Cryse. What are the derivation and meaning of the word Crise, and what is the correct way of spelling it? C. IRVING JONES.

FRENCH GENEALOGY.—1. Can any reader inform me whether there are any pedigrees from the French College of Arms extant, and, if so, whether they are now kept among the archives of the Bibliothèque Nationale?

2. What is the address of the Inst. Héraldique de France?

3. I should like the address of some reliable person who, for a moderate fee, would copy a short pedigree if necessary.

C. J. BRUCE ANGIER.

101, The Grove, Ealing, W.

[3. Our advertisement columns frequently contain information of this nature.]

THEOPHILUS BUCKWORTH: EDWARD HYDE, EARL OF CLARENDON: PHILIP BYGO.—Can any one inform me as to the parentage of Theophilus Buckworth, Bishop of Dromore (1582-1652)? He married Sarah, daughter of Arland Ussher by his wife Margaret Stanihurst.

Also I want the parentage of Edward Hyde, first Earl of Clarendon, and Lord Chancellor of England *temp.* Charles II. and James II.

Can any one give me the arms of Philip Bygo, of King's County, *temp.* Charles II.?

KATHLEEN WARD.

[Edward Hyde was son of Henry Hyde, of Dinton, Wiltshire, by Mary Langford, of Trowbridge.—'D.N.B.']

MACAULAY'S ESSAYS.—1. "His book [Boswell's] resembles nothing so much as the conversation of the inmates of the Palace of Truth." Where is the Palace of Truth referred to in literature?

2. "Sometimes drinking Champagne and Tokay with Betty Careless" (from the same essay). In what play, novel, tale, or essay is Betty Careless to be found?

3. "By plagues and by signs, by wonders and by war" (essay on Burleigh). What is the source of this quotation?

4. "The new king of Spain, emancipated from control, resembled that wretched German captive who, when the irons which he had worn for years were knocked off, fell prostrate on the floor of his prison" (essay on the 'War of the Spanish Succession'). Where

is the story of the German captive to be found? F. C. M.

CHARLES LAMB'S POEM 'ANGEL HELP.'—The foot-note to this poem in 'Album Verses' runs thus:—

"Suggested by a drawing in the possession of Charles Aders, Esq., in which is represented the Legend of a poor female Saint; who, having spun past midnight to maintain a bed-ridden mother, has fallen asleep from fatigue, and Angels are finishing her work. In another part of the chamber an Angel is tending a lily, the emblem of purity."

Can any one tell me where I shall be likely to find a copy of this print? It is probably German, as Mr. Aders's collection was wholly or largely of the works of German masters, great and little. E. V. LUCAS.

CUCKLAND.—I came upon this surname in a Bedfordshire register. What are its origin and meaning? Is it a misspelling of Kirkland? FRANCIS BROWN.

61, Mildmay Park, N.

ARCHITECT'S NAME WANTED.—According to the *Builder*, 12 May, 1855, quoting from "the last report" of the Christian Knowledge Society, which I have not seen,

"the fittings of the nave and choir of the cathedral church at Colombo were of ebony, and the whole fabric was superintended by a corporal in the 15th Regiment, who was a carpenter at Greenwich previous to his enlisting. He was entirely self-taught; also he was the architect of a church in Ceylon."

Can any one tell me the name of this soldier architect? AYEHR.

DOCKLOW.—There is a village called by this name near Leominster in Herefordshire. Now "low" is an old English word for hill, and Prof. Skeat tells us (under 'Low, 3,' in his 'Etymological Dictionary') that Ludlow signifies people's hill. Docklow is placed on an eminence, so that we need not doubt that the second syllable in it also means "hill." But what does the first syllable mean? It occurs in some other place-names, *e.g.*, Docking in Norfolk. W. T. LYNN.

Blackheath.

GORNALL=TROUGHTON.—I seek information about the parentage, origin, &c., of Nancy Gornall, who about 1770 married Aaron Troughton, bearward of Preston (*vide* 'Troughton', Burke's 'Landed Gentry'). Please write direct. H. GORNALL.

Bicton Vicarage, Shrewsbury.

PRIVATE PRINTING PRESS.—I have been reading a book called 'The Working Man's Way in the World,' by "A Journeyman

Printer," 1854, in which the author speaks of a private press having been run by a clergyman, whom he calls "Dr. D—e," at Prospect Villa, near F—d, Bath. The press was at work for about two years, commencing in 1831, and the only work issued was some sermons by the doctor. The plant was afterwards given to a man who was setting up in business for himself.

The name of the place was probably Freshford, which is four and a half miles south-east of Bath. Can any one enlighten me further in the matter? W. B. THORNE.

NATIONAL COVENANT OF 1638.—Has this ever been reprinted? If not, where can I see the original words? M. N. G.

INSEL RUNÖ.—This little island, four miles by two in area, lies in the Gulf of Riga. Tradition says that some Vikings from Sweden were wrecked there in the tenth century or earlier, and that the present inhabitants, who number only 250, are their descendants. They talk a curious form of Swedish. The island is difficult of access, but well repays a visit, as the people are very primitive and simple in their habits, producing all their food, clothing, and implements themselves. Can any of your readers give me definite information about the history of the island apart from tradition and the guide-book gossip which can be picked up in Riga? FRED. G. ACKERLEY.

Libau, Russia.

CAPT. GORDON AND THE LANCASTER GUNS AT SEBASTOPOL.—Who was the Capt. Gordon who worked the Lancaster guns at Sebastopol (see *Illustrated London News*, 13 November, 1854)? Was he Capt. Alexander Gordon (son of the Laird of Pitlurg, Aberdeenshire), who was killed at the Redan, 6 July, 1855?

J. M. B.

"SECOND CHAMBER."—By whom and when was the term "Second Chamber" first applied to the House of Lords? BRUTUS.

"STRETWARDE."—I shall be glad if any of your readers can quote instances of the use of this word, or of "stretwardis," in ancient documents. H. JOHNSON.

CLOCK AND WATCH FIGURES.—Will some one kindly explain why on clocks and watches four is always expressed by IIII instead of IV? R. H. BIRD.

GREEK SPEAR IN THE LEFT HAND.—When Mentès sought hospitality at the house of Ulysses he was observed by Telemachus standing in the court, "and he held (ἔχε) a

spear with his palm." Telemachus, hastening to bid him welcome, took (ἔλαε) his right hand and received (ἔδεξατο) the spear, apparently both at once.

In which hand did Mentès hold the spear? As Telemachus approached his right hand was over against the left of Mentès, and if the spear was held in that hand he could simultaneously take both the spear and the right hand.

Will not some Grecian confirm or confute my impression that Mentès held his spear in the left hand, and that as a symbol of peace? Such a position would have a significance analogous to that of the arrows and olive branch on the heraldic shield of the American eagle. Arrows there grasped in the right claw and the olive twig in the left betoken war, but when their position is reversed mean peace.

Veterans from service among outer barbarians can furnish readers of 'N. & Q.' entertaining lessons concerning peace and war as symbolized by the mode of holding weapons.

JAMES D. BUTLER.

Madison, Wis., U.S.A.

[Mentès, 'Od.,' i. 123, was a ξείνος, a traditional friend. Did he come in an especially pacific garb?]

MOTTO ON VENETIAN COIN.—Wanted, expansion and translation of the following inscription on a Venetian gold coin: REGIS · ISTE · DVCA · SIT · T · XPE · DAT · OTV.

JOHN MILNE.

"A MAN OF HONOUR," &c.—Who is the author of the following?—

A man of honour and in the heavens' high road,
For what he robs from men he gives to God.

It is quoted in a German book published in 1775, without naming the author. K.

SIR SAMUEL BROWN (1660), OF ARLESEY, BEDS.—Did any son or grandson of this judge settle at the neighbouring small town of Potton, Beds? FRANCIS BROWN.

MONSIGNORE ERSKINE.—Of what family were Mgr. Erskine and Mrs. Clementina Erskine (probably brother and sister), living in Rome in 1788, who inherited two-thirds of the personal property of General Erskine, who died at Naples in 1779? I think they were of the Kirkbuddo family, as the then laird—Francis Erskine—received the proceeds of the remaining third of such personal estate through a Mr. James Byres, apparently a banker in Rome. The letter remitting the moneys speaks of this Francis Erskine as being a nearer relation or connexion of the deceased general than the other two. Pro-

bably he was a first cousin and they second cousins of the deceased, who had a bond charged on Kirkbuddo to secure an annuity left by will; this was paid off or discharged in 1780.

I should be glad of particulars of the parentage of any of these persons, other than the laird. Was Mgr. Erskine possibly a follower of the Young Pretender, or one of the suite of Cardinal York? The family were Jacobites, but no other members of it belonged to the Roman Church. When and where did Mgr. Erskine die?

W. C. J.

DOROTHY CECIL. (See *ante*, p. 362.)—In which church in Surrey is the singular epitaph to Dorothy Cecil mentioned by C. W. in the *Times* of 25 October? The Hon. Dorothy Cecil was the eldest daughter of Edward Cecil, Viscount Wimbledon. By her will she desired to be buried in the parish church at Wimbledon, near her dear father, if she died within half a day's journey of Wimbledon, and to be carried there by night; and if she died at a greater distance, to be buried where she died. Dorothy Cecil died unmarried in France in 1652. Where was she buried?

JOS. PHILLIPS.

Stamford.

Replies.

MERLIN.

(9th S. viii. 103, 234, 287.)

SIR GEORGE BIRDWOOD, in the *Times* of 26 August, appears to have come to the conclusion that the quotation, professedly taken from Merlin's 'Prophecies,' contained in a reproduction of the century-old letter which originated the present correspondence, was spurious. He and my namesake MR. W. ROBERTS (*ante*, p. 234) are of opinion also that no edition of Merlin's 'Prophecies' was "published by Hawkins in the reign of Henry VIII." (I quote MR. R. B. MARSTON, *ante*, p. 103). The first-named gentleman says further, ".....no copy of it has ever been seen, nor is any mention made of it by any responsible bibliographer such as Brunet and Lowndes." Timperley, in his 'Encyclopædia of Typographical Anecdote' (Bohn, 1842), quotes under '1530. John Hawkins, the following paragraph from the 'Typographical Antiquities' (1749) of Joseph Ames, F.R.S., F.S.A.:—

"*Merlin's Prophecy*.—The original is said to be of the famous Merlin, who lived about a thousand years ago, and the following translation is 200 years old, for it seems to be written near the

end of Henry the Seventh's reign. I found it in an old edition of Merlin's Prophecies, imprinted at London by John Haukyns in the year 1533."

Then follow twenty lines of prophecy in rime. Ames (whose 'Antiquities' is spoken of in the Caxton Exhibition catalogue as having formed the foundation for all succeeding works upon typographical antiquities) speaks here definitely enough as to this edition of the book, just as did the writer of the *Times* letter in 1801, and his allusion to the translation being of the time of Henry VII. conflicts with Sir George Birdwood's contention that the style of the language was not true to date. Comparison of the two quotations, which are different in matter, shows an identity of style; and I would submit deferentially that it is probable that Mr. Ames and the *Times* correspondent each saw a copy of Merlin's 'Prophecies' "published by Hawkins in the reign of Henry VIII."

I must take another sentence from Sir George Birdwood's interesting letter:—

"It [Heywood's 'Merlin'] was reprinted with the 'Prophetical Chronology' of Merlin Silvestris for Lackington, Allen & Co., London, in 1813, and this reprint is the only account of Merlin and his vague and visionless vaticinations readily accessible to English readers."

Even this edition may not easily be met with, for the book is called "scarce" in Mr. Hotten's 'Bibliographical Account of One Thousand Curious and Rare Books' (about 1870). MR. JOHN RADCLIFFE (*ante*, p. 234) mentions this reprint, too. There is, however, at least one other edition extant—that of 1651—printed probably a year after the death ("1650?" says the 'Dictionary of National Biography') of Heywood. A fine copy of this edition I noticed in the window of Messrs. Maggs Brothers in the Strand the other day, and on being kindly allowed to compare it with my 1641 (slightly imperfect) copy, I found that from its stagey dedication, with its amusing disclaimer of any attempt at compliment, to the end of the book it was a facsimile of its forerunner. From the title-page these words had been deleted: "A subject never published in this kind before."

To Thomas Heywood the prophecies were no "visionless vaticinations"; but until we find the following lines in the 1533 edition, or in manuscript or print of a date anterior to the period of Queen Mary, scepticism is pardonable:—

Then shall the masculine Scepter cease to sway,
And to a Spinster the whole Land obey,
Who to the Papall Monarchy shall restore
All that the Phoenix had fetcht thence before,
Then shall come in the faggot and the stake,
And they, of Convert bodies bonafires make,

Match shall this Lionesse with Cæsars sonne
From the Pontiffick sea a pool shall runne
That wide shal spread it's waters and to a flood
In time shal grow: made red with martyrs blood.
Men shall her short unprosperous Reigne deplore
By losse at sea, and damage on the shore:
Whose heart being dissected, you in it
May in large characters find Calice writ.

Heywood's 'Merlin,' 1641, p. 328.

The story of the paternal relationship between Merlin and an "Incubus or Male Divell" proved, however, too much for the gullibility of Heywood, as it had for that of Humfrey Lhuyd (or Llwyd = blessed, or Lloyd), who in his 'Breuiary of Britayne' (1573, black-letter) makes it the exclusive property of "the rude common people" (fol. 79).

The references to Merlin in 3rd S. viii. 401 and 521 have to do with the Strathclyde or Scottish Merlin.

WILLIAM ROBERTS (Ab Nefydd).

32, Lavers Road, Stoke Newington.

ARMS OF CANADA (9th S. viii. 264).—The arms of the Dominion of Canada are composed of the arms of the four original provinces—Ontario, Quebec, Nova Scotia, and New Brunswick—quartered or combined in one shield. It is not unusual to add the armorial bearings of the other provinces that have been brought into the union since 1867—Prince Edward Island, Manitoba, and British Columbia; but this cannot be done without express royal authority, and until this is so ordered the correct and legal Dominion shield of arms is as stated above. None of the arms have a goat or swan.

JNO. GEO. BOURINOT.

[We are much obliged to the eminent Canadian authority for his note and the excellent illustrations included therewith, taken from his book 'How Canada is Governed.' These we regret, we cannot reproduce, but will forward them to the author of the query if required.]

MASTER OF THE MUSICK (9th S. viii. 342).—The first Master of the King's Musick was Nicholas Lanieri, a son of Jerome, who emigrated with his family to England in the latter part of the reign of Queen Elizabeth. Evelyn mentions Jerome as "skilled in painting," and adds that he "had been a domestic servant of Queen Elizabeth." In the 'Calendar of State Papers,' under date 23 November, 1613, there is mention of a "Grant to John Hussey of the office of musician, in place of Alfonso Lanier, deceased," and on 14 October, 1619, of a "Licence to Alphonso Ferabosco, Innocent Lanier, and Hugh Lydiard, to cleanse the Thames of flats and shelves, with grant of fines." Whether

either of these Laniers was related to the Lanieri family I cannot say; anyhow, Innocent in 1625 is mentioned as "one of the King's musicians." In the index of the Calendar, 1625-6, there are the names of five Lanieres: Clement, Jerome, John, Nicholas, and William. They were all musicians. Jerome, and William, who was his son, were sackbut players. John is mentioned in the warrant of 11 July, 1626, for payment of pensions to the king's musicians, and at the head of the names is "Nicholas Lanier, Master of the King's Music, 200l." Lanieri was commissioned, as is known, by Charles I. to buy pictures for him. Accordingly, on 13 June, 1626, there is an entry of a "Warrant to pay to Philip Burlamachi 2,000l., paid to Lanieri [spelt here with a final e] for pictures bought in Italy for the King's use." In 1628 we learn how Mrs. Lanieri, in her husband's absence, petitioned the King "for 200l., due on his entertainment." In 1629 he was protagonist in a street riot. We read how, on 6 February, in consequence of a quarrel with one Allen, "Lanieri and his companions went forth in a ruffling manner into Cornhill, flourishing their swords, whereupon the people began to throw stones." After a time, however, they were reduced to reason, and in a very practical way, "by restraint of their persons."

In 1633 Lanieri is named among "the King's servants" who, "holding several places," were entitled to "double liveries out of the Great Wardrobe"; he is described as "Master of the King's music and also lutanist." For many years we find no mention of him, but in 1635 there is record of a pass "For Nic. Lanyer, from beyond seas, to Dover or any port convenient for London, bringing such things as belong to the arts of music and paintings"; and in 1658 one "For Nich. Lanieri [this time with an accent] and 2 servants to come from Flanders, and bring such pictures of his as he thinks fit."

Under the article 'Lanieri,' in Grove's 'Dictionary of Music and Musicians,' it is said that the date of his death is unknown, but that he was living in 1665. We read, however, in the Calendar of 1661, that a private musician named Thos. Lanier petitions the king for continuance in his "three places of music," and he states that "he was bred to music by the late master of music, Nich. Lanier." J. S. SHEDLOCK.

JOHN FOWKE, GOVERNOR OF DROGHEDA (9th S. viii. 325).—Lieut.-Col. John Fowke, son and heir to John Fowke, third son

to Roger Fowke, third son to — Fowke of Brewood in Staffordshire, came to Ireland in 1647 as lieutenant-colonel of the regiment under the command of Col. Anthony Hungerford. He died 1 March, and was buried 7 March, 1665/6, at Ardee. G. D. B.

MICHAEL BRUCE AND BURNS (9th S. vii. 466; viii. 70, 148, 312).—It is quite true that the writers mentioned at the last reference "have all upheld the claims of Logan," but it is also the case that they have not proved his authorship of the 'Ode to the Cuckoo.' Till indubitable evidence of this is forthcoming Dr. Grosart's conclusions, based on the work of Mackelvie and strongly buttressed by the results of his own investigations, must be held to be decisive. The newspaper controversy to which attention has been drawn threw no fresh light upon the difficulties involved, but was in the main a threshing of straw. Fresh evidence must be adduced before we can leave Grosart's standpoint of 1864. Pending the discovery of new facts, it will always be possible to stand beside the impartial critic of 1873, who gathered from Grosart that Bruce's mother upheld her son's claim to the poem, and straightway with final emphasis exclaimed, "No doubt the old woman was right!"

THOMAS BAYNE.

"BYRON'S TOMB" (9th S. viii. 241).—From MR. RICHARD EDGCUMBE's statement of the worldwide interest taken in this matter I am induced to supplement the information he has given. At Somerset House (Webster, 402) is to be seen a copy of the will of John Peachy, "of the Island of St. Christopher," dated 19 June, 1780, sworn by one of the witnesses thereto 25 January, 1781, before the President of Council of that island, and proved in London 3 August, 1781, by one of the executors resident in the United Kingdom, to whom administration was granted. Thence it appears that the said John Peachy was (or had been) a blacksmith; that his wife Rebecca was then living; that a certain Frances Cooper (commonly called Peachy), the daughter of Elizabeth Cooper, was at that date residing with him in the parish of Christ Church, Nichola(s) Town, in the island of St. Christopher; and that his mother was Elizabeth Shouldsmith, "now (1780) of Middlesex, Great Britain." Among his bequests were several slaves, one thirty-second part of a certain ship, houses and land (including a blacksmith's shop) in the island, and money in public funds in the kingdom of Great Britain. As to his mother, I can add the following information:

"15-12-1748. Elizabeth Peachy of Harrow-on-the-Hill married Richard Shulsmith [*sic*] at St. George's Chapel, London." Upon these data a meagre pedigree may be drafted as follows:—

1. — Peachy	— of	2. Richard
<i>ob. ante</i> 1749.	Harrow-on-the-	Shulsmith,
	Hill, 1748, men-	m. St. Geo.
	tioned in will 1780	Chapel,
	as of Middlesex.	London,
		15-12-1748.

John Peachy of Ch. Ch. = Rebecca —
Nichola(s) Town, St. mentioned in
Christopher's, *ob.* 29 Oct. will 1780.
1780, *s.p. leg.* Buried
Harrow; will 1780-1.

Hence I imagine that the testator, a resident of St. Christopher's, died while on a visit to Harrow, the home of his fathers.

Further, there are minor evidences pointing to a probable connexion between this branch of the family and a certain John Peachi, M.D. Caen and extra-licentiate of the Royal College of Physicians, London, who has been identified (see 'D.N.B.') as having practised "in Gloucestershire" and as being the author of a treatise upon "the root called Casmunar." A query of mine (see p. 185, *ante*) was inserted with the object of elucidating this point. I am further anxious to obtain information as to the derivation of the name "Nichola(s) Town," since I have evidence proving a connexion between the Nicholas family (said to have come from Alton, co. Hants), the West Indies, and the Peacheys.

GEORGE C. PEACHEY.

Brightwalton, Wantage.

An engraving of "Byron's tomb" appeared in the *Illustrated London News* of 8 February, 1862. The sketch is evidently contemporaneous with the date of the paper, for in the letterpress it is referred to as representing the tomb "in its present state." There are no indications of an iron cage, or indeed of any protection whatever.

May I suggest that "age" would be better than "life" for the last word of MR. EDGCUMBE's probable reading of the inscription?

JOHN T. PAGE.

West Haddon, Northamptonshire.

'HYMNS ANCIENT AND MODERN' (9th S. viii. 101, 230).—This title, as applied to the discussion on the language of certain hymns, has become misleading. But let that pass.

W. C. B.'s criticism hardly meets the point of C. C. B.'s note. It is not the "misconceptions" by "children and uneducated persons," but "ugly errors," "faulty constructions," and phrases "not English," that C. C. B. wishes away.

Throughout the discussion, original hymns and translations have been measured by the same tests. This not a little confuses the issue. I submit that in the case of original compositions many a phrase which has been disallowed for use in public worship would be tolerated—admired even—as a poetical flight. Two allied examples occur to me: (1) Charles Wesley's "Jesu, lover of my soul!" Borrowed probably from the Apocryphal Wisdom of Solomon, xi. 26: "Thou sparest all, for they are Thine, O Lord, Thou lover of souls." (2) F. W. Faber's "Jesus, our Love, is crucified." The phrase is from St. Ignatius's *ὁ ἔπος ἔπος ἐσταυρώται*. One of John Mason's 'Spiritual Songs' (1683) begins: "My Lord, my Love, was crucified"; and the refrain to each stanza of C. Wesley's "O Love Divine, what hast Thou done?" is "My Lord, my Love, is crucified."

Some alterations (e.g., in 'Rock of Ages,' "When mine eyelids close in death" for "When my eye-strings crack") may surely be permitted. But the licence ought not to be used "at the pleasure" (as James Montgomery pathetically complains) of any one, "however incompetent or little qualified to amend what he may deem amiss in one of the most delicate and difficult exercises of a tender heart and an enlightened understanding."

A striking instance of an alteration—not beyond criticism, yet universally accepted—is found in the opening lines of C. Wesley's 'Hymn for Christmas Day' (1739): "Hark how all the welkin rings, 'Glory to the King of kings.'" Already in 1753, in G. Whitefield's 'Collection,' the modern form appears: "Hark, the herald angels sing, Glory to the new-born King!" Here the original plainly agrees with—while the correction varies from—the Gospel statement: "praising God and saying, Glory to God in the highest!" The word "welkin" could scarcely have become obsolete—if that was the motive for the change—in ten years.

Since Sir Roundell Palmer's (Lord Selborne's) vigorous protest at the Church Congress at York, purity of text in hymns has become an article of faith with most compilers. If a change is thought necessary it is avowed. Thus, in Bishop Bickersteth's third edition, 1890, of 'The Hymnal Companion' the index reads: "Nearer, my God, to Thee,.....var. Sarah Adams." One extensive alteration ("Though night steal over me, My rest a stone, As o'er the patriarch Weary and lone") has been ventured on "for grammar's sake." "Stony rock" is read for "stony griefs." "And the last

verse.....has been recast to bring the whole hymn within the perspective of Jacob's vow, Genesis xxxviii." The "thoroughness" of this proceeding is naïve, indeed.

Three of C. C. B.'s examples are translations: "Oh, what the joy" (235), from Peter Abélard's "O quanta qualia"; "To the Name" (179), from the anonymous 'Gloriosi Salvatoris'; and "Sing, my tongue" (97), from "Pange lingua gloriosi prælii certamina," by V. H. C. Fortunatus. Here the critic's task is much simplified.

CHAS. P. PHINN.

Watford.

Should not the impugned verse of the hymn 'Nearer, my God, to Thee,' read:—

Though like the wanderer—

The sun gone down,

Darkness come over me,

My rest a stone—

Yet in my dreams I'd be, &c. ?

The "nominative absolute" in the third line seems to clear up the difficulty, and my impression is that it is the original reading.

O. O. H.

MARSHALSEA AND KING'S BENCH PRISONERS (9th S. viii. 164).—The under-mentioned works, which are in the Corporation Library, Guildhall, E.C., may be of assistance to your correspondent:—

"A list of all the prisoners in the upper Bench prison remaining in custody the third of May, London, 1653."

"A list of the prisoners of the upper Bench prison who have taken the benefit of the Act of Parliament for the relief of poor prisoners. London, 1653."

EVERARD HOME COLEMAN.

71, Brecknock Road.

SILVERSMITH'S SIGNATURE (9th S. viii. 284).—According to Cripps's 'Old English Plate' (1899), the silversmith whose signature was S. O. flourished very early in the seventeenth century. Some straight-sided tankard-flagons, dated 1608, and so marked, are preserved in the chapel of Brasenose College, Oxford. At Eton College are a ewer and salver, repoussé with marine monsters in oval cartouches, the work of the same master of his craft, and dated 1610. They appear to have been presented to the College three years later.

HARRY HEMS.

Fair Park, Exeter.

"OBELISK" (9th S. viii. 285).—The word for obelisk in ancient Egyptian was *benben*. It was held to be a symbol or embodiment of Râ, the sun god. His shrine or temple, of which there were many, was called *Hat-benben*, "House of the Obelisk," the hieroglyphic determination of the word being an

obelisk. A hymn to Amen Râ addresses him as

Great one of splendours in the Benben house.

See Wiedemann, 'Religion of the Ancient Egyptians,' p. 116; Budge, 'Book of the Dead' (1895), p. cxxxv. The Rev. J. King, in his book on 'Cleopatra's Needle,' asserts, I know not on what authority, that the word for obelisk on this monument is *tekhén*, which signified mystery, and was used as an esoteric symbol of light and life (p. 76).

A. SMYTHE PALMER.

S. Woodford.

"RIDING THE MARCHES" (9th S. viii. 265).—

The good old rule

Sufficeth them, the simple plan

That they should take who have the power,

And they should keep who can,

was mainly responsible for the necessity of "riding the marches." The marches were the boundaries of town's lands, and it was necessary to make periodical examinations of the boundary marks in order to see that no neighbouring laird had enlarged his possessions by the simple method of removing the boundary marks to suit his own desires. The ceremony of inspecting the marches was once, I fancy, a regular custom in every town of any size, but the growth of a stricter morality and saner ideas of *neum* and *tuum* rendered the custom unnecessary, and in most places it has fallen into disuse. The practice is still observed and carried out with great zest in Hawick, Langholm, Selkirk, Linlithgow, Lanark, and Innerleithen, the last mentioned having revived the custom only this summer. And doubtless the council records of other towns would show that it was formerly carried through with regularity and with considerable ceremony. I am inclined to think that there is some connexion between the ceremonies of to-day and those of the primitive village communities of remote times. At any rate, there are some formalities which it is difficult to explain on any other ground. It is not always easy to say what are ancient ceremonies and what are modern accretions, but there are some features connected with the riding of the marches which must have had a significance in former times that they do not now possess.

In the minute book of the burgh court of Linlithgow, under date 19 October, 1541, there is the following entry:—

"That all the common lands of the burgh mure and uthers, and all common passages, als weil without the burgh, as wyndis within the samyn, be vesitit, seigne and considerit zeirle, upon Pasche Tyisday, be the Provost, bailies, consul, and communite, and reformat and mendit quhair neid is."

This is the earliest reference to the riding of the marches in Linlithgow. It is still held on the Tuesday after the second Thursday in June. On the Friday previous to the said Tuesday the inhabitants are warned by tuck of drum to turn out on horseback on the day appointed. The magistrates, accompanied by the town's officers and band, march to the High Street, and the Town Clerk reads a proclamation forbidding any one "to molest the magistrates with the burgesses in their peaceable riding of the town's marches." The marches are then examined, and on the return of the party salt fish and oatcakes are partaken of.

At Langholm the ceremony takes place on or about 27 July, and it is carried out, not by the magistrates, but by a "cornet" elected annually from among the young men of the town. The cornet is followed on horseback by as many young men as can get mounts, and the ceremony is not municipal, but popular. Here, again, at a point in the perambulations the company is entertained to salt herrings and barley bannocks.

At Selkirk the ceremony takes place in the third week of June, and is carried out by a cornet and his followers. The incorporated trades of the town take part, and the ceremony winds up with a race meeting.

At Lanark the riding takes place the day after the June fair, and is known as "Lanimer Day," a corruption, I suppose, of Land March Day. The ceremony is carried through by a cornet and his followers. At one point in their journey they all provide themselves with small branches of birch. There is also an elaborate ceremony akin to "May Queen" rites and customs. A girl is chosen and crowned as the Lanimer Queen; she is decorated with flowers, and plays an imposing part in the festival.

At Hawick the ceremony is carried through with much enthusiasm. It takes place on the Friday after the first Monday in June. A cornet is elected, and is generally followed by a large number of horsemen. They all wear sprigs of oak, and on the Saturday morning they visit the old Mote Hill (a conical tumulus standing on a height near the town) in order to see the sun rise. There are also a public dinner, race meeting, ball, and other modern additions.

If Mr. ANDREWS wants further information he should try to get the local papers for the week following the ceremony. Consult also Chambers's 'Book of Days.' It would be interesting to know if there are any similar ceremonies observed in any other parts of the country. The visit to the mote hill and the

wearing of oak leaves, the eating of fish and bread, together with the lighting of the Midsummer bonfire, which formerly took place here, when the people jumped through the flames, all seem to point to a much older institution than the creation of burghs with their frequent grant of town lands. The village community in India at the present time seems to show the condition of things as it existed in this country in the remote past. (See Mr. Gomme's 'Village Community,' 'Contemporary Science Series,' Walter Scott.) As I have already said, it is difficult to know what is really old and significant in the modern festivals, but I think it is legitimate to infer that the riding of the marches to-day is a relic of the old worship, religious beliefs, and community rights of our pagan ancestors.

W. E. WILSON.

hawick, Roxburghshire.

The ancient ceremony of riding the marches of the royal burgh of Dumfries was revived on 26 September last, after an interval of fifty-nine years. This year, being the first of a new century, and the first of a new sovereign's reign, was deemed suitable for the revival, and the precedents of 1827 and 1842 were followed in several respects. Full accounts of all the proceedings on the occasion are to be found in the *Dumfries Standard* and *Dumfries Herald* of 28 September.

At 8.30 A.M. on the 26th two parties of deputies, duly authorized by written commissions which were handed to them by Provost Glover, set out to walk the marches, one party following the northern section, the other the southern section of the boundary of the royalty, the whole length of which is about fifteen miles, and both parties ended their journey at Douievale, two and a half miles from the town of Dumfries on the Annan road.

At 11 A.M. the Provost, wearing his robes of office and accompanied by the magistrates and councillors and all the burgh officials, left the town hall in carriages for Douievale, and this civic procession was followed by some ninety horsemen and a large number of people in conveyances and on foot, for it was one of the days of the annual Rood Fair, which always attracts to Dumfries a great concourse of persons.

At Douievale the deputies reported to the Provost that their journey had been successfully accomplished, whereupon the town band played 'Scots wha hae.' The town clerk then read a magisterial proclamation, which began with a recital of the charter granted by Robert III. in 1395, in confirmation of a

previous charter, believed to have been granted by William the Lion. The proclamation ended thus:—

"I do solemnly proclaim the boundaries of the royal burgh of Dumfries, and do call upon the whole burgesses and community of the said burgh to fulfil their duties of burgh-ship to our Sovereign Lord the King's Majesty and the burgh, by defending so far as in them lies all and every our said liberties and privileges against all who would trouble and molest the same, and that as our ancestors have handed down to us our inheritance we may so protect it that we and our successors may in all the old and righteous boundaries and marches enjoy all the rights and privileges of the burgh, freely and honourably, well and in peace, as our and their heritage for ever. God save the King!"

Provost Glover then made a short speech, concluding with the couplet from John Home:—

Flourish, Dumfries! May Heaven increase thy
store
Till Criffel sink and Nith shall be no more!

W. S.

This must have been a constant practice, for the phrase became proverbial in the sense of "defining." Thus William Crawford, in a little book that was once popular, 'A Short Manual against Infidelity,' first published in 1733, puts the hypothesis of God being "without holiness and justice to ride the marches between good and evil" (ed. Edin., 1836, p. 106, where a note is added, "i.e., fix the boundaries"); and he uses the expression more than once. Part of this 'Manual' was originally delivered as a sermon at Jedburgh in 1732.

W. C. B.

POEM WANTED (9th S. viii. 185, 308).—Sheriff Glassford Bell, author of 'Mary, Queen of Scots,' succeeded Sir Archibald Alison as Sheriff of Lanarkshire in 1867, holding the post till his death on 7 January, 1874. In early Edinburgh days he contributed to "Constable's Miscellany" a 'Life of Mary, Queen of Scots,' in two volumes. This reached a second edition in 1831. Bell is said to be the 'Tallboys of the 'Noctes Ambrosianæ.' He conducted for three years the *Edinburgh Literary Journal*, and was a *persona grata* in the literary circles of the Scottish metropolis when Christopher North was at the height of his fame and influence. In 1831 he published a volume of poems entitled 'Summer and Winter Hours,' following it a year later with 'My Old Portfolio' a miscellany of prose and verse. His last contribution to *belles-lettres* was the volume 'Romances, and other Poems,' 1865. A man of varied culture and interests, Bell wrote on diverse subjects. As early as 1827 he published 'Selections of the Most Remarkable Phenomena of Nature.'

His *brochure* 'On the Bankruptcy Law of England and Scotland' is a contribution of some importance to the literature of his own profession. See 'Biographical Sketch,' by Anna Macgregor Stoddart, 1892.

THOMAS BAYNE.

BISHOPS' ORNAMENTS (9th S. viii. 206, 289).—There are two passages in Milton's earlier poems which, considering their source, have an interesting bearing on this discussion. One is in the Latin poem on the death of the Bishop of Winchester (L. Andrewes), where, as Mr. Gardiner points out in his 'History,' the bishop is described as entering heaven dressed in the vestments of the Church:—

Vestis ad auratos defluxit candida talos,
Infula divinum cinxerat alba caput.
'In obitum Præsulis Wintoniensis,' ll. 55, 56

The other and better-known passage is from 'Lycidas' (ll. 108-12):—

Last came, and last did go,
The pilot of the Galilean lake;
Two massy keys he bore, of metals twain
(The golden open, the iron shuts amain).
He shook his mitred locks, and stern bespake.

J. A. J. HOUSDEN.

BACK-FORMATIONS (9th S. viii. 322).—The word *empt* = empty is in constant use in Northamptonshire. I was not before aware that it emanated from cockneydom. Here it is very often prefixed by *on* or *un*, e.g., "un-empt that cart." See Miss Baker's 'Glossary of Northamptonshire Words and Phrases.'

JOHN T. PAGE.

West Haddon, Northamptonshire.

KIPLING'S 'VAMPIRE' (9th S. viii. 306).—This poem was printed in the catalogue of the New Gallery pictures, tenth summer exhibition, 1897, p. 8.

J. J. FREEMAN.

THE PARISH REGISTER OF BROADWOOD-WIDGER, DEVONSHIRE (9th S. viii. 259, 333).—The copy of the parish register formed lot 1172 in Messrs. Sotheby's sale of 25 July, and is thus described in the sale catalogue:

"MS. Parish Register of Broadwood-Widger, co. Devon (Baptisms, Marriages, Burials, and Collections on Briefs), 1654-97."

T. G. BLACKWOOD PRICE.

Broadwood Vicarage, Lifton, N. Devon.

LEIGH IN LANCASHIRE (9th S. viii. 303).—A lengthy residence in this town, while making me thoroughly familiar with its old local pronunciation, has never enabled me to attain to the dignity of pronouncing it. To do so one has to be to the manner born, although a Scotchman can nearly manage it. So far as its sound can be rendered in letters, MR. PIERPOINT has, I think, given it.

More briefly I should spell it "Laith," but with a guttural ending. As MR. PIERPOINT correctly observes, the old pronunciation is now seldom used, save by a few of the oldest inhabitants. To nearly every one in the town it is "Lee," and few would recognize it by any other sound.

"Leigh toasting cheese," too, is a thing of the past so far as the town is concerned. I believe that at one time a considerable business was done in this article, but it has passed away. I am told that the last toasting cheese was made some forty years ago in Westleigh, one of three townships into which the town is now divided. A recently deceased friend informed me some year or two ago that the cheese was then still made at a farm in Atherton (an adjoining township, but within the ancient ecclesiastical parish of Leigh). Probably it is made there yet. One may still see it ticketed for sale in certain shops in Manchester, which most likely obtain it from the farm last named.

W. D. PINK.

Lowton, Newton-le-Willows.

PECHÉ FAMILY (6th S. viii. 409; x. 207, 313; 9th S. viii. 232).—I am anxious to learn the origin of the statement by MEMOR ET FIDELIS at the last reference as to "a younger son of a Duc de Peché who settled in England (county unknown) temp. Henry I., and is said to have been the ancestor of the family." Mention is also made thereof of members of the Warwickshire and Cambridge-shire branches, and it is asked how these were connected with the Pechés of Kingsthorpe, Leicestershire, and Sherow Hall, Derbyshire. I have never been able positively to identify this Kingsthorpe, and it is singular that so little is recorded concerning this branch of the family. Evidence, however, exists which goes far to connect it with Knightsthorp in Loughborough, and in a deed concerning the reafforesting of Charnwood Forest (near Loughborough) in 1245 the names of Hamon and Bartholomew Peché occur. From this it would appear that the family had been in a measure connected with that district for more than 200 years anterior to the period mentioned by Sir Edward Bysshe in his confirmation (1663) of the arms of Peché of Kingsthorpe, Leicestershire, to William Peachey of Newgrove, Petworth, Sussex, the ancestor of the Selsey (barons) branch of the family.

A study of Peché heraldry teaches that there were three principal branches: Warwickshire (Wormleighton), Cambridge-shire (Brunne), and Leicestershire (Kings-

thorpe). The Warwickshire family bore a fesse between six cross-crosslets, and from them, I imagine, sprang branches which settled in Middlesex, Hants, and Berkshire. The Cambridgeshire family bore a fesse between two chevrons, whence sprang branches in Norfolk, Suffolk, Essex, and Kent.* The Leicestershire family bore a lion rampant, whence the Sussex Peachey's and the Kent branch (note their double descent).

As to the origin of the fesse between two chevrons, these arms almost certainly came from the Fitz-walters; but I am at a loss to account for the circumstances under which those of the Warwickshire family were assumed (I imagine that they probably came from the Beauchamps), or the origin of those borne by the Leicestershire family. Other offshoots settled over the middle, east, and south of England, and one so far away as Cornwall, the latter-day descendants of which were most fatally concerned in the loss of the Drummond Castle, that terrible catastrophe involving the lives of sixteen of the family. This branch bore a lion rampant.

GEORGE C. PEACHEY.

AN ANCIENT CHAIR (9th S. viii. 282).—No ancient chair has been "discovered" at Stanford Bishop Church, as nothing of the sort exists there. An old oak chair, part of the furniture of the fabric, was formerly in the church, but was given away to a chance admirer some years ago by a former vicar, and the present one tells me there is now no trace of its whereabouts. The reference by a correspondent as to its possible age is of course complete nonsense. The earliest thing of the kind in this country is the Coronation Chair made for King Edward I. (1296-1300), and now in Westminster Abbey. Mr. Hungerford Pollen is quoted in Litchfield's 'Illustrated History of Furniture' (1892) as giving the following description of it, taken from an old writer:—

"It appears that the King intended, in the first instance, to make the chair in bronze, and that Eldam, the King's workman, had actually begun it. Indeed, some parts were even finished, and tools bought for the clearing up of the casting. However, the King changed his mind, and we have accordingly 100s. paid for a chair in wood, made after the same pattern as the one which was to be cast in copper; also 13s. 4d. for carving, painting, and gilding two small leopards in wood, which were delivered to Master Walter, the King's painter, to be placed upon and on either side of the chair made by him. The wardrobe account of 29 Ed. I. shows

that Master Walter was paid 17. 19s. 7d. 'for making a step at the foot of the new chair in which the Scottish stone is placed; and for the wages of the carpenters and of the painters, and for colours and gold employed, and for the making a covering to cover the said chair.'"

The form of the Abbot's Chair at Glastonbury, *temp.* Henry VIII., is probably, of all old oak chairs, best known to the general reader, for it has been reproduced, more or less accurately, thousands of times, and examples may be found in the chancels of almost half the churches in England.

HARRY HEMS.

Fair Park, Exeter.

DESIGNS OF EARLY PRINTERS (9th S. viii. 265).—C. H. Timperley's 'Dictionary of Printers and Printing' contains many marks of the early printers. That of John Day is represented by the rising sun and a boy awaking his sleeping companions, saying, "Arise for it is Day," evidently a pun upon the name, a custom to which the ancient printers were much attached. The device of Richard Tottel was a circle on which his sign of a hand and star is depicted. On each side of the circle is a scroll containing in its whole length the words "Cum Privilegio." In addition to the above-named work, your correspondent should consult 'Early Dutch, German, and English Printers' Marks,' by J. P. Berjean, 1866; the numbers of the *Literary World* for the present year; and 2nd S. ix. 98; 3rd S. x. 20. EVERARD HOME COLEMAN.

71, Brecknock Road.

Is not MEGAN mistaken in supposing Tottel's mark to resemble Day's? The former's design was a hand and star, which was also his trade sign, as may be seen in Ames's 'Typographical Antiquities'; but it resembles so closely another sign, that of the nurseryman, the "Hand and Flower," that the mistake is quite intelligible. The hand and star perhaps originated with the story of the wise men of the East and the star of Bethlehem, for a hand in base pointing to a star in chief, with a representation of a group of houses suggestive of Bethlehem, adorned the title-pages of books published by Robert Dexter "in cœmeterio D. Pauli ad Insigne Serpentinae," in 1603 ('Bagford Title-Pages'); but Mr. Larwood thought it not unlikely that Tottel adopted the sign from the watermarks on paper, one of the most ancient being a hand either in the position of giving benediction, or in that position called the upright hand, with a star above it. The "Hand and Star" also adorned the title-pages of books printed by Felix Kyngston ('Bagford Title-Pages'). J. H. MACMICHAEL.

* Proved by the presence of these arms, somewhat differenced, on Sir John Peché's tomb in Lullingstone Church.

CHALICE AS RACE CUP (9th S. viii. 162, 272).—*Apròpos* of the REV. SIR OSWALD HUNTER-BLAIR'S reply, the following is an instance of a silver flagon meant for secular use being converted into a chalice. In 1629 Sir Edwyn Sandys bequeathed to his friend Nicholas Ferrar a silver flagon in remembrance of his friendship. That flagon may be seen now in Little Gidding Church, the chalice of the sacred Communion silver, bearing the following inscription, put on it by Nicholas Ferrar:—

What Sir Edwyn Sandys bequeathed
To
The remembrance of friendship
His friende hath consecrated
To
The Honour of God's Service.
1629.

MICHAEL FERRAR.

"ASK NOTHING MORE OF ME, SWEET" (9th S. i. 389; viii. 334).—Mr. Swinburne's poem is called 'The Oblation,' and is from 'Songs before Sunrise' (first edition, 1871). It has been so much changed for the purpose of setting to music that I give a copy of it from the 1892 edition:—

THE OBLATION.

Ask nothing more of me, sweet;
All I can give you I give.
Heart of my heart, were it more,
More would be laid at your feet:
Love that should help you to live,
Song that should spur you to soar.
All things were nothing to give
Once to have sense of you more,
Touch you and taste of you, sweet,
Think you and breathe you and live,
Swept of your wings as they soar,
Trodden by chance of your feet.
I that have love and no more
Give you but love of you, sweet:
He that hath more, let him give;
He that hath wings, let him soar;
Mine is the heart at your feet
Here, that must love you to live.

It will doubtless surprise those who only know the poem as set to music to be told that it is addressed not to any mortal maiden, but to Liberty; any one who will give himself the pleasure of reading 'Songs before Sunrise' will find this to be the fact.

HORACE WM. NEWLAND.

Stokeleigh, Torquay.

STONE PULPIT (9th S. viii. 325).—The stone pulpit near the Abbey Church, Shrewsbury, has never been known as the "Druids' Pulpit," even amongst the most ignorant of the population of the town. I speak as one who has lived there for over sixty years. It is the reading pulpit of the refectory, and still stands in its original position, although

the walls of the refectory have long since vanished. Good authorities consider it to be fifteenth-century work, but it may be earlier.
W. P.

Miscellaneous.

NOTES ON BOOKS, &c.

Andrea Mantegna. By Paul Kristeller. English Edition by S. Arthur Strong. (Longmans & Co.) It is not often that a monograph of so much importance as that before us, the ultimate appeal of which is to be to the German public, far more enlightened in such matters than is the English, first sees the light in this country. Such, however, is in the present instance the case, and the English edition of this study of the work of Andrea Mantegna appears before the German. That it does so is due to the suggestion of Mr. Strong, librarian to the House of Lords and at Chatsworth, under whose editorial supervision the rendering has been executed. This study of Mantegna will do much to popularize knowledge concerning a man whose greatness is uncontested, but whose severe and in a sense statuesque method has narrowed the circle of his admirers, and who until modern days of scientific research was regarded with more astonishment than appreciation. A principal aim of Herr Kristeller is to associate Mantegna with the great humanist movement of the fifteenth century, the chief seat of which is Northern Italy. In common with most previous biographers, and in conformity with the statement of the artist, who calls himself *civis Patavinus*, he disregards the assertion of Vasari that Mantegna was born in the country near Mantua and the recently discovered and even more authoritative declaration in the *Archivio Veneto*, xxix. 191, that he belonged to Vicenza, and accepts him as a Paduan. It was at least in Padua, after his adoption by his master Squarcione, himself a Paduan and the most celebrated teacher of his time, that the youth of Mantegna was passed, and the influences to which he was subject belonged wholly to the pagan renaissance. Squarcione personally is pronounced unable to have exercised any lastingly beneficial influence over the intellectual growth of his greatest pupil, and Mantegna must apparently be acquitted of ingratitude in the annulling of his contract with Squarcione on the ground of his being too young to sign away a portion of his future liberty. That Mantegna derived from Squarcione anything more than the mixing of colours and the mere practical part of technique is disputed. The ideals by which he was animated reached him from Venice. In Jacopo Bellini is found the most direct influence to which Mantegna in his early days was subject. Giovanni Bellini, whose paintings were until recently ascribed to Mantegna, came under the same influences. With the arrival of Donatello in 1443 at Padua began the Paduan school of the fifteenth century. The Venetian influence which had prevailed with Mantegna was combated by the Tuscan. Mantegna was, however, a Venetian by temperament as well as by training; and such he remained in essence, though he received from Donatello aid to the free and characteristic expression of his own untrammelled observation of nature. An account of the Paduan school, of which Mantegna is the true founder rather than the outcome, follows,

before we are led to the consideration of Mantegna's work, the earliest surviving specimen of which on a grand scale consists of the frescoes in the chapel at Padua of the Eremitani. The scheme of decoration in these is due to Mantegna, who designed more or less exactly the portions confided to other artists and superintended the whole. These frescoes, which show at its best the early style of Mantegna, are the subject of close study, and many of the most striking designs are reproduced. The naturalistic effects obtained are admirably shown in the photographic reproductions. Especially striking are the heads appearing in 'The Burial of St. Christopher.'

The study of the easel pictures begins with the 'Madonna and Child' in the Berlin Museum, a characteristic work, in which the dreamlike tenderness of the Virgin's face contrasts strikingly with the joy and vitality of the infant. A child's head, similar in many respects, is frequent in succeeding pictures. 'St. Euphemia,' in the Naples Museum, is interesting as the first dated work of Mantegna, the date it bears, 1454, being called a forgery by Morelli in support of a theory. A fine 'St. Sebastian' is from the church of Aigueperse. This is shown conclusively to be a very early work. With this are compared the 'St. Christophers'—later in date, and far more suffering in expression—of the Belvedere, Vienna, and of the Franchetti Collection, Venice. A chapter is devoted to the triptych in S. Zeno at Verona and contemporary works, the remarkable 'Crucifixion,' now in the Salon Carré of the Louvre, being finely reproduced. Mantegna departed from Verona to fulfil a long-standing promise to devote his services to the Marquis Lodovico Gonzaga, known as Il Turco. Beyond the frescoes of the Camera degli Sposi in the Castello di Corte, nothing practically remains of a period of splendid activity during the reign of Lodovico, the other productions having been destroyed by human agency or perished with the decay of the castles and villas of the Gonzagas. To this period belongs, however, the triptych representing the Adoration of the Magi, the Circumcision, and the Resurrection, once belonging to a chapel of the Gonzagas, but now in the Uffizi Gallery. About four years earlier in date, presumably, is the 'Agony in the Garden' belonging to Mr. Baring. Successive Marquises of Mantua patronized Mantegna, much of whose noblest work was executed in that city. The masterpiece of Mantegna, in his own estimation and in that of judges old and new, is the 'Triumph of Cæsar,' the large pictures of which constitute a chief glory of the collection at Hampton Court. These belong to 1489.

We may not deal further with the pictures described or reproduced in Herr Kristeller's noble book. With the engravings of Mantegna we have not attempted to concern ourselves. How much credited to Mantegna, of later things especially, was really his, and how much must be ascribed to his pupils, are matters keenly disputed. Over the schools of Northern Italy Mantegna exercised a potent influence. A certain harshness of style has blinded critics to the boldness and fidelity to nature of Mantegna's designs. Goethe stood almost alone in his day in his perception of the relations between the art of Mantegna and nature. Sympathy with the sane and vigorous art of the Quattrocento is a modern revival, if not a modern growth. In the spread of this Herr Kristeller's book will exercise

a powerful influence. It is a work of profound erudition, penetrating insight, and sound judgments. Among works of its class it is entitled to a prominent place. It is, moreover, an outcome of modern scientific knowledge, the production of which would not have been possible until recent years. Something should be said concerning the merit of the reproductions and the general beauty of the execution. Mantegna will never be a popular artist. He may always count upon admirers fit, though few, and to such Herr Kristeller's book makes direct appeal. A useful feature in it is the appendix, consisting of a list of works which are wrongly attributed to Mantegna, with their present owners and an ascription to their presumed producers.

THE *Fortnightly* opens with an article by the President of the United States on 'Reform through Social Work.' This deals with the attempt to remedy the disastrous influences of the Tammany ring in New York, and is not wanting in courage and outspokenness. The President speaks of that "huge and highly organized system of corruption tempered with what may be called malevolent charity, which we know as Tammany," and gives a deeply interesting account of the methods taken to counteract its influences. Sir Lepel Griffin speaks with close knowledge concerning 'The Late Amir and his Successor.' Much attention is likely to be inspired by the essay of M. Maurice Maeterlinck on 'The Mystery of Justice,' though the subject is one with which it would be no more salutary for us to deal than it would with the second part of Mr. Mallock's 'Religion and Science at the Dawn of the Twentieth Century.' Mrs. Chapman writes sympathetically concerning Madame de Sévigné, the most natural, agreeable, and in a sense coquettish of letter-writers and chroniclers. Mr. J. B. Firth discourses on 'The Guerilla in History,' and draws many conclusions appropriate to the present emergency. Mr. Sydney Buxton has a paper upon 'Shooting,' a matter with which we have no great sympathy. We cannot, however, resist a smile at what is said to have been the best bag ever secured by an inexperienced shot. It consisted, we are told, of "one rabbit (the cause of the shot), one beater, one onlooker (a French cook), a boy, and a dog." Mrs. Hugh Bell writes on Lucas Malet's 'Sir Richard Calmady,' and Mr. Courtney has an appreciative and analytical notice of Mr. Pinero's 'Iris.' The contents of the number are much more varied than usual, and there are other articles of interest to which, did space permit, we might draw attention.—The editor of the *Nineteenth Century* invites special attention, on behalf of the Administrative Reform Association, to the opening essays on 'The Militia Ballot.' We comply with his request to give them publicity, but are ourselves unable to discuss the scheme. Vice-Admiral Sir Cyprian Bridge, K.C.B., answers in the negative the query, 'Did Elizabeth Starve and Rob her Seamen?' and lays upon Froude the blame for insinuating a false notion, which subsequent writers of more authority have repeated. By statistics it is shown that the sailors in Elizabethan days were better fed than those in early Victorian. 'Omens at Coronations,' by Mr. Charles Benham, seems derived principally from Mr. William Jones's 'Crowns and Coronations.' Mr. R. B. Marston asks the important question, 'Can the Sea be Fished Out?' and answers it, happily, in the negative. Fish production is, it is stated, "an

organism on which the attacks of man can make no real impression." It is probable, indeed, that "in every second, every minute, and [qv. of] every day more fish is produced in the sea than all humanity combined could devour in the same time." It seems that "eight millions sterling are extracted from the North Sea in fish" annually. 'The French Associations Law' deals with a question of some interest to Englishmen in the invasion of religious orders. It seems to be anticipated that these will in time return to France. The Hon. Emily Lawless writes on 'The Personal Element in History,' and Mrs. Creighton on 'The Employment of Educated Women.' What is said about the rate of remuneration offered to such women is not encouraging.—The *Pall Mall* opens with an account by Mr. William Waldorf Astor, accompanied by a good portrait, of President McKinley. A portrait of the new President is also given. Mr. Fridtjof Nansen gives a highly interesting study of 'The Present Conditions and Problems of Polar Exploration.' Three Arctic expeditions are, it seems, at present in progress, and a fourth is in preparation. Interesting features are the charts of the Arctic and Antarctic circles. Mr. Frank Rinder treats of 'Book-hunting as a Business,' and shows how in rare instances collecting may be converted into a source of profit. Some specimens of early typography are reproduced. 'The Boer Prisoners at Bermuda' deserves to be carefully read, but is not very encouraging. A coloured print of 'Perdita' is among the many illustrations. Mr. Archer's 'Real Conversation' is with Prof. Masson. 'Insect Weapons and Tools' is accompanied by a series of photo-micrographs which are sufficiently startling to the non-scientific reader. 'The Aiguilles of the Mont Blanc Group' will interest Alpine travellers.—Mr. Henry James supplies the *Cornhill* with an estimate of M. Edmond Rostand. The opinions uttered are much more sane than those current concerning the popular French dramatist. Very happy is the comparison with "Le Capitaine Fracasse." 'A Lesson in Manners' is both ingenious and diverting. 'Recollections of Cardinal Newman,' by Sir Rowland Blennerhassett, shows, among other things, what an influence Newman exercised over men little better than brutes. 'A Club in Being' describes a strange and in the result not too successful experiment. Dr. Fitchett's 'Tale of the Great Mutiny' deals with Delhi, and depicts the heroic "leap on the city." 'Provincial Letters' preserves its pleasant antiquarian flavour. 'A Londoner's Log-Book' is brightly written, and 'Music in Fiction' repays perusal. The entire contents are pleasantly varied.—In the *Gentleman's* Mr. H. Schütz Wilson gives an account, partly historical, partly critical, of 'The Siddons,' whom he calls "the sublimest exponents of loftiest tragedy." The notice is a sustained eulogy. Miss Georgiana Hill, one of the most regular contributors, writes on 'Tales of Ambassadors.' Mr. William Andrews has a pleasing paper, 'Looking Backward in Hertfordshire,' and Mr. P. H. Ditchfield has a useful contribution on 'Brass-Rubbing.'—In *Longman's* the second part of the account of Boer prisoners in Deadwood Camp is no less interesting than the first. 'Recollections of a Tenderfoot' is also brightly continued. Mr. Lang, in 'At the Sign of the Ship,' doubts the existence of literary ghosts. So far as fiction is concerned we are with him. The ghost, however, plays a part in the writing of political

pamphlets, or at least did so no long time ago. In France he is not unknown in fiction, but that is beside the question. Mr. Lang's 'Sonnet on Glencoe' is a whimsical *tour de force*.—'The Story of the Motor Car' is told in the *English Illustrated*, in which appear many interesting communications. 'Velasquez and his Peers' is by Mr. Bensusan. Mr. Albert Chevalier describes himself as a 'Chevalier d'Industrie.' Mr. Walter Dexter takes us to 'The Shrine of Anne Boleyn.' Mr. Wells has some excellent fooling in 'The Literary Regiment.' This is accompanied by a good portrait. The cover of the number is very pretty.

MESSES. FREDERIK MULLER & CIE., of 10, Doelenstraat, Amsterdam, are in great need of the following pamphlets for a scientific publication, and are willing to pay a high price if necessary to secure them:—

1. Charles Hall, 'The Effects of Civilization on the People in European States,' 1805, or second edition, 1849.

2. William Thompson, 'Labour Rewarded: the Claims of Labour and Capital Conciliated; or, How to secure to Labour the Whole Products of its Exertions,' 1827.

3. William Thompson, 'Practical Directions for the Speedy and Economical Establishment of Communities on the Principles of Mutual Co-operation, United Possessions, and Equality of Exertions, and of the Means of Enjoyment,' 1830.

4. Thomas Hodgkin, 'Popular Political Economy: Four Lectures at the London Mechanics' Institution,' London, 1827, 12mo.

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 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. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

HARRY HEMS ("Whip-Dog Day").—See 1st S. ix. 64 and 8th S. xii. 369. The General Indexes are full of references.

NOTICE.

Editorial communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Brean'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 16, 1901.

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Notices to Correspondents.

Notes.

BEAULIEU AS A PLACE-NAME.

(See 9th S. vi. 87, 216.)

THE name Beaulieu, or its Latin equivalent Bellus Locus, or in the British Islands the anglicized form Bewley, has been from time to time so frequently applied to monastic or ecclesiastical sites that it may be of interest to attempt to ascertain its origin and trace its use.

In A.D. 855 an abbey was founded by Rodulfe, Archbishop of Bourges, a son of the Comte de Turenne, in an obscure village of Limousin called Vellinus. When choosing the site of the new religious house on his own domains at the entrance to a smiling valley, watered by the Dordogne, and protected on the north and south by lofty hills planted with vines and fruit trees, the noble prelate gave it from the beauty of its position the name of Bellus Locus, from which in course of time were derived successively *Belloc*, *Belhuec*—in the Limousin dialect *Bellec* or *Bellé*—and the modern *Beaulieu* ('Cartulaire de l'Abbaye de Beaulieu [en Limousin], par Maximin Deloche, p. xiii).

In the month of November, 860, in the presence of two bishops, three abbots, the

Comte de Toulouse, and a numerous assemblage of clergy and members of the family of Turenne, Archbishop Rodulfe solemnly dedicated the monastery. It was placed under the rule of St. Benedict and under the invocation of St. Peter, whence it became thereafter known as S. Petrus de Bello Loco or St. Pierre de Beaulieu.

The abbey, magnificently endowed by its founder as well as by the Counts of Turenne and neighbouring proprietors, received also various benefits and immunities from the sovereigns of Aquitaine. Numerous villages, châteaux, churches, chapels, and oratories came also, through the largess of the faithful, to increase the patrimony of the community. A number of secondary houses submitting to its rule were administered by monks delegated by the abbot, and ultimately took the name of priories. In the latter half of the tenth century the abbey had attained a very remarkable degree of prosperity, and its possessions extended over Le Bas Limousin (now the department of Corrèze), of which it held almost one-third, and the north of Quercy (now the department of Lot). In this way the name Bellus Locus became widely known and acquired a high repute.

This is the earliest use of Bellus Locus as a place-name that I have been able to discover, and it appears to have been chosen by the founder of the abbey as descriptive of the locality.*

Another Benedictine monastery of still older foundation came also to be called Bellus Locus. About the year 642 Rodingus (known in later times as St. Rouin), an Irish monk, coming to Gaul shortly after Columbanus, founded a monastery in the forests of the Argonne, about seven leagues from Verdun, in a place originally called Waslogium, but some centuries later known as Bellus Locus: "Se receipt in locum Waslogium quem posterio mutato nomine Bellum Locum ob pulcherrimum situm loci vocare maluerunt" ('Annales Ordinis S. Benedicti,' by J. Mabillon, tome i. p. 352; 'Gallia Christiana,' second edition, tome xiii. 1264).

The period at which the name of Bellus Locus became attached to the monastery cannot now be ascertained, but it was probably some time after the foundation of the abbey of Bellus Locus in Limousin. It had got that name when the 'Chronicon Vir-

* "Qui locus nuper a rusticis Vellinus a nobis autem Bellus Locus nominatur" ('Gallia Christiana,' first edition, tome iv. p. 147; 'Cartulaire de l'Abbaye de Beaulieu,' p. 2). The instrument of foundation contains also a gift of a parcel of land called Bellus Mons.

dunense' was written, *i.e.*, about 1090 (Dom Bouquet's 'Recueil des Historiens des Gaules et de la France,' tome x. pp. 205-7). The name would hardly have been appropriate at the time of its foundation, for, according to Mabillon and the authors of 'Gallia Christiana,' the site of the monastery had been occupied by the dens of wild beasts, and the chanting of the monks replaced the howling of wolves.

In 1007 Fulk Nerra, Count of Anjou, founded a monastery near Loches in Touraine, to which the name of Bellus Locus was given; and this was also placed under the Benedictine rule (Mabillon, 'Annales Ordinis S. Benedicti,' tome iv. p. 195;* 'Table Chronologique des Diplômes concernant l'Histoire de la France,' par MM. de Brequigny et Mouchet, tome i. p. 521).

In the charter of foundation, as printed in 'Gallia Christiana,' first edition, tome iv. p. 149, the site of the monastery is called *Bellilocus*, and Miss Kate Norgate, in 'England under the Angevin Kings,' vol. i. p. 154, following the authority there cited, states, "From its original Latin name *Bellilocus*, now corrupted into Beaulieu, it seems possible that the place was set apart for trials by ordeal of battle." Whether *Bellilocus* is a misreading or a mistranscription of the word given in the charter, or was in fact the original name of the site, seems a matter of little importance, as the monastery appears to have been known as *Bellus Locus* at a very early date. Fulk, Count of Anjou, in his 'Historiæ Andegavensis Fragmentum,' published in vol. iii. p. 232 *et seq.* of D'Achery's 'Spicilegium,' and also in Dom Bouquet's 'Recueil des Historiens des Gaules,' &c., tome x. p. 203, states of his grandfather Fulk Nerra, "Duas etiam abbatias ædificavit, unam in honore Sancti Nicolai juxta urbem Andegavensem, aliam apud Lochas castrum, quæ vocatur *Bellus Locus*, in honore Dominici Sepulchri." And in the 'Gesta Consulum Andegavensium,' which will be found in 'Spicilegium,' pp. 234, 252, and in Glaber, lib. ii. c. 4, 'Rer. Gall. Script.,' vol. x. p. 17, in referring to Fulk Nerra's return from Jerusalem it is stated, "Qui regressus Lochis ultra Angerim fluvium, *Bello loco* scilicet, ecclesiam in honore Sancti Sepulchri, monachos cum abbate ibi imponens, construxit." The 'Gesta,' being addressed to Henry II., King of England, &c., seems to have been written about 1160. A diploma of Henry II.

without date, but attributed to the year 1172, given in 'Table Chronologique des Diplômes,' &c., tome iii. p. 467, is "datum apud *Bellum Locum* juxta Lochas"; and a diploma of Pope Alexander III. dated April, 1173, addressed to this community, describes them as "dilectis filiis Giraldo Abbati monasterii de *Bello loco* ejusque fratribus" ('Gallia Christiana,' first edition, tome iv. p. 152).

If, then, there was any corruption of the original name—which may be doubted—it was not from *Belli Locus* to *Beaulieu*, but from *Belli Locus* to *Bellus Locus*, and it would seem to show the reputation the latter name had already acquired. The manufacturing town of Beaulieu, on the banks of the Indre, connected with Loches by bridges, now contains the ruins of this ancient monastery.

In the twelfth and thirteenth centuries, and in some instances at an earlier date, various religious houses were founded to which names connected with the nature of the sites were given; for example: *Bonus Locus* (Bonlieu), *Clarus Locus* (Clairlieu), *Carus Locus* (Charlieu), *Bellus Campus* (Belchamp and Beauchamp), *Bellus Pratus* (Beaupré), *Bella Vallis* (Beauval), *Bona Vallis* (Bonnevalle), *Clara Vallis* (Clairvaux), *Vallis Clausa* (Vaucluse), *Bellus Mons* (Beaumont), *Clarus Mons* (Clermont), *Bonus Fons* (Bonfontaine), *Clarus Fons* (Clairefontaine), *Bonus Portus* (Bonport). See 'Gallia Christiana,' *passim*, 'Table Chronologique des Diplômes,' &c. But though some of these names may be found connected with two or more monastic foundations, none of them had the same extensive range as *Bellus Locus*.

When the Cistercian Order was established in the twelfth century, as an offshoot of the Benedictines, the name of *Bellus Locus* was not disregarded by it in its new foundations. In 1141 an abbey called *Bellus Locus* was founded by the Cistercians in the diocese of Rodez, in what is now the department of Aveyron ('Gallia Christiana,' second edition, tome i. 267); and in 1166 the monastery of *Bellus Locus* of the Cistercian Order was established near Langres, in the diocese of Macon and department of Haute Marne ('Gallia Christiana,' second edition, tome iv. 845).

In 1204 the abbey of *Bellus Locus Regis* (Beaulieu) was founded by King John in the New Forest, Hampshire, and was placed under the rule of the Cistercians (Dugdale's 'Monasticon,' vol. v. p. 680).

About 1140 the priory of *Bellus Locus* (Beaulieu) of the Benedictine Order was founded in Bedfordshire as a cell to the

* "Sub idem tempus [*i.e.*, 1007] in ipso pago Turonico prope Loccas, oppidum ad fluvium Angerem monasterium conditum est a situ *Bellus Locus* appellatum."

monastery of St. Alban's by Robert de Albini and Cicely his mother (Dugdale's 'Monasticon,' vol. iii. p. 274).

But although the name of Bellus Locus for the site of a religious foundation was first associated with the Benedictine Order, its use was not confined to the Benedictines and Cistercians. In the beginning of the twelfth century Eustace, Lord of Fiemmes, built the abbey of Bellus Locus near Ambletusa, in the diocese of Boulogne, for the Augustinian Order ('Gallia Christiana,' second edition, tome x. 1614); and Augustinian monasteries bearing the name of Bellus Locus were established in 1124 at Le Mans, and about 1170 at Dinan in Brittany, in the diocese of St. Malo ('Gallia Christiana,' second edition, tome xiv. 512, 1031). The Premonstratensians had a monastery called Bellus Locus in the diocese of Troyes, which was founded originally for the Augustinians, and is said to have received its name "quod in amenâ et suavi temperie cœli solique ac jucundissimo fundo fuerit constructum," and which about 1140 accepted the Premonstratensian rule ('Gallia Christiana,' first edition, tome iv. p. 155; second edition, tome xii. 614).

In 1200 a priory of regular canons called Bellus Locus was founded in the diocese of Rouen by John de Preaux ('Gallia Christiana,' second edition, tome xi. 57); in 1224 the nunnery of S. Maria de Bello Loco, near Douai, in the diocese of Arras, was placed under the rule of St. Augustine ('Gallia Christiana,' second edition, tome iii. 448); and in 1250 or thereabouts the nunnery of Bellus Locus of the Order of St. John of Jerusalem, in the diocese of Cahors, was constituted an abbey ('Gallia Christiana,' second edition, tome i. 194).

Religious foundations in Flanders and Hainault bearing the name of Bellus Locus or Beaulieu will be found mentioned in 'Table Chronologique des Chartes et Diplômes Imprimés concernant l'Histoire de la Belgique,' tome ii. pp. 469, 662; tome iii. pp. 374, 500, 609, 629; and tome vi. pp. 570, 571.

Reference may also be made to the priory of Beaulieu in the diocese of Lincoln, mentioned under the date of July, 1349, in 'Calendar of Papal Registers' (Papal Letters), vol. iii. p. 326; and to the priory of Beaulieu in the county of Inverness, mentioned in 'Calendar of Papal Registers' (Petitions), vol. i. pp. 596-7, in a petition of 1411. At a place called Bewley, in the parish of Kilmolash and county of Waterford, there are the remains of a monastic building, but to what order it

belonged is uncertain ('State of the County and City of Waterford,' by Charles Smith, p. 75; Archdale's 'Monasticon Hibern.' p. 685). According to Mr. Charles Smith, writing in 1746, tradition represented it to be one of the Templars' houses.

The name Bellus Locus, or Beaulieu, was sometimes given to monastic or ecclesiastical possessions other than the sites of religious houses. About the year 1264 Hugh de Derlington, prior of the Benedictine convent of Durham, appears to have erected a manor house on lands of the convent in the parish of Billingham and given it the name of Beaulieu ('History of Robert de Graystones,' Surtees Society's Publications, vol. ix. p. 46). This manor house served at times as a court-house for the prior when disputes requiring his intervention arose in Billingham (Surtees's 'History of Durham,' vol. iii. p. 144). Connected with the manor was a grange or farmhouse, and the division of the parish of Billingham in which the manor house was situate came to be called in modern times Newtown-Bewley, while the division containing the grange was called Cowpen-Bewley (Surtees's 'History of Durham,' vol. iii. p. 150).

Beaulieu, now known as Bewdley, in Worcestershire, was at one time a manor belonging to the Benedictine priory of St. Mary's, Worcester ('Calendar of Close Rolls, Edward III., 1337-9,' p. 194), and no doubt was given its name by its monastic owners.

Bewley Castle, near Appleby in Westmoreland, was one of the early residences of the Bishop of Carlisle, and is called Bellus Locus in the 'Taxatio Vicariæ Ecclesiæ Sancti Michaelis de Appleby' of 1256 (Dugdale's 'Monasticon,' vol. iii. pp. 586-7; J. E. Prescott's 'Register of the Priory of Wetherall,' p. 61), and in a deed of 4 February, 1266 (Prescott's 'Register of the Priory of Wetherall,' p. 73). There seems to be no foundation for the statement in Dugdale's 'Baronage,' vol. i. p. 455, and Nicolson and Burn's 'Antiquities of Westmoreland and Cumberland,' vol. i. p. 456, that Bewley or Buley Castle was built by or belonged to John de Builly (Prescott's 'Register of the Priory of Wetherall,' p. 62, *in notis*), the name of whose family, it may be mentioned, was always latinized as 'de Buliaco.' It appears to me that a much more natural origin for the name of the castle may be suggested. Hugh, the third Bishop of Carlisle, had been Abbot of Beaulieu in Hampshire ('Annales Waverlienses'; 'Historiæ Anglicanæ Scriptores,' vol. ii. p. 188; Prescott's 'Register of the Priory of Wetherall,' p. 50, *in notis*), and on being

elevated to the see of Carlisle in 1218, or at some time during his tenure of office, he may well have given to this episcopal residence a name not only descriptive of its position, but directly associated with his former life.

The use of the name Beaulieu next referred to may probably be included in the same class. In 1212 the abbot and monks of St. Denis en Broqueroie in Hainault authorized Badouin de Lobbes, seneschal of Valenciennes, to establish a chapelry at Havré, near Valenciennes, in the place called Bellus Locus (Beaulieu) ('Table Chronologique des Chartes,' &c., vol. iii. p. 374).

The names of the parish and rectory of Bewley in the county of Kilkenny, and the parish and rectory of Beaulieu in the county of Louth, had no doubt an ecclesiastical or monastic origin, though it may be impossible now to ascertain the circumstances under which they were first given.

The collection of villas and hotels in a charming spot on the Riviera between Nice and Monaco, which bears the name of Beaulieu, has only come into existence of recent years, and the origin of the name is self-evident. It is, however, almost the only place of that name that has come under my notice which has not some monastic or ecclesiastical connexion.

On a review of the matters above stated, it would appear that in ancient times Bellus Locus was in some instances essentially a descriptive name, of the same character as Clarus Fons or Vallis Clausa; but one may conjecture, I think, that in other cases it was used figuratively, the monastery to which the name was attached being "a fair place" in contrast to its lawless or wild surroundings. The main reason, however, for its adoption in after times would, I think, be the prestige acquired by some of the monasteries that first bore the name. The name for centuries may be said to have had a genuine monastic ring, and its association with great religious houses and with influential monastic orders may be the principal cause of its frequent and widespread use.

EDMUND T. BEWLEY.

CASANOVIANA.

(Continued from p. 359.)

CASANOVA's second preface was written in 1797. The following letter, which is supposed to have been addressed to Count Marcolini, may be inserted in this place:—

Dux, le 27 Avril, 1797.

MONSIEUR.—Voici la préface que vous avez honorée de votre suffrage: je l'ai améliorée, la purgeant d'une certaine métaphysique qui me parut

dire trop, ou trop peu; je vous ai vu de mon même avis, malgré qu'en la lisant vous ayez cru de ne me devoir rien dire; mais j'ose vous assurer que vous m'auriez fait plaisir, car l'indocilité n'est pas mon défaut quand je raisonne avec des têtes carrées. Je dispute, et après avoir bien marchandé, le plus souvent je me rends. Vous trouverez plus ample-ment en moi ce caractère quand vous lirez de sens rassis, et à toute votre aise, mon premier tome que j'ai décidé de vous livrer, si vous voulez bien, vous l'appropriant, en devenant l'éditeur. Où qu'il voye le jour de mon vivant ou postume, il me semble qu'il ne doit paraître au jour que supérieur à la critique: je crois qu'il le sera quand vous le trouverez tel. La publication de ce premier tome nous fera connaître la destinée des suivants et nous déterminera à les faire vivre ou à les brûler.

We have here conclusive proof that, whatever may have been Casanova's intention in 1791, all idea of a posthumous publication was abandoned in 1797. He now proposes to hazard the publication of the first volume, which, if successful, would be succeeded by others. Although this "trial trip" was never made, there is reason to suppose that portions of the memoirs were actually in print some time before Casanova's death. Among the papers found at Dux were several letters addressed to Casanova by the Prince de Ligne. I will give a few extracts.

In a letter dated Vienna, 17 December, 1794, the Prince advises Casanova to have his 'Histoire de ma Vie' printed *without the knowledge of Count Waldstein*, and conveys a hint that the Count may have had some pecuniary interest in a posthumous publication:—

"Faites comme moi, vendés-vous de votre vivant; portés vos manuscrits aux frères Walter, à Dresde. Mon cher neveu* s'en désolera, s'il a fait la dessus une speculation. Mais une confession générale..... votre conscience..... un capucin..... Walter vous tiendra surement le secret."

A letter dated Vienna, 24 January, 1796, also from the Prince, says:—

"Faites imprimer M.M. et L.L. puisque A.S. est mort. Henriette, votre bonne Esther, d'Urfé W..., et imprimés vous bien, mon cher ami."

The following extract is taken from an undated letter written by the Prince de Ligne:—

"J'approuve bien les deux années [des mémoires] que vous faites imprimer. Lâchés nous en, comme cela de tans en tans en petites feuilles; vous verrés comme cela sera couru, acheté, lu, et dévoré."

On 17 November, 1797, Casanova completed his 'Précis de ma Vie,'† which concludes thus: "C'est le seul précis de ma vie que j'ai écrit, et je permets qu'on en fasse tel usage qu'on voudra."

In less than seven months after writing

* Count Joseph Waldstein.

† See *Le Livre*, August, 1887, p. 225.

these words Casanova was dead. In the absence of any directions to the contrary, all his papers passed into the hands of Count Waldstein. With very few exceptions they may still be found at the château of Dux, where Casanova left them.

The Leipzig publishing house of Brockhaus having, in January, 1821, acquired the copy-right of Casanova's 'Histoire de ma Vie,' determined to publish selected portions of that work in the German language. Herr Wilhelm von Schütz, who had some literary reputation, was chosen as editor, with directions to translate as much of it as could be published without offending the moral sense of the public. The exact title and form of this first edition, which was issued between 1822 and 1828, ran thus :—

"Aus den Memoiren des Venetianers Jacob Casanova de Seingalt, oder sein Leben, wie er es zu Dux in Böhmen niederschrieb. Nach dem Original-manuscript bearbeitet von Wilhelm Schütz. 12 volumes. F. A. Brockhaus, Leipzig, 1822."

These twelve volumes appeared separately at intervals, each volume being heralded by a long introduction from the pen of Herr Schütz. Meanwhile Brockhaus, as a good man of business, prepared his fellow-countrymen to receive the work favourably by inserting in 'Urania'—a sort of Annual Register, of which his works were the publishers—an article under the following heading :—

"Anstellungen aus den Reisen und Abentheuern von Jean-Jacques Casanova de Seingalt, nach dem in französischer Sprache geschriebenen Original-manuscript bearbeitet von F. W. von Schütz."

The first volume, which appeared nearly a quarter of a century after Casanova's death, and eight years after the death of his friend the Prince de Ligne (who would have resented both mutilation and translation), caused a profound sensation in the literary circles of Germany. A proof of its success lay in the fact that it found admirers and detractors, who vied with each other in proclaiming their views. Herr Schütz did not sleep on a bed of roses, and his pen was busy spluttering detractors in the preface of each succeeding volume. Although Herren Brockhaus, with a fear of the censor before their eyes, had taken care to suppress every passage in the original which could offend decorum, this wise precaution gave dire offence to a large section of the reading public. Letters protesting against any suppression of Casanova's text flooded the editor's letter-box. A distinguished professor at the University of Halle openly expressed his contempt for prudery. In a letter to Herr Friedrich Brockhaus he says :—

"I do not concur with you in the matter of suppressing certain passages in the memoirs of Casanova—not even in the first edition. In my opinion a dead set should be made against the impotence and the bigotry of the present day. We require an Aristophanes to cure that folly. He would soon give a death-blow to this enervating dotage—this canting morality."

How Casanova and the Prince de Ligne would have loved that fearless professor! In 1828 the final volume of this worthless mutilated edition appeared, and the experiment was not repeated.

RICHARD EDGECUMBE.

(To be continued.)

GAZETTED FOR REFUSING AN HONOUR.—My attention has been called to the following :—

MAJOR KARRI DAVIES AND THE COMPANIONSHIP OF THE BATH.

(From the *London Gazette*.)

War Office, Aug. 2, 1901.

The King has been graciously pleased to accept the resignation by Major Karri Davies, Imperial Light Horse, of the Companionship of the Most Honourable Order of the Bath, that officer having expressed a wish that he might be permitted to serve His Majesty without any reward.

It will be interesting to know of any other instances in which honourable mention has been made of those who desired to be permitted to serve their country "without any reward."

R. B. MARSTON.

INDEX TO THE 'DICTIONARY OF NATIONAL BIOGRAPHY.'—It would be a great boon to many a student if the index to this splendid work were issued in a separate form. To those who, like myself, are not within immediate reach of the volumes it would often prove most useful to be able at once to learn if the person inquired after is or is not included within their pages, and not infrequently would save much labour in research. If a line or so, helping still further to distinguish the individual, could be added to the bare name and dates, the index would be still more acceptable.

W. D. PINK.

Lowton, Newton-le-Willows.

[Such an index is announced by Messrs. Smith & Elder as in preparation.]

THE PRINCE OF WALES.—The title of Prince of Wales, which has been in abeyance since the death of our beloved Queen, was renewed by the following notice in a "London Gazette Extraordinary" issued on Saturday morning, the 9th of November, being the King's birthday :—

"Whitehall, November 9, 1901.—The King has been pleased to order letters patent to be passed

under the Great Seal for creating His Royal Highness Prince George Frederick Ernest Albert, Duke of Cornwall and York, Duke of Rothesay, Prince of Saxe-Coburg and Gotha, and Duke of Saxony, Earl of Carrick and Inverness, Baron of Renfrew and Killarney, Lord of the Isles, and Great Steward of Scotland, K.G., K.T., K.P., G.C.M.G., G.C.V.O., Prince of Wales and Earl of Chester."

The Prince was born on the 3rd of June, 1865, and married on the 6th of July, 1893, Princess Victoria Mary ("May") of Teck.

Mr. Henry Frowde, of the Oxford University Press, and Messrs. Eyre & Spottiswoode, Printers to His Majesty, on Monday last issued advance copies of the "George, Prince of Wales, Prayer Book." The books are ready for publication so soon as the Order in Council authorizing the issue is given.

A. N. Q.

THE FIRST NEGRO TO DINE AT THE WHITE HOUSE.—President Roosevelt is the first President of the United States who has invited a negro to dine at the White House. The honour has been accorded to Mr. Booker T. Washington. The *Sphere*, in giving his portrait on November 9th, states that

"he has done more to better the conditions of his race than any other living man. He is the head of the splendid educational institution for negroes, founded by himself, at Tuskegee, Alabama."

Y.

CHARLES WESLEY, GEORGE LILLO, AND JOHN HOME.—At the close of July, 1743, the Rev. Charles Wesley visited Land's End. It must have been on that occasion, or at least not earlier, that he composed the hymn,

Lo! on a narrow neck of land,
'Twixt two unbounded seas, I stand,
Secure, insensible.

The same metaphor is found in Lillo's 'Arden of Feversham,' Act III. sc. ii. :—

What shall we call this undetermined state,
This narrow isthmus 'twixt two boundless oceans,
That whence we came, and that to which we tend?

And Lillo died in 1739. This may have been a coincidence of thought. But if Wesley borrowed from Lillo, Home seems to have borrowed from Wesley in another place. The latter, in his noble funeral hymn on Mr. John Hutchinson, July, 1754, uses the phrase "his indignant spirit." And in 'Douglas,' Act IV. 1756), occurs the line,

Whilst thy indignant spirit swelled in vain.

Portland, Oregon. RICHARD H. THORNTON.

COLERIDGE IN ROME.—In his introduction to Coleridge's 'Poetical Works,' 1893, the late Mr. Dykes Campbell, referring to the poet's hurried departure from Rome in May, 1806, says, "Coleridge is reported to have

given several accounts not altogether consistent but we know nothing of the circumstances from Coleridge directly." It may be worth noting here that we distinctly have a brief account of the circumstances from Coleridge himself in the tenth chapter of the 'Biographia Literaria' (first edition, vol. i. p. 212), where he explains that Napoleon had issued orders for his arrest (in consequence of his contributions to the *Morning Post*), that he got a warning from Baron von Humboldt, and was rescued from the impending danger "by the kindness of a noble Benedictine and the gracious connivance of that good old man, the present Pope." WALTER JERROLD.

Hampton-on-Thames.

CHRISTOPHER ANSTEY'S HOUSE AT BATH.—A tablet bearing the following inscription has recently been placed on the house No. 5, Royal Crescent, Bath, where Anstey, the satirical poet, lived: "Here lived Christopher Anstey, 1770-1805." Gainsborough during his residence in Bath painted a portrait of Anstey, besides many other celebrities of the time, and when Anstey died he was adjudged worthy of a place in Poets' Corner, where a monument still commemorates him.

FREDERICK T. HIBGAME.

JOHN HOPPNER, R.A.—I am preparing, in conjunction with Mr. William McKay, for early publication an exhaustive monograph on the life and work of John Hoppner, R.A., and I should be glad of the loan of any unpublished letters or other material which may be in possession of readers of 'N. & Q.' Any document sent will be returned within a day or two of receipt. Hoppner, like George Romney, wrote very few letters, and those few were chiefly of a social rather than artistic interest. I should also be glad of particulars of any family portraits or other pictures which have not been exhibited or engraved. I have been able to identify by various means many of his exhibits at the Royal Academy.

W. ROBERTS.

47, Lansdowne Gardens, S.W.

"COMMANDO."—The war has increased the number of words in common use in the language, and occasionally bestowed an added sense upon a hitherto unfamiliar word. For instance, at Snaith, a small Yorkshire town near Goole, the second annual "commando" took place in August last. It consisted of a parade of horsemen and cyclists. The first parade was held last year, in celebration of the reaching of Pretoria and the relief of Mafeking. An outcome of the affair was the raising of a troop of yeomanry. ARTHUR MAYALL.

SNOW-FEATHERS.—In North Lincolnshire when it snows there is a saying that "the old woman is shakkin' her feather poäke." Clare, the Northamptonshire peasant poet, alludes to this in his 'Shepherd's Calendar.' He says:—

And some to view the wintry weathers
Climb up the window-seat with glee,
Liking the snow to falling feathers
In fancy's infant ecstasy;
Laughing with superstitious love
O'er visions wild that youth supplies
Of people pulling geese above
And keeping Christmas in the skies.

In the *Zoologist*, First Series, vol. xvii. p. 6442 (1859), it is stated that "the falling flakes of snow.....in the old German mythology were represented as feathers tumbling from the bed of the goddess Holda when she shook it in making it." No authority is given for this piece of folk-lore. I have been told that in some countries the bed-making has been transferred from Holda to St. Peter.
COM. LINC.

NEWSPAPER ERRORS.—The following mistake, which occurred in the *Daily Telegraph* of 25 October, in an article upon the "Red Mass" at Sardinia Street Chapel, seems worthy of a niche in 'N. & Q.':—

"In the presence of the Cardinal, kneeling in scarlet and ermine upon the altar, and of Lord Justice Mathew and Justice Walton, sitting in front of a congregation of wigs and robes, a ceremony which is always striking," &c.

W. H. QUARELL.

BUCKINGHAMSHIRE CUSTOM.—The following paragraph appeared in the *Daily Mail* for 29 October. I have failed to find any account of the custom in the columns of 'N. & Q.', and therefore forward it for publication:—

"An interesting old custom—the collecting of the Rhyne Toll at Chetwode Manor—starts at nine o'clock to-morrow morning, and remains in force until midnight on 7 November. All cattle passing on any road within the liberty of the manor during that period have to pay a toll at the rate of 2s. a score, with the exception of those belonging to tenants who compound by paying 1s. annually. A horn is sounded first at Church Hill, Buckingham, after which the officer makes his way to another part of the liberty on the borders of Oxfordshire and blows the horn a second time. The toll is then proclaimed as having commenced, and collectors take up a position at several places to enforce it."

EVERARD HOME COLEMAN.

71, Brecknock Road.

SIR W. K. GREEN.—In vol. ii. of the Supplement of the 'D.N.B.' is perpetuated an error derived evidently from 'Burke' or some other year-book. Sir William Kirby Green is credited with having had a third Christian name, "Mackenzie." I have his

sister-in-law's authority for stating that neither he nor any of his family ever bore such a name.

ALEYN LYELL READE.

Blundellsands.

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.

"ORMELLA."—In an old thirteenth-century poem describing the building of Salisbury Cathedral, reprinted and edited by Mr. A. R. Malden from a MS. in the Cambridge University Library (Dd., 11, 89), come the lines (159-64)

Carior hoc solo quod rarior est philumene

Cantus, alaunda frequens tedia uoce parit.

Aduersus modulus *ormelle* fletus oloris

Disputat, illa diem preuenit, illa necem.

Dulcis uterque sonus, uiuens *ormella* propinat

Ore melos, moriens fert olor ore liram.

Can any of your readers inform me what bird the "ormella" was? J. R. M.

Salisbury.

"SPATCHCOCK."—Although the matter of political and military speeches is outside the ken of 'N. & Q.', the language used in them is not; and certainly Sir Redvers Buller, in his famous speech at Westminster, introduced a word which is new to me—*spatchcock*. The 'Encyclopædic Dictionary' defines it "a fowl killed and immediately broiled, on some sudden occasion," and suggests a derivation from "dispatch-cock," which scarcely seems satisfactory. Webster prefers the spelling "spitchcock," and explains the word to mean "to split lengthwise [as an eel] and then broil." But Sir Redvers could have had neither of these meanings in his mind, and would seem to have used the word in the sense in which "to sandwich" is now so often employed, i.e., "to insert a thing between two others." The 'Encyclopædic Dictionary' gives the alternative signification "a boys' game," with which I am unacquainted. Can any of your readers throw light upon the subject?

W. T. LYNN.

[The term is familiar among officers in the army.]

SIR WALTER SCOTT: "MISS KATIES."—What does David Deans mean by this term, "deistical Miss Katies," 'Heart of Midlothian,' chap. xviii. (xvii. in some editions)? A well-read correspondent of my own, whose initials are very familiar in 'N. & Q.', says: "I cannot guess what it means." As Messrs. A. & C. Black were so kind as to reply to a

Waverley novel query of mine, *s.v.* 'Shuttles,' a few months ago, may I appeal to their kindness in this matter?

JONATHAN BOUCHIER.

"WAGE"=WAGES.—Where did this ugly-sounding word originate? Of course "wages" is the correct form. Cobbett in his 'Grammar of the English Language' instances this among other words that have no singular.

HELLIER R. H. GOSSELIN.

Bengeo Hall, Hertford.

[Quotations for *wage* in this sense are given in Annandale's four-volume edition of Ogilvie from Drayton, Sir Walter Scott, and Lord Lytton. See also 6th S. ii. 387; iii. 11, 235, 278; vii. 178.]

BRISTOW FAMILY.—I am seeking for the name of any descendant of John Bristow, M.P., Governor of the South Sea Company. He had sons and daughters. Mr. Bristow died in 1770 in Lisbon. One of his daughters married Col. Simon Fraser, of the 78th Highlanders.

OWEN ROSS.

CHILD'S BOOK OF VERSES.—Can any reader of 'N. & Q.' tell me the title of a child's book of verses on English history, popular in the sixties, and most likely earlier? The book I remember was a small octavo; each page was headed by a picture of the monarch in (I think) red and black, and underneath were verses, more or less of the nonsense order. I append those on Henry VIII. :—

Hightly, tightly, flighty, Ho!

Whither away doth my little man go?

To see my Lord Mayor, hys Feaste or hys Showe?

No; not for ye Feaste, nor yet for ye Showe,

Have I donned my best Beaver and fayre Bridal

Bowe;

But to see our Kynge's nuptials,

His wedding, I trowe.

These may serve as a clue to any one who remembers the book.

A. G.

ROYAL PROGRESS OF WILLIAM III.—Could any of your readers oblige me with the names of any works in which I could find information as to any royal progress made by William III.? I know of his having visited certain houses in the Midland counties in 1695, and I should be glad of further particulars.

S. S.

J. DE WALBROC, SHERIFF OF LONDON, 1237.

—J. de Walbroc was one of the Sheriffs of London in 1237, and Rd. de Walebroc a Sheriff in 1261. Were these of the same family? Can any correspondent of 'N. & Q.' give me information as to the Walbroc family of which Sheriff J. de Walbroc was a member?

F. A. RUSSELL.

49, Holbeach Road, Catford.

RANULPH, EARL OF CHESTER.—I shall be glad to know the date of his charter of liberties to his barons of Cestreshire, of which an *insperimus* is entered on the Patent Roll of 28 Edward I., m. 22 ('Calendar,' pp. 499-500). Has this charter ever been printed at length?

O. O. H.

ST. ALICE.—Who was this saint? I find no mention of her in Brady's 'Clavis Calendaria' or in Baring-Gould's 'Lives of the Saints,' but in the last verse of that pretty Easter hymn by the late Rev. J. M. Neale (hymn 133 in 'The People's Hymnal,' London, J. Masters & Co.), commencing

There stood three Marys by the tomb

On Easter morning early, &c.,

occur the following lines :—

The world itself keeps Easter Day,

Saint Joseph's star is beaming;

Saint Alice has her primrose gay,

Saint George's bells are gleaming, &c.

Who was St. Alice, and why was the primrose dedicated to her?

D. K. T.

LORDS LIEUTENANT.—Whilst county histories give lists of sheriffs, members of Parliament, and mayors, they very rarely give lists of lords lieutenant, who were even more important officers. The origin of the office is somewhat obscure, and is variously stated by different writers. I should be glad of references to authoritative works which bear on the origin and duties of the lords lieutenant.

W. G. D. F.

ISAAC OF NORWICH.—This famous millionaire, who flourished during the reigns of John and Henry III., is spoken of in 1220 as possessing his *homines* and his *armiger*. *Homines* we can understand: his henchmen serving him on his quay by the Wensum in Norwich. But what is meant by *armiger*? Was he Sir Isaac? Jewish deeds invariably title him the "Nodiv," which answers to the English honourable or illustrious.

M. D. DAVIS.

BRICKS.—Can some reader give me information as to the different epochs in this country when bricks were made, with any details as to size and method of manufacture? When did the modern pressed brick first come into vogue? I see that a recent writer dwells on the long lapse in brick-making in the Middle Ages.

W. H. QUARELL.

JOHN PAGETT.—Can any reader of 'N. & Q.' kindly give me genealogical particulars of a John Pagett, of the town of Carlow, and of Grange, Queen's County, distant about two miles on the opposite side of the river Barrow?

His Leighlin diocesan will was made 1701 and proved 1706, in which he mentions his wife Julian Dunn or Dunne and his son William and daughter Elizabeth. These seem to have been his only children; and the son married in 1705 Catherine Crathorn, possibly daughter of either Ralph or a Geoffrey Crathorn, of Balinglass, and the daughter married in 1704 William Harbourn. William Pagett, the son, had issue John Pagett, "only son and heir," who was living in 1754, and still owner of some property in the town of Carlow, which he then leased to John and James Hamilton.

WILLIAM JACKSON PIGOTT.

Dundrum, co. Down.

LATIN LINES: AUTHOR WANTED.—Can any reader of 'N. & Q.' throw light on the source of the following lines from some mediæval poet?—

Vita animæ Deus est, hæc corporis: hæc fugiente
Solvitur hoc, perit hæc destitute Deo.

They are quoted by John of Salisbury ('Polycraticus,' III. i.) from "quidam modernorum."
C. C. J. W.

"YOUR FRIENDS WILL BURY YOU."—Can any one tell me who is the author of a poem winding up with

Your friends will bury you;
That's all that they will do?

T.

ARMS WANTED.—Can any one give me the arms of Lucy Cannon, daughter of Simon Cannon and mother of Bishop Fuller?

Stubbs.—Also those of Ellen Stubbs, who married Tobias Parnell (*temp.* Charles I.), ancestor of the Lords Congleton.

Woodcock.—Also of Mary Woodcock, who married Edward Hoare, of Dunkettle, co. Cork, *temp.* Charles I.

Stanhurst.—I greatly want the arms of this family. James Stanhurst (or Stanihurst), born 1522, died 1573, was a Master of Chancery and Recorder of Dublin, and three times Speaker of the Irish House of Commons.

KATHLEEN WARD.

Castle Ward, Downpatrick.

THE WIDOW OF MALABAR.—In a story which I have recently read allusion was made to the "tears of the widow of Malabar." I understand that there was a kind of wine so called which was said to have the quality of bringing good fortune to the one who drank it. Can you explain to me the origin of the expression?

ADA WRIGHT.

Central Library, Syracuse, N.Y.

[We are familiar with the phrase "Veuve de Malabar," but researches in authorities, French and

English, fail to trace it. In the later editions of Brewer's 'Dictionary of Phrase and Fable' we are referred under 'Malabar' to 'Veuve.' On turning to that word, however, nothing is to be found. Instances of this kind are too common in works of reference.]

SABBATH DAY.—Is there any evidence of a Sabbath day having been observed by any nation before the time of Moses? H.

[Will you first tell us what was the time of Moses? It seems unlikely that any form of pagan festival corresponded to a Hebrew festival.]

THURLOW AND THE DUKE OF GRAFTON.—I shall esteem it a favour to be informed of the year in which the famous speech of Lord Thurlow in the House of Lords was made in reply to the most insulting remarks by the Duke of Grafton, having reference to Lord Thurlow's plebeian extraction.

A. BURTON.

[It would appear to be about the close of 1778, the year he was raised to the peerage. See 'D.N.B.']

WAKERELL BELL.—In the year 1602 the churchwardens of Ickham, in Kent, presented at a visitation of the Archdeacon of Canterbury

"that our church wanteth reparations; that we want one bell and a wackerell, which were sold away by Christopher Wessenden and Richard Daway, being late churchwardens there. On the 12 October the then churchwardens appeared in the Archdeacon's Court, and alleged that their church is repaired, and a bell is hung in the church accordingly, but as yet they have no wackerell."

On the following 15 February (1603) they again appeared in court and alleged

"that they have three bells hung up in their parish church of Ickham, but they have no wackerell, because the parishioners have not satisfied them the full sum of 45*l.* 10*s.* which they agreed to pay them."

In 'Church-Lore Gleanings,' by T. F. Thiselton Dyer (1892), it is said: "In the neighbourhood of Canterbury the Sanctus bell was popularly known as the Wakerell or Wagerell bell in inventories of 1552."

The 'Dictionary of Kentish Dialect,' however, gives the explanation: "The waking bell, or bell for calling people in the early morning, still rung at Sandwich at 5 A.M." The vicar of St. Mary's, Sandwich, informs me this bell is rung at the present time, but he never remembers hearing it called the Wakerell, the usual name being the early morning bell.

If the Wakerell was the Sanctus bell, is not 1602 a late date for requiring the use of such a bell?

ARTHUR HUSSEY.

[See 5th S. v. 267.]

OBELISK AT ST. PETER'S.—Many readers of 'N. & Q.' will recall reading an inscription

on the pedestal of the obelisk which stands before the central portal of St. Peter's at Rome. I shall be very grateful if some one of them will confirm, or if need be correct and complete, my own impressions. My memory is that on the eastern face of the pedestal are these words: "Christus vivit, Christus vincit, Christus regnat, Christus vindicat suum populum ab omni malo." To my surprise I seek this inscription in vain through Murray, Baedeker, and Gsel-Fels. The text as I find it in Gorrings's volume on the obelisks is evidently corrupt. Where is it given correctly? Was it cut in the stone in 1586 when the monument was transferred to its present site? or is it even more ancient? How stands the lettering in Fontana's book, which the British Museum opens to many, but shuts up from me? JAMES D. BUTLER.

Madison, Wisconsin, U.S.

Replies.

"PANSHON."
(9th S. viii. 243.)

THESE were (and doubtless are) familiar objects in the Midlands, but I was under the impression, until I saw the note in 'N. & Q.', that the usual spelling is *pancheon*, and not *panshon*, a form quite new to me. These large bowls, which in shape resemble truncated cones inverted, are of red unglazed clay outside, but glazed inside. Besides being used for dairy purposes, they were used in the laundry in washing clothes. A local rime in Nottinghamshire, referring to some church bells, says:—

Colston's cracked pancheons, Screveton eggshells,
Bingham's tro'rollers, and Whatton merry bells.

The last named, it may be presumed, are the "tunable bells of Whatton" to which Archbishop Cranmer is said to have listened when he lived at Aslackton.

W. P. W. PHILLIMORE.

Panshon, or as it is, I think, more commonly spelt, *panshion* or *pansheon*, is a good old word. Whether it be within the pale of "proper English," regarded from the standpoint of the ordinary dictionary-makers and those who follow them, I do not know, and as I consider their opinions on such a point of little value, I do not propose to investigate. In an account-book of my great-grandfather Thomas Peacock, of Northorpe Hall, for the year 1782 there is an entry of a payment for "pots and panshions." In the late Bishop Trollope's 'Sleaford' (1872) the following passage occurs: "Continually annoyed by her rattling her

milk pancheons," p. 368; and in Charles Kingsley's 'Hereward the Wake' it is told that the hero "bargained with her for a panshion against a lodging for his horse in the turf-house" (vol. ii. p. 172). I constantly meet with it in the sale-bills of auctioneers. Here is an example which I happen to have preserved: "Wringer and Washing-machine combined, Box Churn, with Pancheons." Sale at Waddingham Carr, 19 March, 1900.

The panshion is a broad, shallow vessel, made in that manner for the purpose of exposing to the atmosphere a wide surface of milk. Formerly panshions were almost always made of earthenware, but zinc ones became fashionable some sixty years ago. Now they are not infrequently made of glass.

EDWARD PEACOCK.

Kirton-in-Lindsey.

When I write this word, which I do perhaps three times in a century, I spell it *pancheon*, but why or wherefore I cannot tell. I do not think that shallowness is a distinctive attribute of the panshon. Those devoted to milk are not deep, because of some mystery connected with the rising of the cream; but in Lincolnshire the bread panshon is anything but shallow. It is usually of red earthenware lined with a black or a yellow glaze. In Yorkshire I once heard the like article called a "mug." I suppose the word *panshon* may be a diminutive of *pan*.

ST. SWITHIN.

Panshons are—or were—quite common in East Yorkshire, and were used for washing, steeping, and washing-up purposes, and for holding such substances as lard or "same," as well as liquids. They were mostly of thick, dark red earthenware, with a dark glaze inside, and were of different sizes, the smallest much larger than ordinary basins, from which they differed by not being bowl-shaped or spherical in section. They were not usually shallow, but increased greatly in circumference from bottom to top. Our spelling was *pancheon* (compare *puncheon*); whether akin to *pan* or to *paunch* others will be able to determine.

W. C. B.

A *pancheon*, as I have always known the word to be spelt, is a thick glazed earthenware vessel, of which the following is one size: height, 9 in.; diameter inside, 18 in. at the top, and 7 in. at the bottom; the sloping sides are straight, not curved. It is called a *pancheon* in the Midland counties, a *crook* near London, a *joul-mug* in Staffordshire, a *pan-mug* in Cheshire, and a *kneading-pan* in most cookery books. A milk-pan is shallower than the above, and I think wider in propor-

tion at the bottom. The following is an extract from the 'Century Dictionary':—

"Pancheon, panchin (an assimilated form of pannikin, pannikin; perhaps a simulation of puncheon). A coarse earthenware pan, used to contain milk and other liquids."

M. ELLEN POOLE.

Alsager, Cheshire.

FORLONG (9th S. viii. 365).—The author of 'Rivers of Life' and 'Short Studies' is in excellent health and full of vigour. He was born in 1824, and is now actively engaged on another large work.

N. R. FORLONG.

11, Douglas Crescent, Edinburgh.

[Other replies acknowledged.]

THE 'MARSEILLAISE' (9th S. viii. 61, 126, 187, 245, 287, 331, 372).—As in a controversy the last word is for him who has first been attacked, I only claim to say still this: Every one is free to read, to understand, and to be convinced, or not, by what numerous French writers, who have given a mass of indisputable historical facts, have said against Rouget de l'Isle's authorship of the music of the 'Marseillaise.' Any one not convinced may declare his dissent; but for him to use the *pluralis majestatis* "we," as if that whole French literature did not exist, and to assert that "no one has hitherto been convinced," is a style and a statement contrary to patent facts.

Since I wrote my last to 'N. & Q.' I have received another pamphlet, by Adolf Köckert—a reprint from a Swiss musical gazette—in which the 'Chant de Guerre pour l'Armée du Rhin' (published without Rouget's name); the 'Credo' of Holtzmann, from a copy made by Fridolin Hamma; and a part of 'Esther,' by M. Grison, Chef de Maîtrise à la Cathédrale de St. Omer (before the French Revolution), are reprinted with notes and texts. Köckert also comes to the conclusion that "though we do not know as yet with absolute certainty the real author of the 'Marseillaise' melody, there can yet, according to my conviction, be no doubt any more as to its being, at any rate, not from Rouget de Lisle."

As more may have to be said elsewhere, I conclude with these final lines.

KARL BLIND.

ANCIENT BOATS (9th S. viii. 366).—An ancient boat was dug up at Brigg in Lincolnshire in 1886. It was found at a depth of about 3 ft. 6 in. in or near the bed of the river Ancholme. It had evidently been hewn out of the trunk of a single tree (believed to have been an oak). Kelly's 'Directory of Lincoln-

shire' gives the following measurements, which, however, differ slightly from those given in local newspapers at the time: length, 48 ft. 6 in.; width, 4 ft. 3 in.; depth, 2 ft. 3 in. The boat is still preserved at Brigg in a building erected for the purpose.

C. C. B.

There are quite a number of ancient boats hollowed out of large trees which were formerly in the museum of the R.I.A., and are now in the antiquarian part of the National Museum in Dublin. Some could almost be used now, they are in such a perfect state. The trees must have been of most enormous size. None such is to be found in the present day.

FRANCIS ROBERT HARRIS, M.R.I.A.

See "Notes on an Ancient Boat found at Brigg," an illustrated paper in *Archæologia*, vol. i. art. xx. pp. 361–70, by Mr. Alfred Atkinson. Notices of others are in the *Illustrated London News*, 16 Oct., 1847, p. 253 (Clyde); 12 July, 1851, p. 56 (Whittlesea Mere).

W. C. B.

A boat 48 ft. long, scooped in one mass out of a single oak tree, and found in the deep mud of the Ankholme, is preserved at Brigg in Lincolnshire.

W. T.

ARMORIAL: LEIGHTON FAMILY (9th S. v. 355; viii. 149, 249).—It would be of very great interest if the descent of Mr. Banks from Edward Leighton of Feckenham, mentioned by Mr. W. D. PINK, could be placed on record. I hope very shortly to place in print a detailed account of the Durham and Northumbrian branch of the Leighton family. It may be as well, however, to remark that Thomas, second son of Thomas Leighton of Hanbury and Feckenham, is undoubtedly identical with the "Thomas Layton, a younger son to Layton of Feckenham in co. Wigorn," in the pedigree of the Eures of Elvet, recorded in the Heraldic Visitation of Durham, 17 August, 1666, as having married Elizabeth, youngest daughter of Sir William Eure, Knt., of Bradley in Wolsingham parish. This lady is erroneously stated in Mr. Joseph Foster's 'Yorkshire Visitations,' *sub cap.* 'Eure of Whitton,' to have died young.

In the State Papers (Committee for Sequestration) it is recorded that Elizabeth Leighton, widow, under date 25 December, 1650, begs allowance of her annuity of 30*l.* on the lands of her brother Thomas Eure, who had inherited a small estate in Bradley, fought for the king as a major of horse under his kinsman Colonel the Hon. William Eure, and was slain at the first battle

of Newbury, unmarried, when his property passed to his brother William, whose daughter and eventual heiress Mary married Michael Johnson of Twizell Hall. The third brother, Henry Eure, died young. The Leighton pedigree is a sadly confused one, and the following points, amongst numerous others, need clearing up:—

1. Can any one identify or supply any information concerning Sir Francis Leighton, Knt., of Beoby, co. Worcester, whose daughter Barbara married Richard Walden of the Inner Temple, marriage licence dated 10 May, 1662?

2. Sir William Leighton, Lord Mayor of London, 1806.—I am very desirous of finding out if Sir William was married; if so, what descendants he had, whether he used the English (Quarterly, per fesse indented or and gules) or the Scottish (Argent, a lion rampant gules, armed or) arms. Also if there are any portraits of him in existence; if so, whether engraved or not. He was a native of Sunderland, co. Durham, and, I believe, belonged to the Leightons of Shotton, who in the direct line terminated with Elizabeth, wife of the Hon. Eyre Massy, fifth son of Hugh, first Lord Massy. Sir William died at Kemnal House, co. Kent, on 23 April, 1826, aged seventy-four. Is there a pedigree of his family in existence anywhere?

3. I would feel greatly obliged for any information relating to the ancestors of the late Lord Leighton. I believe the family resided for some time in the neighbourhood of Hull, and prior to that farther north.

H. REGINALD LEIGHTON.

East Boldon, R.S.O., co. Durham.

OCEANIA (9th S. viii. 342).—I think Dr. MURRAY will find that the English language owes this word to stamp collectors. In the earliest postage-stamp albums (Lallier's, Moens's, Oppen's, &c.), published between 1840 and 1850, the world was divided for the convenience of philatelists into Europe, Asia, Africa, America, and Oceania, which last section comprised Australia, and all the Pacific islands, New Zealand, Dutch Indies, Fiji, Philippines, &c. These early stamp albums became, in the nature of things, destroyed as collections got transferred to newer albums, but there must be many catalogues of stamps of that time in existence in which the word will be found. Some of the earliest are, I believe, those of Alfred Smith, of Bath, and Stafford Smith, of Brighton (1860, &c.), Mount Brown (c. 1860), and John Edward Gray (1863), and a search through the early files of these catalogues would

probably date the introduction of the word. A correspondent in the *Stamp Collector's Magazine* (1 June, 1863) signs himself Oceanicus. I have searched through the first volume of this journal (1863), and find the term Oceania first used in a review of J. B. Moens's album in the December number.

EDWARD HERON-ALLEN.

This term is, I believe, of German origin, *Océanien*; French *Océanique*, or *Océania*, as altered by Malte-Brun (about 1812). As a hydrographical term it may be traced to De Fleurieu ('Division et Nomenclature Hydrographiques du Globe,' Marchand, 'Voyage autour du Monde,' tome iv. p. 12, 1799), who, adopting the idea of German geographers, Gatterer ('Der Geographie,' 1775) and others, treated the Pacific, India, and Southern oceans as parts of one "Grand Ocean," which contained Australia, the Eastern Archipelago, New Zealand, and other Pacific islands, as a fifth part of the world, e.g., "L'Océanique, ou Cinquième Partie du Monde, qui comprend les Terres du Grand-Océan entre l'Afrique, l'Asie, et l'Amérique" (Ferrario, 'Le Costume Ancien et Moderne,' tome iv. p. 283, 1827).

The term "océanographie" is also, I believe, of German origin—"Ozeanographie." I have Von Boguslawski's 'Handbuch der Ozeanographie,' 1884, but the term is probably older, and might be found in Petermann's *Mittheilungen*.

E. A. PETHERICK.

Streatham.

The under-mentioned work appears in a catalogue of second-hand books just issued by John Jeffery, 115A, City Road, E.C., which may probably interest Dr. MURRAY:—

"The 'Oceana' of James Harrington, and his other works, some whereof are now first published from his own manuscripts, the whole collected, &c., with an exact account of his life prefix'd by John Toland, 1700."

EVERARD HOME COLEMAN.

[Is this pertinent?]

'THE COMING K—,' &c. (9th S. viii. 344).—In the course of our lives a piece of information sometimes comes to us accidentally, but we are not therefore justified in every case in making it public property. For a week or two after the Commune there was much general excitement, both in England and abroad, to know what had become of Félix Pyat. I knew, accidentally, I suppose the day after he reached England, both that he had escaped and where he was living, but I did not inform the press. The fact is that an old college friend of mine, a well known philanthropist, now dead many years, had a ground-floor lodging in a mean street in

London, convenient for carrying on his charitable work. On the day Pyat reached London my friend—who later came to take tea with me, and told me of the incident—was sitting reading in his front room, when the door burst open and an excited Frenchman rushed at him, threw his arms round his neck, and began "Ah, Pyat, mon ami!" then, seeing his error, a little scene followed, which ended by it being ascertained that the man he was looking for was the gentleman in the first-floor apartments, who had arrived that morning. All this at the time of its occurrence I kept to myself. So, also by an accident, I could name the author of 'The Coming K—,' but I suggest that the matter be dropped for twenty years longer, in order to excite no animosities and to wound no susceptibilities. "A young clerk in the War Office," therefore a servant of the Crown, was not the author. I am glad thus to remove an odious suspicion, but do not think it right to say any more at present.

H. G. K.

A 'Key to Edward VII.' by One Behind the Scenes, was published, and illustrated with portraits of the authors. These caricature portraits are S. O. Briety=S. O. Beeton; Philander Dirty=Doughty (?); and A Modern Juvenile=Evelyn Douglas Jerrold.

WALTER JERROLD.

Hampton-on-Thames.

THE CHEWAR (9th S. viii. 306).—Halliwell in his 'Dictionary of Archaic and Provincial Words,' and Wright in his 'Dictionary of Obsolete English,' give the meaning of this word to be "a narrow passage or road between two houses," in which sense it is used in Westmoreland. The latter adds as an illustration "Go and sweep that *chewar*."

EVERARD HOME COLEMAN.

71, Brecknock Road.

Is this word similar to "chare," used in Newcastle-on-Tyne, which signifies a "close" as in Edinburgh, or a "row" in Yarmouth?

G. L.

Halliwell has "*Chewer*, a narrow passage. West."

C. C. B.

S. DU BOIS, SEVENTEENTH-CENTURY PAINTER (9th S. viii. 245).—'Musgrave's Obituary,' Harleian Society's Publications, vol. xlv. (1899), p. 207, has, "Simon Du Bois, pictor, claruit in Angl. 26 May, 1708," and gives references for consultation, including MSS.; and vol. xlviii. (1901), p. xii, says, "There are engraved portraits of those persons marked MS., but for the description of these prints *vide* my MS. Catalogue of Engraved Portraits [Add. MS. 5727]." Is Mr. FERRAR

correct in saying Dr. Mapletoft died "in his ninetieth year in 1720"? The 'D.N.B.' has, "John Mapletoft, born 15 June, 1631, died 10 Nov., 1721, in the ninety-first year of his age, and was buried in the chancel of the church of St. Lawrence Jewry." 'Musgrave's Obituary' has "æt. 94," and the reference for consultation is 'The Chronological Diary to Historical Register,' 25 vols. 8vo, London, 1714-38 (P.P. 3407).

H. J. B.

SPIDER-EATING (9th S. viii. 304).—Anna Maria Schurmann enjoyed the nut-like flavour which she affirmed Arachnida possessed, but seems to have been conscious that further reasons would be required by most people in palliation of her habit. She therefore pleaded that she was born under the sign Scorpio. More valid is the reason given by the German immortalized by Rösel, and mentioned by Kirby and Spence in their 'Introduction to Entomology.' This sage was not content to eat his succulent victims *seriatim*, but spread them upon his bread like butter, observing that he found them useful "um sich auszulaxiren."

CHAS. GILLMAN.

Church Fields, Salisbury.

In Mr. Bram Stoker's extraordinary book 'Dracula' one of the characters, Mr. Renfield, who is slightly mad on some points, catches numerous flies by means of sugar, and then many spiders to eat the flies, several birds to eat the spiders, and a cat to eat the birds, intending himself to eat the cat, and so devour thousands of lives in one body, with the hope of thus prolonging his own existence. Perhaps Anna Maria Schurmann had something of the same idea, but did not get beyond the spiders.

CHARLES R. DAWES.

Anybody who eats spiders may safely be said to have a depraved appetite, and I am not aware that such a diet has ever been supposed to have medicinal or other virtue. Spiders, indeed, were until lately almost universally considered poisonous, though now, I believe, the tarantula is the only one of which this is held true. In Ramesey's treatise 'Of Poysons' four other poisonous varieties are described, with the symptoms which follow upon being bitten by them, or "accidentally" swallowing any of them. "The part affected," we are told,

"will be seised on with a stupor, with horror and cold, the belly is filled with wind and swells, the face growes pale, the eyes drop tears involuntarily, the extreame and remote parts of the Body tremble, and are, in a manner, convulst, a continuall inclination and desire to evacuate by urine follows

them, the privy part is extended and pained, if the party be young; relaxed, if old; a cold sweat universally possesseth them, and sometimes they void by urine some what like unto a Spider."

Spiders as diet are, by the way, mentioned in Jonson's play 'The Staple of News,' but it is only as diet for monkeys, where Almanac says of Pennyboy, Sen. (II. i.) :—

Sweeps down no cobwebs here,
But sells them for cut fingers; and the spiders,
As creatures rear'd of dust, and cost him nothing,
To fat old ladies' monkeys.

This seems to hint at some nutritious virtue in them. C. C. B.

In Lincolnshire it is thought that to swallow a spider is dangerous to health, if not absolutely fatal. At Lincoln assizes in July, 1872, I heard a witness, whose home was at Flixborough or the immediate neighbourhood, depose that she had said to a young woman who appeared to be very ill, "Thoo looks straange an' badly, lass; thoo must hev swalla'd a spider." Spiders are said to have been taken here as a cure for ague, but that form of suffering has ceased to occur in these parts for many years, so I never knew an instance of the remedy being applied.

EDWARD PEACOCK.

Wickentree House, Kirton-in-Lindsey.

GEORGE BORROW (9th S. viii. 343).—Sir Alured Clarke was made a field-marshal on the accession of William IV. See 'D.N.B.' x. 415-6. W. C. B.

ST. MARCELLA (9th S. viii. 264, 328).—Surely Mr. C. S. WARD cannot have read my question. It did not relate to a septuagenarian widow who was not a martyr, but to a young and beautiful woman represented with such a wound in her neck as led me to think that she must have sealed her testimony with her blood. From my point of view, therefore, "there is more than one corrigendum" in Mr. WARD's instructive reply. I did not write to 'N. & Q.' without previously consulting several books which might have spared me any further quest. I begin to wonder if I have got hold of the right name of my saint. How is St. Maxentia of Beauvais figured?

ST. SWITHIN.

A SAYING OF SOCRATES (9th S. viii. 339).—A few months before his death I had a conversation with Longfellow in his house at Cambridge (Mass.), and among other topics he mentioned man's limitations with regard to knowledge in the aggregate. He instanced Voltaire as a case of an author who had written too copiously, and asserted that it would take a lifetime to master his books

alone. The poet's 'Hermes Trismegistus,' contained in a volume published after his death, may be read as a commentary on the vanity of human efforts; but the priest's name lives, though his writings are lost.

ARTHUR MAYALL.

MR. AULD writes as follows of De Quincey :

"He planned and purposed writing a history of England and an historical novel such as should be worth reading, felt equal to the task at last—and then died."

This reminds me of what Swift, when he was old, in the year 1734 wrote to Pope :—

"Yet, what is singular, I am never without some great work in view, enough to take up forty years of the most vigorous healthy man; although I am convinced that I shall never be able to finish three treatises, that have lain by me several years, and want nothing but correction."

Young has said in his 'Night Thoughts,'

Like our shadows,

Our wishes lengthen as our sun declines.

E. YARDLEY.

THOMAS WILLIAMSON (9th S. viii. 325).—This name occurs in Mr. Algernon Graves's 'Dictionary of Artists' as exhibiting in 1825. Mr. Graves (6, Pall Mall) is generally in a position to give further information than is to be found in his 'Dictionary.'

RALPH THOMAS.

Holden's 'Directory' (London, 1805) has "Tho. Williamson, historical engraver, 21, Charlton Street, Somers-town." H. J. B.

SARTEN (9th S. viii. 345).—Sarten is a German plural, corresponding to Sartes in French, and Sarts in English, and denoting a social distinction rather than a race. The term seems to have originally meant "traders," and is applied to the urban population in Central Asia, as opposed to the nomad element, irrespective of nationality. Sarts may therefore be either Aryans or Turanians, according to circumstances. There is no such language as Sarten. For example, Uzbegs when settled become Sarts, but continue to speak Uzbeg. For further information see the 'Encyclopædia Britannica,' *sub voce* 'Khiva,' 'Syr-Daria,' 'Turkestan,' or almost any good geographical compendium, such as Stanford's 'Asia.'

JAS. PLATT, Jun.

Sarten was originally under the influence of the Persian and Arabian tongues, but is more correctly spoken of at that stage as Tadjik. The Tadjiks of Tashkend, Turkestan, and the district thereabouts are known as Sarts, and are said to speak Turkish. They number 80,000 in Tashkend alone. On the west of the Caspian they are known as Tâts.

But the term "Sarte" is used to distinguish the trader and shopkeeper from the nomadic Tadjik. One writer says, "Quand un Usbeg est devenu complètement sédentaire.....il devient Sarte; le mot 'Sarte' n'est donc pas une appellation ethnique." See 'Encyc. Brit.' under 'Tajak,' and Brockhaus's 'Konversations-Lexikon' under 'Tadschik.'

ARTHUR MAYALL.

PAYING RENT AT A TOMB IN CHURCH (9th S. viii. 302, 355).—Some instances are mentioned in Walcott's 'Traditions and Customs of Cathedrals,' 1872, p. 95. The tomb of Thomas Haxey, the treasurer, in York Minster, was commonly used for the payment of rents, &c. (Walcott misprints it Haxby). One of the most interesting cases is noted by the Deputy-Keeper of the Public Records, where 50*l.* was duly tendered on the tomb of "Jeffrey Chawcer" at Westminster, 28 Eliz. (Eighth Rep., 1847, app. ii. p. 169). An ancient rector of Easington, in Holderness, used to sit on a tombstone in the churchyard of Easington, and there receive dues from tenants whose lands had been washed away by the sea (Poulson, 'Holderness,' ii. 372).

W. C. B.

SWEENEY TODD (9th S. vii. 508; viii. 131, 168, 273, 348).—I trust the Editor and readers of 'N. & Q.' will not think me too troublesome if, before this subject is finally wound up, I venture, speaking as a "hack-artist" (descended from a long line of artist-hacks), to say a few words in the hope of saving from total oblivion the name of W. Hornigold, who was the champion artist of the "penny dreadful," "penny plain and twopence coloured," school during the forties. In his day he was regarded as unequalled in this line. Vile drawing, extravagant attitudes, overdone action; still there was life, spirit—what you will—let us say, the old Coburg method. Unfortunately he was even better known as a victim of the ubiquitous drink fiend than as an artist. He was, in short, a vulgar modern edition of Richard Savage or Mitford. But I prefer not to say too much about the career of this ill-starred genius. During the later fifties he was sent to the wall by the superior talents of the late Robert Prowse, who combined the dash of "Old Horny" with good drawing and a more brilliant style. Thirty or forty years ago publishers who could not afford to pay "Bob" Prowse's terms used to employ an artist of nearly equal talents named Clifton. Robert Prowse the Younger is, I am glad to say, still "in the thick of the fight." Hornigold died somewhere during the sixties. I last

remember hearing of him as an artist on active service during the winter of 1861-2, when he designed a record poster for Sanger's (Astley's) Christmas pantomime. It represented an elephant (the living original of which used to be trotted up and down the Westminster and Kennington roads during the season as an advertisement). The poster was cut on soft wood and roughly coloured by hand. I would like to add that it was not through ignorance, but through fear of giving offence, that I refrained from mentioning the relationship between Saville Faucit and Lady Martin. Before concluding may I, as an enthusiast in old china, draw attention to what one might style "criminal crockery"? Some few months back there was a loan collection of old English china at Bethnal Green. I have stupidly forgotten the name of the collector, and the collection has since been removed. But one special feature was a glass case filled with specimens of crude, vulgar, coarsely coloured china-ware, representing murder subjects, such as 'The Murder in the Red Barn,' 'Stanfield Hall and J. B. Rush,' and so on. Now and then one may see samples of this sort of old crockery in the shop windows; sold for but a few pence fifty years ago; chiefly got-up to be hawked through villages, and usually swopped for old clothes. Nowadays specimens of this art fetch, I believe, far better prices than they did in the last century. In conclusion, I would wish to thank GNOMON for his kindly references to myself—and to the late G. A. Sala.

HERBERT B. CLAYTON.

The melodramatic actor referred to by GNOMON was named Edmund (not Edward) Faucit Saville. Mr. Truelove, unless I am very greatly mistaken, was in the British Museum Reading-Room a few days ago.

WM. DOUGLAS.

125, Helix Road, Brixton Hill.

"HALSH" (9th S. viii. 81, 255, 327).—I am very sorry to have cast an undeserved slur upon MR. MAYALL's industry. His words were (p. 81), "One wonders why the 'H.E.D.' which gives 'halse,' did not also record 'halsh,' s. and v., as a main word." I ventured to point out that *halsh* does appear as a main word, but under the spelling *halch*, a fact which seems to me to correct—if not almost to contradict—his statement. The first criticism he intended to make (as appears from his second note) was that the word should have been treated as a main word under *halsh*, with a mere cross-reference from *halch*; and in this criticism

I entirely agree.* His second criticism—that the word is technical and general—I have not the qualifications to *control* (in the French sense), but would ask Southern and South-Western readers of 'N. & Q.' to do so. The evidence so far collected shows that the word is Scotch, Northern, and Midland.

I may perhaps be allowed to add that my personal knowledge of the word is confined to one specific sense, which I have not seen noticed in dictionaries. A man is said to *hulsh* one object to another when he fastens it by a knot which (not being an expert) I must describe as that by which a trunk-maker hangs the key of a box or bag to its handle, passing the bight of the piece of string (already knotted) which runs through the handle of the key through the handle of the box, and the key through this bight. Doubtless many of your readers could describe this process and this knot in a single word; I only know it as *hulshing*, and opine that my knowledge of it arose in Westmoreland.

My reason for backing the 'N.E.D.' against a criticism that seemed to me unfair is substantially the same as that set forth at 9th S. vii. 71. It can hardly be called "fetish-worship" to desire that nothing should hinder the Clarendon Press recouping themselves.

Just now, as your columns bear witness, I am sadly in need of a new and complete Du Cange; and anything I can do, however indirectly, towards making such an edition a practical possibility, I hope to do.

Q. V.

WALLER FAMILY (9th S. viii. 265).—I observe that Mr. W. D. PINK has collected information concerning various members of the Waller family, and I shall be very greatly obliged if he will allow me to communicate with him on the subject.

H. M. BATSON.

Hoe Benham, Newbury.

FIRE ON THE HEARTH KEPT BURNING (9th S. viii. 204).—The quotation from the *Illustrated London News* given by G. H. D. is evidently inaccurate as to locality. There is no such place as Chedzoy in Cornwall, although there is one bearing that name near Bridgwater in the county of Somerset. Fires that have burnt continuously upon the hearth for a great number of years without being once extinguished are not unknown

* Had my copy of the dictionary not been in the binders' hands, I would have written much sooner to make my *amenite*, but had to await the bibliopegic convenience before I could verify my impression of concurring in Mr. MAYALL's view.

in the West Country. The following note relative to one then existing at Shaugh Prior, a small village situated upon the western fringe of Dartmoor's rugged wilds, occurs in the *Exeter Gazette* for 16 May, 1878. It happens to be from my own pen, and reads:—

"It was in the little 'Whitethorn Inn' in this village [Shaugh Prior] I partook of refreshment, sitting by the side of a peat fire that I was assured had never been out for considerably over fifty years. The landlord's name is Gullet. Next to a good swallow, there is nothing like a decent gullet for a public-house."

HARRY HEMS.

Fair Park, Exeter.

This is sometimes used as an idiom to express the long residence of a family in one home. A Yorkshire antiquary, long since dead, once said to me, when speaking of an old Northern race, "The fire has never died out on their hearthstone for six hundred years."

K. P. D. E.

"ABACUS" (9th S. viii. 305).—It is hardly likely that Sir Walter was mistaken in his use and explanation of this word, because in 'Ivanhoe,' published five years before 'The Talisman,' he mentions it in the same connexion as in the latter romance. Speaking of Lucas Beaumanoir, the Grand Master of the Templars, in the thirty-fifth chapter, Scott says:—

"In his hand he bore that singular *abacus*, or staff of office, with which Templars are usually represented, having at the upper end a round plate, on which was engraved the cross of the Order, inscribed within a circle or orle, as heralds term it."

Had Scott been mistaken in his use of the word in 'Ivanhoe,' one would suppose that he would have found out his error by some means or other in five years, and would not have repeated it in 'The Talisman.'

Annandale, in his very full 'Concise Dictionary,' 1892, although he gives three meanings of "abacus," does not include the Templars' staff of office amongst them.

JONATHAN BOUCHIER.

Ordinary dictionaries do not record that, in architectural phraseology, an abacus is the mould or mouldings surmounting a capital, upon which the springer of the arch above rests.

HARRY HEMS.

Fair Park, Exeter.

In chap. xxxv. of 'Ivanhoe' Sir Walter Scott has given a graphic description of this mystic staff wielded by Lucas Beaumanoir, the stern Grand Master of the Order of the Temple, at the Preceptory at Templestowe. Perhaps it was merely the eight-pointed cross of the order, in form like the black

cross at St. Helen's in Abingdon, said "to revenge every false oath sworn upon its hilt with pangs and with visitations upon kindred and property." And the Grand Master observes:—

"Well said our blessed rule, *semper percutiatur leo vorans*.—Up on the lion! Down with the destroyer!' said he, shaking aloft his mystic *abacus*, as if in defiance of the powers of darkness."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Funk & Wagnalls's 'Standard Dictionary' gives as one meaning "a baculus," and the following quotation from Mackey's 'Masonic Lexicon':—

"*Abacus*.....The Templars, in this country, misled by a slip of Sir Walter Scott's pen, have most erroneously given this name to the staff of the Grand Master of the Knights Templar.....That instrument is by all competent authorities called a 'baculus.'"

C. S. WARD.

Wootton St. Lawrence, Basingstoke.

Possibly a qualifying word was omitted. We have *abacus harmonicus*, *abacus major*, and *abacus Pythagoricus*. Lewis and Short may throw some light on the point.

ARTHUR MAYALL.

[Lewis and Short do not give any sense approaching to wand.]

"ALRIGHT"—ALL RIGHT (9th S. viii. 240, 312).—It may be of some interest to say that the form "alright" began to appear in Scotland mainly in boys' letters, some six or eight years ago. More recently it has received the MS. support of well-educated adults, although it is still probably without the dignity conferred by literary recognition. The phrase has had such a long lease of colloquial importance that perhaps its final contraction into a single word is only a matter of time.

THOMAS BAYNE.

Apropos of MR. MAYALL's note on the above, I find in old family MSS. of 1620–1630 "shalbe" and "wilbe," in one word and with one *l*, invariably written for *shall* and *will* in two words and with two *l*'s.

MICHAEL FERRAR.

Little Gidding, Ealing.

LOYAL ADDRESSES TO RICHARD CROMWELL (9th S. iii. 367; iv. 30).—Laurence Echard, in his 'History of England,' vol. ii. p. 830 (the date of this volume is 1718), says:—

"Infinite addresses came up from all Parts; First from the Soldiery in England, Scotland, and Ireland; next from all the Independent Congregational Assemblies; Thirdly, from the most eminent of the London Ministers, as also from the French, Dutch, and Italian Churches; and Lastly from most

of the Counties, Cities, and Corporations in England; 'Testifying their Joy and Satisfaction, with solemn Promises and Resolutions of adhering to his Highness, with their Lives and Fortunes, against all his Enemies and Opposers. In these he was celebrated for the Excellence of his Wisdom, the Nobleness of his Mind, and in some for the Lovely Composition of his Body; His Wife, Father-in-Law, and Relations did not want their Compliments; and the more to oblige Him, his Father Oliver was still'd and compared to Moses, Zerubabel, Joshua, Gideon, Elijah; to the Chariots and Horsemen of Israel; to David, Solomon, and Hezekiah, and to Constantine the Great; and to whomsoever else, that either the Sacred Scripture, or any other History, had celebrated for their Piety and Goodness. He was lamented as the Father of his Country, the Restorer of pleasant Paths to dwell in, of whom we were not worthy,' and what not? Every one striving to exceed each other in this extravagant Vanity; in which the Independent Churches were thought most guilty, and particularly their Metropolitans, or chief Ministers, Goodwin and Nye."

Rapin, in his 'History of England,' third edition, 1743, vol. ii. p. 602, says:—

"Addresses were presented to Richard from all parts, signed by many thousands, to congratulate him upon his accession to the dignity of Protector, and to assure him they would willingly hazard their lives and fortunes to support him."

And p. 603:—

"At the beginning of his Protectorship Richard had, as I said, the pleasure of receiving Addresses from Boroughs, Cities, and Counties, to the number of four score and ten, and afterwards he had the like compliment paid him from all the regiments, without any exception."

The marginal references in Rapin are "Clarendon iii. p. 513. Whitelock. R. Coke, t. ii. p. 77. Heath." I am aware that Echard's 'History of England' is not held in high esteem.

ROBERT PIERPOINT.

St. Austin's, Warrington.

A CORK LEG (9th S. viii. 204, 307).—The term "a cork leg" is still in use as a definition of an artificial leg. A workman hereabout receives injury and loses his leg. His friends and "mates," if he cannot afford it, pay for a cork leg for him; and no matter what the artificial limb is made of—providing that it is not a stump or wooden leg—it is "a cork leg." There are several old songs about cork legs as well as wooden legs.

THOS. RATCLIFFE.

Workshop.

My experience of much more than thirty years is entirely at variance with that of MR. HEMS. So far from the term being obsolete, here in the West a "cork leg" is the common, almost invariable name for an artificial one, of whatever material it is made, so that it be jointed, and in some way an imitation of the natural limb; and the term

would be used as well as perfectly understood by any country doctor. It is, of course, an entirely different article from the well-known "wooden leg," which nobody ever misunderstands. I remember an old song, once very popular, called 'The Cork Leg,' in which the machine ran away with its owner. Being a "rank outsider," I know nothing of the technical construction of either legs or arms in the trade, but I do know that "cork leg" and "false arm" are the names by which those limbs are now commonly called, even by educated people. F. T. ELWORTHY.

INDEX EXPURGATORIUS (9th S. viii. 342).—Your correspondent has been misled by a statement in the serious and usually well-informed journal *Literature*. The misstatement was corrected in the 'Literary Notes' of the *Daily News* of 26 October, under the heading 'Galileo and the Roman Index.'

JOHN HEBB.

BURIAL-GROUND IN PORTUGAL STREET (9th S. viii. 343).—From 'Some Account of the Parish of Saint Clement Danes,' by John Diprose (1868), I gather that a committee was appointed in 1848 to inquire into the state of the old "Green Ground" graveyard in Portugal Street, and from Timbs's 'Curiosities of London' that the building of King's College Hospital, which occupies the site of this graveyard, was commenced on 18 June, 1852. The bodies must therefore have been removed some time between 1848 and 1852. Although Diprose gives some interesting particulars concerning the "Green Ground," he nowhere explicitly states when it was abolished or where the remains and tombstones were deposited. It appears that G. A. Walker, Esq., M.R.C.S., known as "Graveyard" Walker, was a leading member of the 1848 committee. In his 'Gatherings from Graveyards,' published in 1839, he had given a fearful account of the state of this ground, describing the soil as "absolutely saturated with human putrescence." It was no doubt largely in consequence of his efforts that the Act of Parliament prohibiting interments within the limits of the metropolis was passed in 1850.

JOHN T. PAGE.

West Haddon, Northamptonshire.

The burial-ground in Portugal Street was formerly called the "Green Ground." In 1848 a committee was appointed by the parish of St. Clement Danes to inquire into the condition of this burial-ground, when by the report of the committee, dated 23 March of the same year, it was found that the ground contained 14,968 superficial feet, or

about the third of an acre, and that the number of bodies deposited in this space between the years 1823 and 1848 was 5,518. The committee reported that coffins which should have occupied one acre had been packed into a space little more than the third of an acre.

An Order in Council was issued in 1858 for closing the burial-ground around St. Clement Danes. The coffins in the vault were placed in one part of it, and enclosed by a brick wall at an expense of 300*l*. The bodies in the burying-ground at Portugal Street were removed to the cemetery at Norwood.

EVERARD HOME COLEMAN.

RAPHAEL'S CARTOONS: ENGRAVINGS (9th S. viii. 224).—The following advertisement appears in the *Daily News* of 24 September:—

"Valuable Engravings.—For Sale. Set (7) of Old Engravings by Holloway of the Raphael Cartoons in the South Kensington Museum.—Apply Struthers, Solicitor, Ayre, N.B."

If I remember rightly I purchased a set of these engravings when they were republished by Messrs. Day & Son, of Gate Street, Lincoln's Inn Fields. Perhaps Vincent Brooks, Day & Son (Limited), 48, Parker Street, W.C., who are Messrs. Day's successors, might give some information.

JOHN HEBB.

"WEEK-END" (9th S. viii. 162, 292).—I believe this expression has only in recent years come into general use. Perhaps some of your readers may be able to say when it became a common term for an outing from Friday or Saturday to Monday. It apparently emanates from the North, for Miss Braddon in 'The Day will Come,' chap. xxiv., writes as follows: "Theodore and his friend betook themselves to Cheron Chase on the following Friday, for that kind of visit which North-Country people describe as 'a week end.'" HELLIER R. H. GOSSELIN.

Bengeo Hall, Hertford.

Miscellaneous.

NOTES ON BOOKS, &c.

French Furniture and Decoration in the Eighteenth Century. By Lady Dilke. (Bell & Sons.)

INDEFATIGABLE in effort and unwearying in zeal, as well as all but infallible in taste and knowledge, Lady Dilke continues her task of supplying an historical account of French art and design in the eighteenth century. Her latest volume on furniture and decoration has had two predecessors belonging to the same series, 'French Painters of the Eighteenth Century' (see 9th S. iv. 358) and 'French Architects and Sculptors' of the same period (9th S. vi. 499), and will have one successor, 'French Eighteenth-Century Draughtsmen and Engravers.'

The series thus constituted will be the best and most serviceable guide in existence to a subject of undying interest. Abundant opportunities of studying French furniture and decoration are offered in England in collections such as those at South Kensington and Hertford House. Lady Dilke's studies have been principally conducted in France, where materials are still more abundant. Much French work, not always the best or the most delicate, was, however, executed for foreign galleries at Potsdam or elsewhere. It is from the great historic châteaux of France—Versailles, Compiègne, Chantilly, the Hôtels de Rohan and de Soubise—that the most marvellous specimens of furniture are obtained.

Not easy, as Lady Dilke points out, is the observance of system in the treatment of decorative art in the eighteenth century. When the powerful influence of Le Roi Soleil was at an end a bewildering crowd of tendencies manifested themselves, and although "the gradual triumph of the straight line and the growing allegiance to classical motives" are traceable, the main development was crossed by many influences, grotesque or realistic. The very phrases "style Louis XV." and "style Louis XVI." are misleading, and the share of Marie Antoinette in what is known by the latter name is declared to be "a romantic fiction." To Robert de Cotte and Germain Boffrand—the former the most celebrated of a family of distinguished architects, and director of the Academy of Architecture to whom, among other works, is due the grand gallery of the Hôtel de la Vallière, afterwards the Hôtel Toulouse, and now the Banque de France), the latter largely concerned with the internal decorations of the Hôtel de Soubise—is attributed the development of the "style Régence" and the "style Louis XV." Both were pupils of Mansard. Lady Dilke characterizes as magnificent the works carried out under the charge of Boffrand in the Hôtel de Soubise. Earlier writers have charged them with bad taste. In the Golden Gallery, meanwhile, the magnificent decorations show the talents of De Cotte under their most untrammelled conditions, and consequently at their best. In the alterations that have been executed these have been scrupulously respected. In the Hôtel de Soubise are best studied the delicacy and lightness which, in the work of Boffrand, convey "an impression of equal grandeur and magnificence." To the vandalism of Henri Pierre François Labrousse, who cast into the street the *boiseries* of De Cotte in the Bibliothèque Nationale, it is due that the superb "rampe d'escalier" is in Hertford House, and that other work of not less importance is in English hands. A careful study of Nicolas Pineau and the Elysée follows. *Après* of the Elysée, the author protests against the vandalism of Louis Napoleon who, in the Salle du Conseil, formerly the Salon de Musique, substituted for the heads of the Muses in the midst of the decorations "style Régence" those of Queen Victoria and other European sovereigns. No attempt is made in the present volume to reconstitute the share of Verbeek in the execution of decorations at Versailles, or his fellow-worker Rousseau, to whom are due the exquisite bathing scenes in the Bains du Roi. No work now remaining is held to equal in perfection the boudoir carried out for Marie Antoinette at Fontainebleau by Rousseau de la Rottière, though there is a scarcely definable absence of the qualities which have distinguished the greatest masters.

The resemblance of this to the boudoir of the Marquise de Sérilly, now in the South Kensington Museum, is pointed out, and the history of the boudoir is given, together with proof that the designs were long assigned in error to Natoire, then dead, and Fragonard. Many illustrations of this are given. Chap. v. is devoted to Jean Démosthène Dugoure and the influence of Madame de Pompadour. Under Dugoure, while the general style lost breadth and nobility, the execution of every detail reached perfection. A comparison, naturally not wholly to his advantage, is instituted between him and Benvenuto Cellini. Specially interesting is the chapter (vi.) on 'Pastorales, Chinoiseries, Singeries,' at Chantilly and the Hôtel de Rohan, the latter, which is threatened with destruction, being now the Imprimerie Nationale. Quite exquisite is the panel 'Le Chien Blessé,' by Christophe Huet; and that of 'Le Tir à l'Oiseau' is only inferior as regards the accessories, not the principal motive. Even more beautiful are the designs of Van Spaendonck for the boudoir of Mlle. Duthé. The destruction of precious objects under the Revolution has been continued into later years. The whole decoration of the Hôtel Salm-Salm was swept away so late as 1871, and the *boiseries* of the Palais Royal were in the same year sold to the *marchands auvergnats*. With chap. vii. we come to Oudry and the Gobelins. Oudry is held principally responsible for the marvellous falling off from the standard of the previous century. The fight between Oudry, who ultimately triumphed, and the workers of the tapestry, who protested against the compulsion under which they found themselves to copy exactly the colours of the painter-designers, is described with much animation. Boucher succeeded, and though the charm of his designs and the gaiety of his colours exercised their influence, he maintained the heresy of Oudry. Among the designs of Boucher reproduced is the medallion of Vertumnus and Pomone, executed in 1757. Specially interesting is the account of the destruction wrought in the Revolution, when, a tree of liberty having been planted in the Cour d'Honneur of the Gobelins, Belle, the director of the manufactory, made a bonfire of such sets of hangings as were held anti-republican or inartistic!

The Caffieri are the subject of a good chapter, and we then reach André Charles Boulle and Charles Cressent. *Après* of the productions of these great artists, Lady Dilke says that in those days the ostentatious and tasteless expenditure with which we are familiar was unknown, and "a ballet dancer would have despised presents such as we in London not many years ago saw laid upon the steps of the throne." Boulle's work is scarcely to be told from that of his imitators, a matter of less importance, since many of these are excellent. Cressent, who was *ébéniste* to the Duke of Orleans, is less familiar to the general public, his name appearing in few dictionaries. Special chapters are devoted to 'French Furniture made by Foreigners' and to 'Vernis-Martin,' and there are some valuable appendices, and a list of French cabinetmakers reproduced by permission from 'Le Mobilier au XVII. et au XVIII. Siècle.'

The lesson taught in Lady Dilke's book is that the relative excellence of the works with which she is concerned is to be found in the extent to which they possess the pre-eminent quality of style. Pale, colourless reflections of their predecessors, the financiers of to-day purchase at

costliest rates in the auction-rooms what the *fermiers-généraux* bought from the artist. The desire to possess becomes a passion, but the element of artistic appreciation remains small. Very interesting is it to read what the author has to say concerning these *fermiers-généraux*, whose names are seldom mentioned except with obloquy. By a list of their names we can follow up all the improvements of Paris. These men understood that it lay in their hands to developpe "les élémens du travail contemporain, d'alimenter l'art du présent et de préparer l'art de l'avenir." In this, holds Lady Dilke, "is to be found the apology for their reckless prodigality, but the combination of circumstances by which individual luxury rendered service to the State does not seem likely, at least in our days, to be repeated." The volume is inferior neither in beauty nor in merit to its predecessors. Apart from the question of grace of style and general literary merit, it appeals to the reader by its superb reproductions by photogravure and other processes. Two or three of the best plates are confined to the large-paper copies, which are veritable *objets de luxe*; but the ordinary copies are also treasures, and deserve a place in the cabinets of the bibliophile and the virtuoso.

The Posthumous Papers of the Pickwick Club. By Charles Dickens. (Chapman & Hall and Frowde.) We have received a volume (query, the first?) of what professes to be for general readers the most popular edition of the works of Charles Dickens. It consists of 'The Pickwick Papers,' printed on the delightful Oxford India paper, and supplied with reduced facsimiles of the plates of Seymour and Phiz. In this shape 'The Pickwick Papers' can be slipped into the pocket and carried on an excursion, either cycling or walking. We have tried the text with eyes no longer young, and find it a marvel of legibility, being capable of being read in almost any light; and the book, thanks to the paper, is a mere feather-weight. A man can scarcely, under the least propitious circumstances, be dull, either in railway station or hotel, when he has 'Pickwick' in his pocket. The character of the illustrations is fairly preserved in the reductions, and these are indispensable to the full enjoyment of the novel. It is to be trusted that the works will be completed in the same form. The cloth cover has on one side a medallion portrait of Dickens, on the other illustrations of the more popular figures and subjects in the book.

The History of Ditchling, in the County of Sussex. By Henry Cheal, Jun. (Lewes, Lewes and South County Press.)

IN this year of the millenary celebration of Alfred the Great local historians are happy who can connect his name with the places in which they are interested. This little history—written by the organist of the parish church, and dedicated to the vicar—although going back to the time of Roman occupation, shows that King Alfred was the owner of the manor, and mentions the fact that his will, by which it was bequeathed to his kinsman Osferth, is still preserved in the British Museum. There are notes of its subsequent possession by William de Warenne and his descendants; as also of the residence in the "ancient house," still standing, of Anne of Cleves. The parish church is of much interest, with its ancient monuments, and its six inscribed bells, which are chimed at eight o'clock

on Sunday mornings. The white owls, some of which have from time immemorial made their home in the roof of the south chancel, are still to be heard on quiet summer evenings giving forth their peculiar snoring sound. The little meeting house, also, of the Unitarians is interesting, with its graveyard containing tombs of old inhabitants. The book gives much genealogical, heraldic, and anecdotic information relating to families descendants of some of whom are still resident in the village, is well illustrated, and is provided with several pedigrees and an index.

The Nation's Pictures. A Selection from the Finest Modern Paintings in the Public Picture Galleries of Great Britain. Produced in Colours. Part I. (Cassell & Co.)

MESSRS. CASSELL have issued the first part of a series of coloured reproductions of celebrated pictures in our national or municipal collections. Part I. contains Mr. E. A. Abbey's 'Mistress Mine,' Mr. Alfred East's 'Autumn,' Mr. Maurice Greiffenhagen's 'Idyll,' and Mr. Orchardson's 'Napoleon on board the Bellerophon.' Altogether marvellous are the plates, considering the price at which they are published. They are, moreover, so lightly attached to the page that they may be removed for the purpose of being framed. A more remarkable instance of cheapness and value of production we do not recall.

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 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. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

E. S. DOUGSON.—Your additions and corrections to the 'Heuskarian Rarity' were received after the entire number had gone to press.

A. H. H. MURRAY.—Thanks for letter, the suggestions in which shall be carried out.

CORRIGENDA.—P. 377, col. 2, l. 4, and p. 378, col. 1, l. 26, for "Marescha" read *Maresch*; p. 377, col. 2, l. 30, for "left" read *right*; l. 15 from foot, for "Dedicainoa" read *Dedicacinoa*; p. 378, col. 1, last line, after 16 add *and 18*.

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 23, 1901.

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Notes.

BORROW'S 'ROMANY RYE.'

MR. KNAPP'S notes to the new edition of this work are not always correct. First of all, he is at total variance with the Hungarians with regard to the proper use of accents in their mother tongue. His rule evidently is to put an accent on a vowel whenever the Magyars omit it, and to omit it when they use one. The presence or absence of accents is not so unimportant a matter as, for instance, the author of the maps of Hungary in Dr. Poole's 'Historical Atlas' seems to think, as an accent changes the sound of the vowel, and thereby the meaning of the word. Thus "his price" and "bride," "dust" and "peasant," "period" and "disease," are expressed by the same letters of the alphabet in Magyar, but differ in the accent.

The editor's next rule is to write a *zs* whenever the Magyars themselves spell the word with an *sz*, and *vice versa*. The result is again confusion, as, e.g., *rozs* means "barley," and *rozsz* is the equivalent for "bad."

Then we are told "Bátory" is a mere epithet, and means "the valiant." Nothing of the sort. The princes of Transylvania of that dynasty spelt their name "Báthory," after "Báthor," a place-name, their original home.

Of "Florentius of Buda," the author of a "rare" book, we are told that he "flourished 1790-1805." He died on 28 October, 1802, and his posthumous work was published by his brother Ezsaiás.

The "poor Hungarian nobleman" at Horn-castle Fair is, of course, a purely mythical personage. Moreover, considering the large sum he could afford for a single horse, he could not have been so very poor after all. He could have bought a whole herd of them for the same sum in his own country in those days.

The editor does not make any comment upon the following exclamation of the Hungarian (p. 236): "Oh, young man of Horn-castle! why does your Government always send fools to represent it at Vienna?" Many more such uncomplimentary remarks follow on the next page. One of the representatives of the British Government whom the Hungarian had in his mind was no doubt Viscount Ponsonby. Thus we see Borrow's estimate of him widely differed from that of Lord Augustus Loftus, according to whose judgment the viscount was a keen diplomatist and a shrewd observer, with a sharp insight into character; a man of large views, of a strong and decided will, and one who courageously and firmly maintained his opinions. On this it may be remarked that Ponsonby was an Irishman, and, like many of his race, he was no doubt very obstinate when he had once formed an opinion; but, on the other hand, it does not speak very highly for his shrewdness and sharp insight into character that he was so easily gulled by the statesmen of Vienna about the true position of Hungarian affairs during the war of independence in 1848-9. His reports to the English Foreign Office made him the laughing-stock of the diplomatists of Europe. One of his contemporaries writes about him:—

"Having first caused the Hungarian troops to go over to [their arch-enemy] the Ban [of Croatia], he then made the latter.....a week after his [ignominious] flight, assume a 'strong position' on the mountains of Buda, outlawing, amid these events, Count [Louis] Batthany [who was Prime Minister of the 'Rebel' Government, and was subsequently shot by the Austrians, along with many other nobles, by a decree of the [Hungarian] Diet [his own partisans], and sending, moreover, Madame Kossuth and her children to Hamburg."—"Hungary Past and Present," by Emeric Szabad, p. 319.

The viscount was evidently satisfied with any "old women's tales" he could pick up in the streets, and having diluted these with translations of manifestoes, decrees, ultimatums, "war news," &c., culled from the

official *Vienna Gazette*, dished them up to the British Foreign Office as true reports on the state of affairs in the Austrian Empire. It is all the more difficult to explain the working of his lordship's mind, as, previous to the series of curious reports he afterwards sent home, he had had an excellent reporter in Hungary in the person of J. Blackwell, who was on friendly terms with the leading men of the revolution, and was intimately acquainted with the language, laws and institutions of the country. Apparently Blackwell was there doing yeoman's service for the British legation in Vienna, expecting as a reward a snug little berth as British consul either at Budapest or Fiume. The Foreign Office began to print his excellent reports; but these no doubt alarmed the Austrian Government, and he was either dismissed or recalled, as his correspondence suddenly breaks off with 25 April, 1848, in the 'State Papers.' He died at an advanced age in Germany, after having held the post of British consul, first at Lübeck and later at Stettin. The 'Foreign Office List' is mysteriously silent about his employment in Hungary.

L. L. K.

AN INEDITED SEVENTEENTH-CENTURY POEM.

I HAVE in my possession a copy of "The Art of Contentment, by the Author of 'The Whole Duty of Man,'" 1675. This has on the title-page the autograph of "Geor: Skipp," together with a memorandum that it cost him two shillings and sixpence. It has also on the fly-leaf the autograph of Elizabeth Skipp, dated 16 May, 1700. At the beginning and end of the volume there are some verses in manuscript, which seem to me to be worthy of notice. Those at the beginning are headed 'On Mrs. Henerietta Skipp,' and are exceedingly quaint and curious, as the following extracts will show:—

Hear lyes the mirror of this worldly Age
For vertue, witt, and comely personage,
Whom spitefull Death in His Imperious Rage
Did snatch away just in her prime Age:
She was so meek and courteous lickwise
That none with her could scarcely equalise,
Likewise a pattern to her Sex was she
For Godliness and decent modesty,
As did appear by her most Godly end,
The which was by a worthy Student pen^d
Se hear She lyes whose like can scarce be found,
Hear Nature's prid lyes buried in the ground;
Nay hear She sleeps whose worth deserves to have
A golden Tombe more like then such a grave.
By her we prove that things of greatest prize
Are soonest snatched from wretch'd mortal eyes:
I say by Death of this fair Skipp we see
That Choicest things from men first taken be.

Then as her Corps beneath Incloased must lye
So hear on earth her Fame shall never dye.
Sense then that Skipps are good I wish that we
Were all made Skipps if they are all like she,
And then most certain all would happy bee.
But since She Sleeps and never will awake
We'll prize the rest for Dear Henrietta's sake.

It was perhaps rather rash of the poet to promise that his dear Henrietta's fame should never die; but since his verses are now enshrined in 'N. & Q.,' who shall say that she has not attained the immortality he promised her?

Of a very different quality are the verses at the end of the volume. They are, I think, excellent in their kind, and were they signed by Cowley, or almost any poet of the second half of the seventeenth century, might pass unquestioned so far as merit goes. But let the reader judge for himself:—

FRIENDSHIP IN ABSENCE.

I.

When chance or cruel business parts us two,
What do our souls, I wonder, do?
Whilst Sleep does our dull bodies tie,
Methinks at home they should not stay
Content with dreams, but boldly flie
Abroad and meet each other half the way.

II.

Sure they do meet, enjoy each other there,
And mix I know not how nor where;
Their friendly lights together twine,
Though we perceive 't not to be so,
Like loving stars which oft combine,
Yet not themselves their own conjunctions know.

III.

'Twere an ill world, I'll swear, for every friend,
If distance could their union end:
But love itself does far advance
Above the power of time and space;
It scorns such outward circumstance—
His time's for ever, everywhere his place.

IV.

I'm there with thee, yet here with me thou art,
Lodg'd in each other's* heart:
Miracles cease not yet in love—
When he his mighty power will try,
Absence itself does bounteous prove,
And strangely ev'n our presence multiply.

V.

Pure is the flame of Friendship and divine,
Like that which in Heaven's sun does shine;
He in the upper ayr and sky
Does no effects of heat bestow,
But as his beams the farther fly
He begets warmth, life, beauty, here below.

VI.

Each day think on me, and each day I shall
For thee make hours Canonical;
By every wind that comes this way
Send me at least a sigh or two;
Such and so many I'll repay
As shall themselves make winds to get to you.

* Perhaps some such word as "faithful" has here been accidentally omitted by the writer.

VII.

A thousand pretty ways we'll think upon
To mock our separation—
Alas! ten thousand will not do,
My heart will thus no longer stay,
No longer 'twill be kept from you,
But knocks against the breast to get away.

VIII.

And when no art affords me help or ease,
I seek with verse my griefs to appease;
Just as a bird that flies about,
And beats itself against the cage,
Finding at last no passage out,
It sits and sings, and so o'ercomes its rage.

I cannot help thinking that so fine a poem as this well deserves to be rescued from oblivion, though it is not altogether free from the faults of its school and time. It is evidently the work of no common versifier, but by one who had at least a spark of inspiration in him. I do not at the moment remember any poem on the same subject which is superior to it, excepting Vaughan's fine verses beginning

They are all gone into the world of light,
And I alone am here.

BERTRAM DOBELL.

THE HALFPENNY PERIODICAL POST.—I have recently had the pleasure of a visit from a valued friend, who after nearly fifty years' absence in America revisited his English fatherland. The Rev. Henry S. Clubb, the minister of the Bible Christian Church in Philadelphia, has had an interesting career. He was born at Colchester in 1827, and early became one of the disciples of Sir Isaac Pitman in the beautiful art of phonography. He was closely associated with the foundation of the Vegetarian Society in 1847, and was the first editor of the *Vegetarian Messenger*. In 1853 he emigrated to the United States, where he was one of Horace Greeley's assistants on the *New York Tribune*. He settled in Michigan, where he was elected to the State Senate. During the War of the Secession he served as a quartermaster, with the rank of captain, in the Federal army. For the last twenty-five years he has been the minister of the Bible Christian Church in Philadelphia. From his pen came the earliest proposal known to me of the halfpenny post.

In the number of the *Vegetarian Advocate* for 15 December, 1848, Mr. Clubb suggested a halfpenny stamp for the transmission of small periodicals by post. The price of the great newspapers was then 4d. and 5d. per copy, and the charge of 1d. for the postage did not seem disproportionate, but for papers like *Chambers's Journal*, the *Cottage Gardener*, and other periodicals published at a lower

price the cost of transmission was absurdly excessive. Three numbers of the *People's Journal*, costing 4½d., had to pay 3d. in postage. Newspapers costing 1s. 3d. went for the same amount. "We would therefore humbly suggest that every periodical, the price of which does not exceed 2d., should be privileged with free postage by means of a stamp marked 'One Halfpenny.'" Such were the words of Mr. Clubb; and his proposal was based on the great principle that the diffusion of knowledge is useful to the community, and that the "silent civilizers of mankind" would thus find entrance into many districts from which they had been so far for the most part excluded. The British nation pondered over the subject for more than twenty years, and in 1870 reached the conclusion to which Mr. Clubb had attained in 1848.

WILLIAM E. A. AXON.

Manchester.

"MATÉ," PARAGUAY TEA.—In his valuable 'Notes on English Etymology,' 1901, Prof. Skeat gives a list of English words of Peruvian origin, *alpaca*, *condor*, *guano*, *llama*, *pampas*, *puma*, *quinine*, &c., but he omits the important term *maté* (Paraguay tea, Jesuits' tea). It is the more needful to draw attention to this omission, since the 'Century Dictionary,' our best authority till the 'N.E.D.' is completed, absurdly calls *maté* Spanish. It is, however, the same word which so early as 1608 appears in Gonzalez Holguin's Peruvian dictionary under the spelling *mati*, defined as "Vaso ó platos de calabaza, para beber ó comer." From meaning the calabash out of which the liquor was drunk, it has come to be applied to the decoction itself. A movement was started a few years ago to introduce *maté* here in London as a rival to China tea, but I presume it was unsuccessful, as I have heard nothing of it lately.

JAMES PLATT, Jun.

MARRIAGE SAVING FROM EXECUTION.—Augustus J. C. Hare, in his 'Story of my Life,' vol. v. p. 442, says that on 26 October, 1884, he was told the following by Lady Waterford. During the *noyades* in 1794 two beautiful girls were tied together to be drowned, when a *poissarde* asked if no young men were there who would save such beauties by marrying them. Two young men came forward and were married to the girls on the spot. One of the young men was an Englishman named Longworth, who became by this marriage the father of the well-known Theresa Longworth. But there seem to be difficulties about accepting all the story. In 1854 Theresa was a young woman, and could

hardly have been the child of a marriage that took place in 1794, though she may have been the grandchild. Then it is doubtful if an Englishman could have been at liberty in France in 1794, as that country was then at war with England. Still there may be some truth in the story. M. N. G.

"PILLAGE, STALLAGE, AND TOLL."—Vol. xli. (1598-9) of the 'Acta Curia' of the Archdeacon of Canterbury, now in the Cathedral library at Canterbury, contains the copy of a lease dated 1591, by which the Dean and Chapter granted for nineteen years to Thomas Denwood, of Beakesbourne, the parsonage of Cranbrook in this county. The lease also included:—

"And the said Dean and Chapter further granteth unto the said Thomas Denwood, his exors and assigns, all that their market and fair in Cranbrook aforesaid, and all the other profits and advantages of all the Pillage, Stallage, Toll, and other advantages whatsoever appertaining and belonging unto the Dean and Chapter and their successors within the said market and fair."

The rent for the parsonage was to be paid to the auditor "in the treasury." This was behind the Norman chapel of St. Andrew on the north side of the cathedral (see *ante*, p. 302, 'Paying Rent at a Tomb in Church'). The word *pillage* in this sense does not appear in any dictionary. ARTHUR HUSSEY.

Tankerton-on-Sea, Kent.

SCOTT ON CONSCIENCE.—When Scott, under the weight of rapidly failing health, was struggling with 'Count Robert of Paris,' he was distressed by the discouraging view taken by his publishers as to the prospects of the book, and on 12 December, 1830, he wrote to Cadell, discussing the situation with characteristic vigour and point. After detailing the nature of his illness and the remedies applied, he continues thus:—

"Now, in the midst of all this, I began my work with as much attention as I could; and having taken pains with my story, I find it is not relished, nor indeed tolerated, by those who have no interest in condemning it, but a strong interest in putting even a face upon their consciences."

In the excellent monograph on Scott which he contributed to the "English Men of Letters" Series Mr. E. H. Hutton suggested "force" instead of *face* as the probable reading in this reference to the consciences of the publishers. But surely no change is necessary. To put a face upon or to mask the conscience is a quite intelligible and very significant expression for Scott's immediate purpose. Those who were virtually collaborating with him in his herculean task of disentangling himself from the network of

his responsibilities might have been expected to stand by him, and at least to feign approval if they did not actually feel it. They might have assumed a virtue if they had it not. He was the protagonist in the stupendous conflict; without him the cause was absolutely hopeless; and when they found him doing his utmost, however disappointing in quality and destitute of promise that might be, it was to their deepest interest to profess approval and give encouragement, even if in doing so they ran counter to the promptings of conscience. To put a force upon their consciences might conceivably mean essentially the same thing, but the change would make the expression unnecessarily periphrastic and would largely deprive it of its picturesque suggestiveness.

THOMAS BAYNE.

"YCLEPING" THE CHURCH.—I copy the following from the *Cheltenham Chronicle and Gloucestershire Graphic* of 26 October:—

"The annual ceremony of 'ycleping,' or, as it is now put, 'clipping' the parish church has just been revived at Painswick in the Cotswolds, where, after being performed for many hundred years, it was discontinued by the late vicar. On the patron saint's day (St. Mary's) the children join hands in a ring round the church and circle round the building, singing. It is the old Saxon custom of 'ycleping' or naming the church on the anniversary of its original dedication."

P. J. F. GANTILLON.

EDWARD TRUELOVE. (See *ante*, p. 411.)—MR. DOUGLAS must be mistaken in his impression that Mr. Truelove is still alive. He was in many respects a remarkable man, and was in business as a bookseller and publisher at 256, High Holborn, till within a comparatively short period of his death in his ninetieth year. He was buried at Highgate Cemetery on 25 April, 1899. A full account of his career appeared, with a portrait, in the *Radical* of June, 1887. This paper can doubtless be consulted in the British Museum. W. ROBERTS.

47, Lansdowne Gardens, S.W.

"ELECTROCUTE."—Heavens, what a word! The American papers of 29 October inform the world that Czolgosz—what a name, too!—was "electrocuted" on that day. Of course the horrible word has been coined on a barbarous analogy with the word "execute," as if the last syllable of that word, "cute," divorced from its connexion and derivation, had any meaning at all, instead of being merely a surd fragment of the complete word, itself formed from *exsequor* or *exequor*, to carry out a sentence of death, or to pursue it to its accomplishment.

In such a case it would be much better to say that the criminal was executed by means of electricity; but if we must have a single verb to express that idea—and single verbs are useful things—then for goodness' sake let that verb be constructed on sound etymological lines. "Electrify" for obvious reasons would not do, since that word strictly means not to kill by electricity, but merely to affect by that agency, and, secondarily, to excite violently by any vivid emotion. How, then, would it do to coin and employ for this purpose such a word as "electrate," thus: "The criminal was this morning electrated, his death being almost instantaneous"? But if we must have a single verb of Greek derivation and accurate construction in order to denote killing by electricity, how would it do to adopt some such form as "electrothanate," or "electrophene," or "electrokteine"? Competent scholars, please help.

PATRICK MAXWELL.

Bath.

[See 8th S. iv. 463; viii. 425, 518; ix. 55.]

WISHAW, CO. WARWICK.—The index at the end of the 'Calendar of Close Rolls, Edward I.,' published by H.M. Stationery Office, 1900, has the following: "Wishaw, Wyshawe [co. Leicester]." This is incorrect. Wishaw is in Warwickshire, about four miles to the east of Sutton Coldfield.

BENJ. WALKER.

Gravelly Hill, Erdington.

A QUAKER CENTENARIAN.—The *Manchester Guardian* of 1 November had the following among its memorial notices, which I think deserves to be placed upon permanent record in 'N. & Q.':—

"The death is reported yesterday of Mrs. Elizabeth Hanbury, at the remarkable age of 108 years and 144 days. She was the widow of Mr. Cornelius Hanbury, formerly of the firm of Allen & Hanbury, London, who died in 1869, aged 73. Mrs. Hanbury was the daughter of John Sanderson, of Armthorpe, Yorkshire, and came of the same stock as the Bishop Sanderson who flourished under Charles I. and Charles II. Her father removed to London, and she was born in the parish of All Hallows, London Wall, on June 9, 1793, her birth being duly recorded in the admirable register kept by the Society of Friends at the time. Early in life Mrs. Elizabeth Hanbury became associated with Mrs. Fry in her Newgate Prison work, and for many years habitually visited the convict ships for women before their departure from the Thames. Mrs. Hanbury also threw herself energetically into the anti-slavery movement. She was deeply attached to the Society of Friends, and was one of its recognized ministers. Throughout life she had a great love of poetry, and frequently expressed her thoughts in verse. She was remarkably free from illness, and could see to read and write until she was a hundred years of age. She was a total abstainer by preference from early womanhood, before pledges on the subject

were thought of. Until about the middle of her 106th year she rose and dressed and spent the latter part of each day in her sitting-room. After this time she found that dressing was too great an effort, and remained for the most part in bed. Mrs. Hanbury leaves a son and numerous grandchildren and great-grandchildren. Among her surviving relatives are Sir Thomas Hanbury, of La Mortala, Ventimiglia, Italy, and Mr. Sylvanus Fox, of Wellington, Somerset, and her cousins Sir Thomas Sanderson, Permanent Under-Secretary for Foreign Affairs, and Sir Percy Sanderson, Consul-General at New York."

W. D. PINK.

MODEST EPITAPHS.—On the north wall of the church at Buckden, near Huntingdon, I found last week, to my great surprise, an epitaph without a name. It runs:—

"Sacred to the memory of AN OFFICER, who sincerely regarded this his native village, and caused an asylum to be erected, to protect Age and to reward Industry. Reader, ask not his name. If thou approve a deed which succours the helpless, go and emulate it. Obiit 1834, æt. 65."

The nearest approach that I know to this entirely anonymous epitaph is one at Ambrosden Church, in Oxfordshire (3rd S. x. 315), which runs:—

"Reader, you would behold inscribed on this stone the character of a learned, skilful, and tender-hearted Physician, a warm friend, a devout Christian, had not the person here deposited, by his last testament, forbidden anything more to be said of him, than Here lieth Theophilus Metcalf, who died on the 10th of Feb. in the year of our Lord God, 1757, of his age sixty-seven."

CYRIL.

'NAMES OF STREETS AND PLACES IN THE COUNTY OF LONDON.'—One expected better things of Mr. Gomme than the antiquated preface to this useful new volume. It might have been written fifty or a hundred years ago. One hoped that one had ere now seen the last of the exploded ideas as to the Celtic origin of Billingsgate and Ludgate, as to toothhills and "Saxon civil administration," and as to the "specifically Danish termination -wich."

HY. HARRISON.

"GONE TO WELLINGBOROUGH FAIR TO BLOW THEIR BELLOWS."—This, in addition to several other curious old sayings, I have often during recent years heard from a lady born and bred in Northamptonshire (1830-51), but long resident in London, and have understood that it was to her knowledge formerly in common use in her native county with reference to the annual death or disappearance of house-flies at or about the date when the Pleasure Fair is held at Wellingborough, viz., 29 October. The saying is, I think, worthy of enshrinement in 'N. & Q.' Whether still in use I am unable to state, although

I do not for one moment imagine that it is forgotten by the old folk of Northants.

W. I. R. V.

NAPOLEON'S LAST YEARS.—The publication recently of a work by a writer of great social distinction on Napoleon's last years, in which a not too favourable view is taken of the treatment of the great emperor by the English Government, has to some extent revived the old controversy about Napoleon and Sir Hudson Lowe; and so far as I—who do not pretend to anything more than a general acquaintance with that period of history—am entitled to an opinion, I am sorry that this question should have cropped up again.

Napoleon died in 1821, of cancer of the stomach. So much the general public have been permitted by the medical faculty to know. So far back as the Leipzig campaign in 1813 we hear of illness, and during the crisis which ended at Waterloo this supreme military genius is stated to have shown signs of diminished energy: after Ligny to have wasted hours when, as no one knew better than he, rapidity of action was all-important, so that his generals on the morning of 17 June were long delayed, and unable to get access to their commander for orders, and Grouchy, on whose successful pursuit of the Prussians everything turned, was not sent off till 2 p.m. On these unfortunate incidents and their consequences Lord Wolsley commented with surprise in his interesting little book published some two or three years ago, but he put forward no explanation; rather he left the matter in the same mysterious position as before. When we get next to St. Helena we have to listen to the story of trumpety squabbles, the blame for which it is endeavoured—not wholly unsuccessfully—to throw entirely on Sir Hudson Lowe.

Now I should like to ask whether any readers can refer me to an authoritative report by competent medical men on the true state of Napoleon's health from Leipzig to his death; and if no such report by physicians who know the truth has yet been made public, I suggest that the time has arrived when the information might with advantage be supplied, for I am disposed to think that what is now unexplained might thereby be accounted for, and a good deal of the blame put upon Sir Hudson Lowe's shoulders (for whom I hold no brief) might be got rid of. I am not a medical man, but it has long seemed to me that Napoleon even at Leipzig was suffering from the pain which would be caused—especially before meals—by an

ulcerated condition of the stomach that was later to terminate fatally in a cancer, and that to relieve this torment his medical advisers administered some strong narcotics. Hence the attacks of illness, the sleepiness, the indolence, which historians say marked the last period of his life. Hence the inability of his generals to get their orders till late in the day of 17 June, and hence the constant state of irritability at St. Helena which did so much mischief to the reputation of Sir Hudson Lowe. H. G. K.

Queries.

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

HAVRE DE GRÂCE.—Where can I find any information as to the occupation of Havre de Grâce by the English in 1562-3, other than that contained in the State Papers? I am particularly anxious to find some map or account of the fortifications and surroundings of the town at that date. G. H. D.

[Have you consulted the bibliography in the Guide Joanne for Normandy?]

"GOD SPEED YOU AND THE BEADLE."—Can any one give me the origin of the saying "God speed you and the beadle" (or beetle)? I have searched 'N. & Q.' from the beginning, but fail to find it; nor have I been any more successful in numerous books at the British Museum. W. D. D.

LEGH OF BOOTHES.—Can any one tell me the name of the wife of Sir John Legh of Boothes, *temp.* Henry VII.? His son Philip married a daughter of Sir Andrew Brereton of Brereton. KATHLEEN WARD.

Castle Ward, Downpatrick.

PARIS CATACOMBS.—Could any reader inform me where photographs or drawings of the Paris catacombs and Paris sewers could be obtained, either in the pages of a magazine or book, or as a separate publication?

WALTER BOOTH.

78, George Street, London, N.W.

"COATS TURNED."—Carlyle of Inveresk, in his 'Autobiography,' tells us that early in the morning of 21 September, 1745, he went to his father's manse at Prestonpans, and from a mound in the garden saw

"fields almost to the verge of that part where the battle was fought.....the whole prospect was filled with runaways, and Highlanders pursuing them..... Many had their coats turned as prisoners, but were still trying to reach the town in hopes of escaping."

Cuthbertson, in his 'System of a Battalion,' 1768, says that

"whilst a soldier is in confinement he should wear his foraging cap, that his hat may not be spoiled..... his coat should be turned with the lining outwards, not only to keep it clean, but by way of disgrace, and marking him particularly to the centinel posted at the prison door."

That prisoners should have their coats turned seems to have been a very old custom in English military discipline. Hepworth Dixon, writing of some of the disturbances which took place near London in 1553, states that "men of the Queen's guard returned to London in wretched plight; their bows broken, their scabbards empty, their coats turned inside out." What is the earliest known instance, in England, of military prisoners having their coats turned?

W. S.

ARMADA QUOTATION.—Where in Bacon does the following occur?

"The Duke looked still for the coming back of the Armada, even when they were wandering and making their perambulation of the Northern Seas. Bacon."—In Johnson, *s.v.* 'Perambulation.'

C. B. M.

KYNASTON: RHYTTERCH.—I am anxious to learn something of the parentage of Francis Kynaston, of Saul, co. Down (who died 1624). He married Catherine Trevor, of Brynkinalt, a daughter of Edward Trevor and Margaret Rhytterch, his wife. Where can I find particulars (including arms) concerning the Rhytterch family?

KATHLEEN WARD.

Castle Ward, Downpatrick.

SATHALIA.—In Hakluyt's 'Voyages,' chap. iv. of Sir John Mandevill's voyage, is the following:—

"Ab hoc loco navigando in Cyprum aspicitur absorptio Civitatis Sathaliæ, quæ sicut olim Sodoma dicitur periisse, propter unicum crimen contra naturam a quodam Juvene petulante commissum."

"Ab hoc loco" refers to the island of Rhodes. Where was Sathalia? Does the swallowing up of the city which "can be seen" refer to some volcano? Is anything known of the legend?

ROBERT PIERPOINT.

St. Austin's, Warrington.

"THERE IS A DAY IN SPRING."—Who is the author of the lines,

There is a day in spring
When under all the earth the secret germs
Begin to glow and stir before they bud?

W. T. L.

JONES AND ELLINGTON. (See 5th S. iv. 387.)—Since my query in 1875 I have learnt that Evan Jones, of Oakham, was a son of another Evan Jones, who was of Forddfawr, Llanddew,

Breconshire, by his wife Jane, daughter of Joshua Howard, of Llanvillo, Breconshire; but the parish registers of Llanddew for part of the eighteenth century are lost or missing. Evan Jones, Jun., of Oakham, married, 25 August, 1772, Ann, daughter of John Ellington by his first wife Rebecca. This family of Jones intermarried with the families of Pridmore, Gayfer, Vincent, Dove, Hicks, Holbro, Doria, York, Bicknell, Walsh, Campbell, Ross, Barton, and Burrows. I shall be very grateful for additional information as to this family of Jones, once of Breconshire. Maybe some private collection will supply the information which the missing parish registers would probably have afforded.

REGINALD STEWART BODDINGTON.

15, Markham Square, Chelsea.

"SOUL ABOVE BUTTONS."—What are the meaning and origin of the phrase "To have a soul above buttons"? (See, *e.g.*, the first chapter of 'Peter Simple,' by Capt. Marryat.) Is it exclusively ironical?

DR. G. KRUEGER.

Berlin.

[ST. SWITHIN, whose signature is still happily frequent in 'N. & Q.' asked for the origin of this saying so long ago as 1867. An Editorial note (3rd S. xi. 356) indicated the source in the following quotation from Daggerwood's speech in scene i. of 'Sylvester Daggerwood,' by George Colman the Younger: "My father was an eminent button-maker at Birmingham, and meant to marry me to Miss Molly Metre, daughter to the rich director of the coal works at Wolverhampton; but I had a soul above buttons, and abhorred the idea of a mercenary marriage." See also quotations in 'H.E.D.']

'CASTLE OF KILGOBBEN.'—Will some one be kind enough to inform me by whom 'The Castle of Kilgobben' was written?

DR. G. KRUEGER.

Berlin.

ISABEL ADAMS.—Mention is made (*ante*, p. 274) by your correspondent W. I. R. V. of his collecting materials for a history of St. Andrew Undershaft. May I ask if the book has been published? I am anxious to know if any record is made of the interment in the churchyard in 1838 of Isabel Adams.

JOHN G. ADAMS.

Hollis, New York, U.S.

"GENTLE SHEPHERD, TELL ME WHERE."—Can you throw light on the details of a story, frequently quoted, related by Macaulay in his (second) essay on Pitt, the Earl of Chatham? Grenville is reported to have asked the gentlemen opposite to him "in the House" where he could impose the burden of the necessary taxation, and to have re-

peated again and again in fretful tones, "Let them tell me where, tell me where." Pitt, says Macaulay, "revenged himself by murmuring, in a whine resembling Grenville's, a line of a well-known song, 'Gentle shepherd, tell me where.'" The allusion is generally explained by reference to the song of Howard:—

Ye shepherds, tell me, have you seen
My Flora pass this way?

but this is obviously inadequate. Others refer to the play of Allan Ramsay, 'The Gentle Shepherd,' but there is no line in the play at all resembling the supposed quotation. Are we to suppose that there is a confusion in the story, and that possibly Pitt hummed the words quoted to a tune taken from 'The Gentle Shepherd,' then popular in opera form; or can you suggest any "well-known song" as the real source? Fry's 'Sobriquets and Nicknames,' published by Whittaker, under the head of 'The Gentle Shepherd,' says, "A song of Dr. Howard's, each stanza of which began and ended with the words 'Gentle shepherd,'" &c.; but I cannot trace such a song anywhere. I shall be infinitely obliged to you if you can throw any light on the point.

H. WESLEY DENNIS.

"SAWE."—What is the meaning of this word, which occurs in a mandate of John, Duke of Lancaster, dated 26 July, 1369? The document runs as follows:—

"Johan, etc., et lieutenant pour nostre tres redoute seignour et pierre le roy [en] cestes parties de roialme de France, a nostre bien ame sire William de Gunthorpe, tresorer de Caleys, saluz. Nous volons et vous mandons que a maistre Otte, carpenter et maistre de la sawe qu'est a ffaire en la ville de Caleys, paieez et deliverez sur ses coustages et despenses, vi livres xiiis. et iii den."—Archives of the Duchy of Lancaster, 'Duke John's Register,' C.C. 12, fo. 149b, in Delpit, 'Collection Générale des Documents Français conservés en Angleterre' (1847), No. ccxii. p. 128.

Q. V.

ORCHESTRA OR ORCHESTRE.—Which is the correct spelling?

AYEAHR.

["Orchestra" is, of course, the English form. *Orchestra* is said in the 'Century' to be obsolete, and is unmentioned by Funk & Wagnalls. Skeat gives "orchestra" only, and says the root is uncertain.]

RENZO TRAMAGLINO.—In a pamphlet by Signor Paulo Valera recently published, entitled 'La Regina Vittoria, Vita Intima e Aneddotica,' is the following passage relative to King William IV. of England:—

"Le stravaganze e i segni di una semi-pazzia o di una pazzia completa di Guglielmo sono infiniti. Il giudice supremo, Lord Denman, venne trattenuto altrove, e non poté presentarsi al rè, col rapporto, che

alcuni minuti dopo. Denman gli fece, s'intende, un mondo di scuse. Il rè, pur fingendo di accettarle, si tolse la matita dal taschino e si mise a scrivere e a domandargli, come l'oste a Renzo Tramaglino, nome cognome, età, condizione e abitazione. Finita la lettura del rapporto lo invitò a Windsor con queste parole: 'Spero, my lord, che non mi farete impiccare!'"

Who was Renzo Tramaglino? JOHN HEBB.

BLANTYRE FAMILY.—Could some reader inform me whether there is any truth in the popular story, which I heard on the banks of the Clyde, about the heir of the Blantyre title? The title is at present dormant.

SCOTIA.

"ENGIVEN."—I shall be much obliged if any one will kindly enlighten me as to the meaning of this word as it occurs in the following passage from Dr. Oliver's 'History of the Sleaford Holy Trinity Guild' (p. 4, note):—

"William Hall, the Kyme water poet, who was born about the middle of the last century [i.e., 1700-1800], says: 'I perfectly remember old Mr. Anthony Peacock, uncle to the late Anthony Peacock, Esq., threatening to horsewhip Frank Pears the tailor, because he would not go to mend the great mill (Engiven) sail clothes on old Christmas Day.'"

E. M. S.

ITINERARY OF SOLOMON DE ROSS.—Where may a copy of the 'Itinerary' of Solomon de Ross (1285) be seen? Is anything known of his life? The 'D.N.B.' does not mention him.

J. HAMBLEY ROWE.

FAIRY TALES.—Wanted the title and author's name of a book of fairy tales published in the early fifties, containing among others a tale entitled 'The Touch of Gold' (or Midas?), and another concerning a magic chair.

E. B. L.

38B, Granville Square, W.C.

POMEROY FAMILY OF DEVON.—Can any reader give references to the pedigree and history of this family between Ralph, who built Berry Pomeroy Castle in the Conqueror's time, and Sir Thomas of the time of Edward VI.?

DEVONIAN.

MANX.—Will some one kindly send me on a postcard an exact account of the pronunciation of the letters, diphthongs, and triphthongs of the language? I should be grateful also for any words not included in the Manx Society's dictionary, and for interesting grammatical notes. FRED. G. ACKERLEY.

Seemansheim, Libau, Russia.

JAMES SIMPSON, SURGEON.—This gentleman held the post of honorary surgeon to the Magdalen Hospital in St. George's Fields,

Southwark, from 1783 until his retirement in 1805, residing successively in Borough High Street, Upper Thames Street, Lime Street, and Earl Street, Chatham Place. He married, before 1790, Alice Holmes, daughter of James Warne and Alice his wife, successively of Bermondsey and Sydenham, died 10 April, 1822, aged sixty-five, and was buried at West Malling, Kent. Who were his parents? When and where was he born? When and where was he married? What were his professional qualifications?

C. W. H.

LATIN FOR ROTHERHITHE.—I shall be obliged for a reference to any mediæval document where Rotherhithe is rendered in Latin.

W. D. SWEETING.

Holy Trinity Vicarage, Rotherhithe.

Bygones.

'LE BON ROI DAGOBERT.'

(9th S. viii. 205, 247.)

A CORRESPONDENT in Brooklyn, N.Y., has kindly sent me the following from the 'Dictionnaire Universel' of Larousse, which I think, with the Editor's permission, had better be published in 'N. & Q.,' as it contains all which perhaps we are ever likely to know with regard to the genesis of this very amusing song:—

"On ignore à quelle époque cette chanson burlesque a été composée. On ne saura jamais probablement quel poète a eu la fantaisie de défigurer ainsi le roi Dagobert et saint Eloi, son conseiller intime, et pourtant le style, le rythme, l'air de chasse sur lequel elle se chante, les anachronismes faits à plaisir qu'on y remarque, tout tendrait à prouver qu'elle n'est pas aussi vieille que d'autres productions qui courent les rues, et qui rivalisent avec elle de popularité. D'un autre côté, il est certain qu'elle est antérieure à la Révolution de 1789. Quant à l'air, les habiles en cette matière ont renoncé depuis longtemps à en retrouver l'origine et la provenance. Quelle est la circonstance qui a pu faire croire à la familiarité grande de saint Eloi à l'égard de son maître? Les chroniques racontent que Dagobert ne se laissait pas si facilement manquer; car, jeune encore, il infligea à son gouverneur qui lui avait mal versé à boire une punition infamante pour l'époque en lui faisant couper la barbe et les cheveux. Comment la bonté et la naïveté de ce roi sont-elles devenues proverbiales? D'après une tradition qui ne paraît guère s'accorder avec l'histoire, quand le roi Dagobert avait dîné il faisait dîner ses chiens; et de plus, quand le roi Dagobert mourut il dit à ses chiens: 'Il n'est si bonne compagnie qui ne se quitte.' Pour en revenir à la chanson, il est probable qu'elle fut dès l'origine une espèce de thème sur lequel chacun s'est mis à broder. En 1814 elle redevint tout à coup à la mode. Comme on n'a généralement pas en France le respect des choses tombées, on y intercala des couplets satiriques

contre Napoléon et la campagne de Russie, dont l'immense désastre devait causer la chute du grand Capitaine. La chanson fut défendue par la police; puis au retour des Bourbons elle reprit de plus belle."

JONATHAN BOUCHIER.

Ropley, Hampshire.

With the interesting item of filature-lore quoted by ST. SWITHIN (I was indebted to him for other interesting filature-lore some ten and a half years ago) may be compared the following, from a "Narrative of an Expedition to the Polar Sea in the Years 1820, 1821, 1822, and 1823. Commanded by Lieutenant, now Admiral, Ferdinand von Wrangell, of the Russian Imperial Navy. Second Edition, with Additions. Edited by Lieut.-Col. Edward Sabine, R.A., F.R.S. London: James Madden & Co., 8, Leadenhall Street, 1844," pp. 20-1:—

"Our way [on the second day's journey, N.E. from Iakutsk] led over a hill covered with pines, and I noticed that several old trees near the path had tufts of horse-hair fastened to their branches, and that a number of sticks were stuck in the ground near them. Our leading postillion got off his horse, plucked a few hairs from the mane, and fastened them to the tree with much solemnity of manner. He told us that this was a customary offering to the spirit of the mountain, to obtain his protection during the journey, and that foot-passengers placed a stick in the ground with the same intention. This is a general practice amongst the Iakuts, and is even persevered in by many of those who have professed Christianity. My Iakuts sang almost incessantly.....to propitiate the spirit of the mountain by this flattering description of his territory."

The same sort of offerings are made all the world over at holy wells, shrines, cairns, &c.

THOS. J. JEAKES.

Tower House, New Hampton.

It appears from the following extract from *L'Intermédiaire* (25 December, 1887) that the origin of this ballad is unknown:—

"La Chanson du Roi Dagobert (xx. 644).—Dans son étude spécialement consacrée au roi Dagobert (Fischbacher, 1879, in 18°) M. Lucien Double, récemment cité ici à propos des chameaux mérovingiens, déclare que, malgré ses recherches, il n'a pu trouver d'une manière positive ni l'origine de la chanson, ni l'époque à laquelle elle a été composée. Il incline cependant à penser qu'il en faut chercher l'origine en Brenne, dans le département de l'Indre, s'appuyant sur un couplet peu connu, où il est question de Meobec, petite localité de ce pays. (Voy. p. 18 et suiv.) R. A."

JOHN HEBB.

THE ROYAL STANDARD (9th S. vii. 268, 353; viii. 313).—"S'ils te mordent, mords-les," fière devise d'une ville qui put avec orgueil opposer dans ses armes son lion au léopard anglais à deux têtes." So opens M. Alexandre Nicolai

the chapter devoted to Morlaix in his work 'En Bretagne,' p. 261, where we have a sketch of the arms of the town, the supporters of which are a double-headed leopard and a lion of the ordinary heraldic build. Whence came the richly endowed animal attributed to England? and, if it be not too much to ask, who invented the punning motto? I incline to think that the latter had reference to biters in general, and not to the attack of any enemy in particular, although Théodore Botrel in his song 'Les Gâs de Morlaix,' concerning 'Primagueu' and the 'Cordelière,' has:—

A nos enfants n'oublions pas
De parler des douze cents gâs
Sombé avec la 'Cordelière'
En entraînant trois mille Anglais!...
C'est la devise de Morlaix:
'Si Anglais te mordent..., mords-les!!!'
'Chansons de Chez Nous,' p. 66.

ST. SWITHIN.

The reply at p. 313 states that the date of the earliest example of the lion in heraldry is 1164 A.D. I can point to a very old example. Before the siege of Thebes Tydeus and Polynices visited Adrastus. The one had the figure of a boar, the other of a lion, on his shield: εἶχον γὰρ ἐπὶ τῶν ἀσπίδων ὁ μὲν κάπρου προτομήν ὁ δὲ λέοντος. Dr. Johnson (Boswell's 'Life,' chap. xix.) said that armorial bearings were as ancient as the siege of Thebes, and he quoted Euripides to prove it. The above passage from Apollodorus shows that they were somewhat older.

E. YARDLEY.

DICKENSIANA: PHRASE OF MRS. GAMP (9th S. viii. 324).—I remember well a thick-set dwarf who used to sell pieces of cake, or it may have been pies, and stood in Newgate Street on the edge of the pavement by the prison. I used to pass him nearly every schoolday as I went to St. Paul's School, 1848-57. On his stall was a circular dish of wood, of about seven or eight inches in diameter, on which were imbedded twelve or fourteen farthings, alternately head and tail. Round a pivot in the centre there worked a metal arrow which revolved very easily, and when a boy gave a halfpenny this arrow was turned rapidly round. If the point stopped in accordance with what the boy called, heads or tails, he got a piece of cake (or a pie); but if not, then he got nothing. I do not remember that I ever speculated myself. The farthings and the metal index were always polished to a high degree of brightness.

W. D. SWEETING.

Holy Trinity Vicarage, Rotherhithe.

I have seen the pieman at Magdalen Hill Fair, near Winchester, inviting the people

in a shrill voice to "toss or buy," and have seen the tossing. The fair has been abolished for, I should think, forty years. And I know a country town in which a pieman some hundred years ago got a large fortune unexpectedly, and an old man many years dead told me that he had often "tossed that pieman for a pie."

W. BENHAM.

Many a time, *consule Planci patre*, I used to hear a pieman call out, on Parker's Piece, Cambridge, "All hot! Toss for a pie!"

P. J. F. GANTILLON.

BIRTHPLACE OF LORD BEACONSFIELD (9th S. viii. 317).—I have read MR. W. L. RUTTON's able article with much interest, but I would beg of him to spare the memory of Lord Beaconsfield. Putting up a tablet to him as suggested will not improve the street. It will merely show once more in what now degraded places many great men once lived. It is no use telling the public (even if this was done, but it is not) the place was quite different a hundred years ago; they can only see it as it is.

RALPH THOMAS.

Holden's 'Directory of London,' 1805, has "Israeli D Isaac Esq 6, King's Road, Bedford Row," and also has another "6," viz., "Israeli T D Esq 6, King's Bench Walk, Temple."

H. J. B.

ARCHBISHOP HOWLEY (9th S. vii. 408; viii. 333).—I am much obliged to MR. PERRY. From his statements I infer that the Archbishop was nephew of Louisa Gauntlett, who was married to the Rev. Lancelot Kerby, "of St. Thomas, Winchester, M.A." (Trinity Coll., Oxf.), by licence dated 24 April, 1763 (see 'Hampshire Marriage Allegations,' Harl. Soc. Publ., xxxv.). Cranley Lancelot Kerby, a son of this marriage, was baptized on 13 September, 1764, at St. Thomas's, Winchester (parish register). He became a Winchester scholar in 1777, and, having afterwards gained a fellowship at New College, Oxford, was created B.C.L. in 1791 (cf. Kerby's 'Winchester Scholars' and Foster's 'Alumni Oxon.'). In May, 1793, he married "Miss Clerke, d. of late Edw. C., esq., of Kingston, Oxfordshire." He was vicar of Whaddon, Bucks, 1793-1810; rector of Wheatfield, 1807-1820; of Chinnor, 1810-1816; of Stoke Talmage, 1820; and vicar of Bampton, first portion, 1824; Oxfordshire livings, of which he retained the two last mentioned until his death at Stoke Talmage in September, 1857, at the venerable age of ninety-three (see 'Calendar of Institutions' at Record Office; entries in *Gentleman's Magazine*; Lipscomb's 'Hist. of Bucks'; Foster's 'A. O.,

and 'Index Eccles.' &c.). None of the books I have been able to consult confirms the statement (*ante*, p. 333) as to (Louisa) Gauntlett's husband being either canon of Winchester or rector of Fairford. The *Gentleman's Magazine* for November, 1814, records the death at Marlborough, Wilts, of "Mrs. Kerby, relict of Rev. L. K., rector of Castle Eaton, Wilts"; and according to the 'Calendar of Institutions,' a Lancelot Kerby was instituted rector of Castle Eaton in 1762, and Henry Goddard in 1797. Was this Mrs. Kerby Louisa Gauntlett? H. C.

HARVEST BELL (9th S. viii. 201, 308).—I am reminded by this Driffeld custom of two others still extant in the country. One is the tolling of the bell nightly in Stratford-on-Avon about eight o'clock, which local wiseacres tell me is known as the curfew. Another custom obtains in Ripon, where the town crier nightly proceeds to the marketplace and to the mayor's residence and blows a horn about seven o'clock. This custom is also locally associated with the curfew. Possibly there may be other towns where similar customs reminiscent of the feudal period still survive. I may mention that on a public building in Ripon the following passage from the Psalter is painted: "If ye Lord wake not ye citie, in vain waketh the wakeman."

M. L. R. BRESLAR.

REGINALD HEBER (9th S. viii. 285, 354).—From the advertisements at the end of a copy of "An Historical List of Horse-Matches Run, &c., in 1758 [being vol. viii.], by Reginald Heber. London. Printed for the Author. 1759," it appears that he was not only the publisher and vendor of books and sporting prints, but he also sold "Heber's fine mild *York River* and *Oroonoko* Tobaccos, also the best *Strasbourg* and *Dutch Rappee* Snuffs, &c., &c., the finest *Durham* Flower of Mustard and right *Woodstock* Gloves." And he asks those gentlemen who are indebted to him for sporting advertisements to make payment to "Mr. William Smith, Surgeon, on the Pavement in York," or to himself at Holborn Bars, London, his place of business.

GEORGE C. PEACHEY.

FORAGE CAPS (9th S. viii. 361).—There is a mistake in this communication; the word "fife" is printed for the word *pipe*. The famous Mickey Free had a pipe between his fingers, and not a fife. H. G. H.

AUTHOR OF POEM WANTED (9th S. viii. 204, 249, 334).—I have not seen the query, but, judging from the answer at the last reference, I fancy the following may be of interest. I

find in a volume of poems entitled 'Skizzenbuch,' by Paul Heyse (Berlin, 1877), a poem on this subject. It is called 'Jan! armer Jan!' and contains the following lines:—

Einen theuren Mann hab' ich verlassen
Als ich weggang von der schönen Erde.

Engel, wenn du so Viel mir erwirktest,
Dass ich dürfte zu ihm niedersteigen,
Ihn zu trösten nur ein kurzes Stündlein,
Tausend Jahre länger dann mit Freuden
Wollt' ich büssen hier im Fegefeuer.

The angel obtains permission from the "Thron des Lichtes," and the soul returns to earth; but hardly has one short hour passed when it comes knocking at the door of Purgatory, saying:—

Meinen Jan, den ich in Gram verlassen,
Singen hört' ich ihn schon aus der Ferne,
Sah durchs Fenster ihn am Tische sitzen,
Wein vor ihm im Becher, und ein Mädchen, &c.

The angel bids the "Seelchen" enter Paradise, for

Mehr in jenem Augenblick erlittst du,
Als zweitausend Jahr' im Fegefeuer.

The legend, I am informed, is of Slavonic origin. There is a similar idea in a poem by Emanuel Geibel, No. 1 of his 'Neugriechische Volkslieder,' in the book of his poems published at Stuttgart, 1873. I will gladly send a copy of either, or both, to your correspondent if he will let me have a postcard. FRED. G. ACKERLEY.

Seemansheim, Libau, Russia.

"POLITICIAN" (8th S. x. 333, 444, 517; xi. 76, 333; xii. 237, 433; 9th S. v. 499).—In the 'Book of Entries, No. I., of the borough of Great Yarmouth (see 'Ninth Rep. Hist. MSS. Comm.' App. i. p. 306b), is a different, but still *dyslogistic* use, as the late Dr. Fitzedward Hall would have called it, of this word. The then keeper of the records of the corporation appended to a copy of a privy seal (dated 3 December, 9 James I.) demanding a benevolence of 20*l.* the following note:—

"The said Skaath, Graye, Stanton, Cowltham and Crowland, with the assistance of Mr. Hardware, the cheife plotter polittician and projector with Mr. Gray and Mr. Skaath, the said Skaath being then one of the Baliues," freed themselves from paying any penny thereof."

O. O. H.

USES OF GRINDSTONES (9th S. viii. 225, 329).—I trust that MR. PAGE will kindly pardon me for saying that in some districts "old millstones" are called grindstones. 'N. & Q.' has 'Grindstone and Sapling,' 7th S. vii. 207, 275, 434, 476; ix. 254. The grindstone alluded to is called "millstone" in 'Essays on Natural History,' by Charles

Waterton, 1871, p. 464; also it is called "millstone" in his 'Wanderings in South America,' 1879, pp. 69-71. It would be interesting to learn if there are other known instances of trees growing from the bottom, and raising substances similar to the grindstone (millstone) raised by the growing tree shown in the illustration facing p. 464 in the above-named essays.

HENRY JOHN BEARDSHAW.
27, Northumberland Road, Sheffield.

CARTWRIGHT (9th S. viii. 185, 287).—There is a misprint in my communication *ante*, p. 287. John Cartwright married Elizabeth Wolrick, not "Wobuck."

ALEYN LYELL READE.

Blundellsands.

DICKENS AND TONG (9th S. viii. 303).—See 6th S. vi. 206, 336, 391, 431, 492.

W. C. B.

"BLOOD IS THICKER THAN WATER" (9th S. viii. 238).—I will try my hand at the Taku Forts. I think I can simplify the incident. I have to rely on a retentive memory. In 1859 I was deep in the wilderness, busy with some frontier engineering. A newspaper was a rare prize; it was read again and again, and its contents were well remembered. My recollection of Commodore Tatnall's visit to the British admiral is as follows: When the visitor had made his observations he called for his launch. The coxswain was long in coming, and his appearance at once showed that he had been in the fray. With real or assumed severity the commodore demanded what he had been doing. The coxswain bowed awkwardly, pulled his forelock, and stammered out, "They were a little light-handed on the bow gun, sir, and blood's thicker than water." I submit that my version is brief and pointed.

Neenah, Wis.

DOLLAR.

DUBLIN BOOKSELLERS (9th S. viii. 184, 228).—I beg that I may be permitted to thank the three readers of 'N. & Q.' who have forwarded me some cuttings and information on this subject. Their kindness is much appreciated. I am unable to communicate with them, not knowing their names and addresses.

HENRY GERALD HOPE.
119, Elms Road, Clapham, S.W.

PEWS ANNEXED TO HOUSES (9th S. vii. 388, 517; viii. 89, 191, 288).—In St. Osyth's Church, Essex, there are two fine specimens of family pews. One of these is shaped exactly like an old family coach, being provided with a canopy or roof. A sketch of this pew appears

in 'Essex: Highways, Byeways, and Waterways,' by C. R. B. Barrett.

From an article on St. Andrew's Church, Tottington (*vide* the *Norwich Mercury* of 26 February, 1898), I extract the following:

"At the east end of the nave were two large pews (now gone) with inscriptions cut in woodwork. That on the south side had 'Su'ptu Ed'i Salter et Briggitt nup' uxor eius An'o D'ni 1631.' That on the north, '1636. Thomas Salter and his wife Jane.' These inscriptions still remain in the church. Another in the south aisle is now gone altogether. It ran as follows: 'Orate pro animabus Walteri Salter et Alicie ux' eius et pro quibus tenentur.'"

This article forms one of a series on the churches of Norfolk by Mr. T. Hugh Bryant.

At Ravensthorpe Church, Northamptonshire, a panel from a family pew has been used in the construction of the pulpit. On it are painted the following arms and inscription:—

April	[coat	1619
23 rd	of	
J	arms]	B

Arms: Argent, a fess dancetté gules, in chief three boars' heads coupé sable. These arms are those of the Breton family, who owned the manor of Teeton hard by in the seventeenth century, so that the initials "J. B." doubtless belonged to the then lord of the manor. Owing to there being no church at Teeton, the Bretons would worship at their parish church of Ravensthorpe. I believe there was until recently a dated pew in the church of Geddington in this county.

JOHN T. PAGE.

West Haddon, Northamptonshire.

Near the middle of the last century I was a resident in a house in Chapel Allerton, near Leeds, to which a pew was attached. It was the last in the aisle, and, in addition to high sides, had in front curtains which could be drawn so as to secure perfect quietude for a siesta. A few years later, during the course of alterations in the edifice, these privileges (?) were withdrawn, and the woodwork was cut down to the level of that in the other pews.

H. T.

CHARLES KINGSLEY: CHRISTMAS CAROL (9th S. viii. 345).—According to Prof. F. J. Child,

"the proper story of this highly popular carol is derived from the Pseudo-Matthew's Gospel, chapter xx.; Tischendorf, 'Evangelia Apocrypha,' p. 82; Thilo, 'Codex Apocryphus Novi Testamenti, Historia de Nativitate Mariæ et de Infantia Salvatoris,' p. 395."

It is usually known as the 'Cherry-Tree Carol,' and several versions of it are given by Prof. Child in the learned work from which I have quoted—'The English and

Scottish Popular Ballads,' part iii. p. 1. The version used by Kingsley in 'Westward Ho!' resembles one given in Chappell's 'Christmas Carols,' edited by Dr. E. F. Rimbault, p. 22, which is said to be traditional in Somersetshire. From a few trifling variations, we may presume that Kingsley himself took down the words from oral recitation in that county or in North Devon. It forms only the latter half of the original carol.

An incomplete version of the carol will be found in 'N. & Q.,' 4th S. xii. 461, which was taken from the mouth of a wandering gipsy girl in Berkshire; and there is a fragment from Worcestershire in 4th S. iii. 75. A copy of the carol in the *Guardian*, 27 December, 1871, is partly compiled "from several ancient sources," and partly composed by the contributor (see 4th S. ix. 117; x. 73). Other common versions will be found in Hone's 'Ancient Mysteries,' p. 90; Sandys's 'Christmas Carols,' p. 123; and Sylvester, 'A Garland of Christmas Carols,' p. 45. W. F. PRIDEAUX.

Kingsley may have taken this carol from Hone's 'Ancient Mysteries,' 1823, pp. 90-93. A full text and comment thereon are to be found in Bullen's 'Carols and Poems,' 1886, pp. 29-32, and notes 252, 253.

W. G. BOSWELL-STONE.

[Answers also from G. E. W. and others.]

SHAKESPEARE QUERIES (9th S. vii. 388, 494; viii. 86, 148, 294, 347).—I believe that Shakespeare does not fail us. In 'Much Ado about Nothing,' V. iii, Claudio, standing by the family tomb of Leonato, reads "out of a scroll":—

Done to death by slanderous tongues

Was the Hero that here lies:

Death, in guerdon of her wrongs,

Gives her fame which never dies.

So the life that died with shame

Lives in death with glorious fame.

Hang thou there upon the tomb,

Praising her when I am dumb.

ST. SWITHIN.

SIR ISAAC PENNINGTON, LORD MAYOR OF LONDON, 1643 (9th S. viii. 263).—Citizen and fishmonger of London; alderman of Bridge Out Ward from 29 January, 1638/9, till discharged 23 October, 1657; Sheriff in 1638-9; Lord Mayor 16 August to October, 1642, and 1642-3; M.P. for London, April-May, 1640, November, 1640, to 1653, and May, 1659, till February, 1660. He was eldest son of Robert Pennington, citizen and fishmonger (who died 18 April, 1628), by his wife Judith, daughter of Isaac Shatterden, of London; and was forty years old at his father's death.

From the beginning of the Civil War he took a most decided stand on behalf of the Parliament. In December, 1640, he presented the citizens' petition to the House against the discipline and ceremonies of the National Church. Upon the deposition of Sir Richard Gurney from the mayoralty in August, 1642, for publishing the king's Commission of Array, Alderman Pennington was appointed to the "trust and charge of Lord Mayor," and was re-elected in the following year by the citizens. He took the National Covenant 1 November, 1643, and in the same year was nominated by the House Lieutenant of the Tower, holding that office until displaced by the Self-denying Ordinance 26 April, 1645. He served on most of the important Standing Committees, including Goldsmiths' Hall Committee for Compounding, 8 November, 1643; New Model, 5 February, 1645; Bucks County Committee, 27 June, 1646; Plundered Ministers, 15 May, 1646; for Adjudging Scandalous Offences, 3 June, 1646; London Militia, 2 April, 1647. He was also on the Committee of Justice against the king, 23 December, 1648, and one of the Commissioners in the Ordinance for the king's trial, 29 December, 1648. He was present on all four days of the trial, and also at sentence, but did not sign the warrant for execution. He was one of the aldermen who proclaimed in the City the abolition of kingship and the House of Peers, 7 March, 1649; subscribed to the Engagement in February, 1649, and was one of the Committee for taking the Engagement by all, 9 November, 1649; on the Committee in the Act for religious toleration, 29 June, 1649, and on that for suppressing blasphemies, 24 June, 1651.

He was knighted by the Speaker of the House of Commons by order of the House in June, 1649, a dignity, of course, not allowed after the Restoration; suffered severe reverse of fortune in 1655, and was prosecuted for debt, but was relieved by protection. He returned with the "Rump" in May, 1659, but left the House in February, 1660, upon the readmission of the "secluded" members.

Displaced from all offices at the Restoration, he was committed to custody 15 June, 1660, excepted out of the Act of Pardon and Oblivion, tried as a regicide on 16 October, condemned and sentenced to death, but his life was spared. His estates were, however, confiscated, and he died a prisoner in the Tower 17 December, 1661. On 19 December his body was delivered to his friends for burial.

Alderman Pennington was twice married, and left four sons and four daughters. Full

genealogical particulars of these and their descendants may be seen in Foster's 'Collectanea Genealogica,' i. 27-30. The eldest son, Isaac, adopted Quaker tenets. He resided at the Grange, Chalfont, Bucks; died 8 August, 1679, and was buried in the Friends' burial-ground at Jordans, where William Penn was afterwards interred, and where their grave-stones are yet carefully preserved. Isaac's descendants settled in Philadelphia, U.S., and, I believe, still flourish there.

W. D. PINK.

Lowton, Newton-le-Willows.

According to Clarendon ('History of the Rebellion and Civil Wars in England, begun in 1641'), Sir Isaac Pennington was elected Lord Mayor of London in 1642, and on Sir John Coniers's resignation of the Lieutenantancy of the Tower in 1643, he was appointed to that office by order of the two Houses.

A somewhat different account from the foregoing is given by Dixon ('Her Majesty's Tower'). He says that Sir Isaac Pennington succeeded Sir W. Balfour as Lieutenant in 1641; but this is apparently incorrect, as Clarendon states that Col. Lunsford, who held the post for a few days only, was Sir W. Balfour's successor, and that Sir John Byron was appointed on Col. Lunsford's removal, Byron, in turn, being succeeded by Sir John Coniers.

At the Restoration Sir Isaac Pennington was attainted and convicted of high treason, but was respited from execution, and confined to the Tower until his death in 1661.

Granger, in his 'Biographical History of England,' gives a short description of a portrait of Sir Isaac Pennington in a print entitled 'The Committee; or, Popery in Masquerade.' He also mentions a woodcut prefixed to

"A True Declaration and Just Commendation of the great and incomparable Care of the Right Honorable Isaac Pennington, Lord Mayor of the City of London, in advancing and promoting the Bulwarks and Fortifications about the City and Suburbs, with a Vindication of his Honour from all the malicious Aspersions of Malignants. Published and presented to his Honour by W. S. 1643."

A short sketch of Sir Isaac Pennington and of some of his descendants will be found in the 'Penns and Penningtons of the Seventeenth Century,' &c., by Maria Webb (London, E. Hicks, Jnr., 1891).

ALBERT GOUGH.

[Other replies are acknowledged.]

THEOPHILUS BUCKWORTH: EDWARD HYDE, EARL OF CLARENDON: PHILIP BYGO (9th S. viii. 384).—The arms of Philip Bygo were: Azure, on a chevron between two mullets in chief and a ferret passant in base argent, a

mullet between two ferrets passant gules. They will be found under 'Bigoe' in Burke's 'General Armory' (1884). G. D. B.

Theophilus Buckworth was a Fellow of Trinity College, Cambridge, Bishop of Dro-more by patent dated 14 May, 1613. He died at Cambridge, in the house in which he had been born, in the year 1652, aged seventy-two ('Fasti Ecc. Hib.' iii. 280). C. E.

The arms of Philip Bigoe, of Newtown, King's County, as given in his funeral entry in Ulster's Office, were: "Az., on a chev. betw. two mullets in chief and a ferret pass. in base ar., a mullet between two ferrets pass. gu." See Burke's 'General Armory.' E. T. B.

MOTTO ON BELL (9th S. viii. 304).—With due submission to MR. BIRD, I suggest that the difficulty arises from the bell-founder's miscasting, something that looks like a *y* being substituted for a *v*; and that his third and fourth words are only one—GARDIANVS = (church)warden. O. O. H.

Try "Richardus Philpots, gardianus, 1680." But before closing the question, do let us know how "dianus" can be made to signify 9 October; it is surely a triumph of ingenuity. F. P.

In the inscription referred to by your correspondent the *y* in "Richarys" is probably *v* or *dv*, making the word read "Richardvs" (=Richard), and the two words "CAR DIANYS," as given by him, are doubtless one, viz., "GARDIANVS" (=warden, i.e., churchwarden, in 1680). I can see nothing therein equivalent to "a motto," nor to "9 October." W. I. R. V.

[Similar replies from W. C. B., E. S. D., and others acknowledged.]

"YOU MIGHT RIDE TO ROMFORD ON IT" (9th S. viii. 306).—"You might ride on it to Doncaster" is the miserable possibility that I have heard declared in Yorkshire.

ST. SWITHIN.

[London seems more frequently employed than Romford. Similar phrases concerning a blunt knife are sent us by very many contributors. It simply indicates that a knife is blunt.]

MACAULAY'S ESSAYS (9th S. viii. 384).—Betty Careless, whom, in relation to Macaulay's phrase "sometimes drinking Champagne and Tokay with Betty Careless," F. C. M. inquires about, was a notorious prostitute, conspicuously referred to in Hogarth's plate viii. of 'A Rake's Progress,' which represents a 'Scene in a Madhouse,' one of the lunatics confined in which has written on the hand-

rail of the staircase "Charming Betty Careless." Published about ten years before 'A Rake's Progress,' i.e., in June, 1735, there is a less-known engraving, described in the British Museum Catalogue of Satirical Prints as "A Plagiary on Hogarth's Design for 'A Harlot's Progress,' plate iii.," B.M. S.P. 2189, a print which is illustrated in certain verses called 'A Compleat Key to the Eight Prints lately published by the celebrated Mr. Hogarth,' 1735. Of this "key" there is a copy in the Print Room, British Museum. These verses, while describing several notorious courtesans of that epoch, such as Mrs. Yeates, Fanny Cox, Mrs. Turner, and "Posture Nan" (who when naked whirled herself in a bowl), mention Careless as "all fair in sable weeds" and "Betty with a gentle arm." She is supposed to be referred to in Hogarth's 'Marriage à la Mode,' plate iii., Satirical Print No. 2717, in the description of which it is noted that she is said to have died at Covent Garden workhouse in 1752. The erotic records of c. 1730-40 mention this woman as distinguished by her charms, reckless life, and saucy wit, and as a frequenter of Tom King's Coffee-House in Covent Garden.

O.

3. See Deuteronomy iv. 34.

W. D. MACRAY.

"NANG NAILS": "NUBBOCKS" (9th S. viii. 306).—An "umbo" is a boss, knob, or projection (L. *umbo*). Warts and corns have this characteristic, but neither the Greeks nor the Romans used the *umbo* idea in speaking of warts. If, however, the form "an umbock" can be found, then we have the connecting link between "umbo" and "nubbock."

But one finds it under *K*. Jamieson gives "knapplach, knapplack," a large lump, knob, or protuberance, and follows with a cross-reference to "knabloch," which should be "knibloch" (knublach, knublock), meaning a knob, the swelling caused by a blow or fall. He also gives "kneeplach," "kneevlach," "kneevlack" = a knob, knot, protuberance. A "knap" is a protuberance, a swelling. See the 'Imperial Dictionary.' The 'H.E.D.' gives "knob," *sb.*, 1 b, a wart, and "knublet," a small knob or lump. Nodal and Milner's 'Lancashire Glossary' gives "knoblucks" = small lumps.

It will be seen that the "knob" idea runs through all these forms, although "umbo" and "knapplach," for instance, are so different in spelling; but so also are "knob" and "lump," therefore there is possibly no etymological connexion. The golfer's friend the

"niblick" (not a favourite with the dictionaries; I don't find it in Jamieson) is considered by the 'Imperial Dictionary' to have a different derivation, viz., from *nab*, to catch.

ARTHUR MAYALL.

Surely H. J. B. is under a misapprehension in attributing the meaning of deformed toe or finger nail to "nangnails." In the West Riding we give this name to the painful sensation we experience at the tips of our fingers when suddenly passing from keen frost to the warmth of a fire. The dialectic verbal form equivalent in North-East Switzerland to our Yorkshire "nangnails" is "unegla." See also Carr's 'Glossary of the Craven Dialect.' CHARLES A. FEDERER.

Bradford.

In Derbyshire these are "nag-nails." Through inattention the toe-nails grow outwards and into the flesh, causing painful sores.

THOS. RATCLIFFE.

"WENT" (9th S. viii. 40, 214, 287).—At the south-east border of Holmwood Common in Surrey there is a pond called the "Four Vents pond," and at the south-east corner of this pond four roads meet. When I was a boy local tradition accounted for the name because the pond was open to the four winds (Lat. *ventus*), but I well remember that Mr. Lance, who once resided close to the pond on the Deepdene road—one of the four roads meeting at the pond—declared "vent" to be a corruption of "went"—a crossway or passage.

F. DE H. LARPENT.

In an old dictionary in my possession I read "Went, sub.; a way." B.

NEWCASTLE (STAFFS) FAMILIES (9th S. viii. 225).—Many of these families are mentioned, and the pedigrees of some of them are given, in 'The Borough of Stoke-upon-Trent..... also, the Manorial History of Newcastle-under-Lyme,' by John Ward, 1843. Slight mention is made of some in 'The Natural History of the County of Stafford; comprising.....its Antiquities.....&c.,' by Robert Garner, F.L.S., 1844. M. ELLEN POOLE.

Alsager, Cheshire.

According to 'A Dictionary of English and Welsh Surnames, with Special American Instances' (which has an added interest of pathos in that not only the author, but also the dedicatee, the late President McKinley, have both gone over to the majority), the name Colclough has been associated with an estate in Staffs since the time of Edward III. 'The Allegations for Marriage Licences issued by the Vicar-General of the Archbishop of

Canterbury' gives, under date 1678, Adam Colclough and Mary Blagge. In 'The Congregational Year-Book' there will be found a reference to a minister of the name who was recently located at Oldham.

ARTHUR MAYALL.

'Musgrave's Obituary,' Harleian Society's Publications, 1899-1901, contains the following, and gives various references for consultation :—

Radulph Sneyd, Keel, Staffordsh., 9 March, 1703, *et. 64*.

Ralph Sneyd, M.P. for Stafford., Nov. 1733.

Wm. Sneyd, of Bishton, Staffordsh., 27 Dec. 1737.

Rev. Wm. Sneyd, of Lichfield, Oct. 1793.

Jere. Smith, of Great Fenton, near Newcastle, 2 Aug. 1792.

Jno. Smith, Stafford, music.

Mrs. Lydia Smith, Newcastle, 17 Oct. 1752, *et. 110*.

Rich. Smith, of Weargs, near Wolverhampton, Staffordsh., 9 March, 1753.

Mrs. Smith, innkeeper, Tamworth, Staffordsh., June, 1769.

Lady Smith, at Lichfield, relict of Sir Geo. S., Bt., Notts, and sister of Rev. — Vyse, 21 Feb. 1786.

Sir Ra. Bagnols [or Bagenhalts], Knt., of Newcastle, Staffordsh., Militar. at Musselboro'.

Tho. Fenton, atto., at Newcastle-under-Line, 28 Feb. 1792.

Rev. Wm. Cotton, Crakemarsch, Staffordsh., 7 June, 1782.

H. J. B.

"LUNETE" (9th S. viii. 325).—Feminine of *lunet*, Fr. *longuet*, longish. The ordinary *cuve* was circular in shape, but the *cuve* here meant was probably oval. In the abridged edition of Godefroy's dictionary *beslonge* is explained as "cuve ovale," the original term, I suppose, having been *cuve beslonge*. The adjective *beslong*, identical with Ital. *bislungo* and variously written *belong*, *bellong*, &c., is the primitive form of *barlong*, and meets us in the 'Roman de la Rose' (ed. Michel, 19,110), where, expounding the properties of mirrors, the poet says that some

font diverses images
Aparoir en divers estages,
Droites, belongues et enverses.

And *bellong* is contrasted with *roont* (round) in Barbazan-Méon's 'Fabliaux' (ii. 266, 20) in a passage that forbids quotation. The gloss "oblongues" given in the 'Roman' may be appropriate also for the *fabliau* word; but with regard to *beslonge*, noticed above, I doubt if oblong (rectangular) tubs were so early in use. Of the *cuve* for bathing there is a *fabliau* entitled 'Le Cuvier' in the collection already cited (i. 91).

The word *auge* in your correspondent's quotation arrests attention on account of its gender, indicated as masculine by the

numeral adjective. At the present day it is feminine, as it was for Palsgrave in 1530; but Cotgrave treats it as masculine, as does Pierre Canal in his French-Italian dictionary (1603), second edition.

F. ADAMS.

115, Albany Road, Camberwell.

I would translate this into modern French thus :—

"Une auge de bonne grandeur pour baigner notre fille, et une petite cuve longuette."

"A tub of good size for the purpose of bathing our daughter, and a little bathing tub somewhat long."

E. YARDLEY.

JOHN STURGEON, CHAMBERLAIN OF LONDON (9th S. viii. 225).—For a list of the Chamberlains of London from 1194 to 1831, see the *City Press* of 6 August, 1890. Some corrections in this list, with five additional names which had been ascertained since it was drawn up, are given in 7th S. x. 381.

John Sturgeon, haberdasher, and M.P. for London 1642, must have held the office of Chamberlain between 1536 and 1558, being the dates of the appointments of his predecessor and successor. John Cambridge, fishmonger, succeeded William Milbourne, some time after the former date.

Allen's 'History of London,' 1828, gives the names of the Chamberlains from 1688, and the 'Official Pocket Book of the Corporation of the City of London' from 1696.

EVERARD HOME COLEMAN.

[Other replies are acknowledged.]

TRANSFER OF LAND BY "CHURCH GIFT" (9th S. viii. 81, 134, 248).—The formal document used in such transactions is printed (from the *Western Gazette* of 19 July) in *Somerset and Dorset Notes and Queries* for September (vii. 322), which adds some interesting particulars.

O. O. H.

AUTHORSHIP OF 'THE BRITISH APOLLO' (9th S. viii. 97, 158, 291).—'Martinus Scriblerus' was written by Dr. Arbuthnot probably about 1714. The origin of the names given the Bohemian Twins must therefore be sought for in the literature written previous to that date.

In No. 22 of the *Tatler*, 31 May, 1708, Cynthia gives a crowd of young fellows a dissertation on the art of ogling the ladies at the playhouse. Lindamira is the name of the lady who distinguishes between the idle stare of the fool and the ardent gaze of a true lover. This article was written by Steele. It is also Steele who refers to the Twins (the real Hungarian Twins) in the *Tatler* of 10 January, 1709. 'Lindamira' is the name

of a play by Samuel Foote (1720-77), produced posthumously in 1805. G. W. N. Greenock.

COMIC DIALOGUE SERMON (9th S. vii. 248, 339; viii. 309).—Several years since a trial of this method of imparting instruction, in some sense resembling the "merry conceit" alluded to by M., was made by a Norwich clergyman at St. John, Timberhill, in that city. Instead of the ordinary sermon a dialogue between two clergymen was introduced, one of whom took the part of the inquirer, asking questions and making objections, &c., while the other replied to both. I do not know whether this plan of teaching has ever been adopted in any other Anglican church.

FREDERICK T. HIBGAME.

1, Rodney Place, Clifton.

"PACK" (9th S. viii. 144, 273).—At p. 90, vol. i., of the 'Carmina Quadragesimalia,' published at Oxford in 1723, edited by Charles Este, afterwards Bishop of Waterford and Lismore, who died in 1745, is the following curious poem illustrative of this subject:—

*An Aqua sit Elementum Frigidissimum? Affr.
Dum petit infames Phyllis sub nocte popinas,
Traditur imperio nympha, Bedelle, tuo.
Torvus ades baculo immani, scuticaque tremenda;
Et laceras nudam terque quaterque cutem.
Mox plaustrum invehitur, populo plaudente, per urbem,
Et rite in notas præcipitur aquas.
Protrinus ingenti strepitat plebecula risu:
Nunc ait infames, i, pete, nympha, domos;
Vesæi haud domuit si virga libidinis æstus,
Exstinguet flammam frigida lympha tuam.*

A note informs us that *Vesæus* (Anglicè Vesey) was "Lictor olim Academicus." Charles Este, the editor, was elected from Westminster to Christ Church in 1715. The first and the second series (issued in 1748) of the book are very interesting from illustrating the manners and customs of those times. They were written by B.A. students of Christ Church, and recited in the School of Natural Philosophy in the Lent subsequent to taking their degree. Up to the first decade of the last century either a copy of Latin verses or a Latin essay was expected from every Bachelor of Arts on determining.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"OBELISK" (9th S. viii. 285, 389).—The usual Egyptian word for obelisk was *tekhen*. *Benben* is not obelisk, but pyramidion of an obelisk. The translation of the two words is rendered quite certain by texts in which they occur together. The Rev. James King does not assert in his 'Cleopatra's Needle,' nor is

it the fact, "that the word for obelisk on this monument is *tekhen*." He writes "obelisk (*tekhen*)," meaning that the obelisk was so called in Egyptian. In this case the obelisk is represented (as common objects frequently are) by an ideogram, the pronunciation of which has to be learnt from texts where the word is spelt out. It is perhaps as well to remark that, although Mr. King happens to be right on this particular point, the talk about "esoteric symbols" with which his book abounds is wholly without foundation. It is evident that he "got up" his hieroglyphics in the most hasty manner. For instance, he gives an impossible explanation of the common group *seten*, "king" (p. 71), and he confuses the circle which represents the sun's disc with the circle used to write the letter *kh* (p. 86).

F. W. READ.

ROBERT SHIRLEY (9th S. viii. 244).—Sir Robert Shirley was the youngest of the three adventurous sons of Sir Thomas Shirley, of Wiston, Sussex, by his wife Anne, daughter of Sir Thomas Kempe, and was of the same family as Shirley, Earl Ferrars. He accompanied his brother Sir Anthony Shirley to Persia when he went to offer his services to the Shah Abbas the Great, and remained there after his brother had left, ultimately becoming the medium through which Abbas cultivated the friendship of the nations of Europe. In 1609 he was sent as ambassador to Rome, in the pontificate of Paul V., by whom he was treated with great distinction, and in 1623 he returned to England as ambassador. He died in Persia in 1627.

Abbas gave him as wife a relation of his own, a beautiful Circassian lady called Teresia, and the Mohammedan monarch stood sponsor to their firstborn. There is a very scarce engraving of Robert Shirley, which has the following inscription: "Robertus Sherley, angulus, Comes Cæsareus, eques aurotus," and under it, "Magni Sophi Persarum Legatus ad Sereniss. D.N. Paulum P.P.V. cæterosque Principes Christianos. Ingressus Roman, solenni pompa, die 28 Septemb. 1609, ætat. suæ 28. G. M. f. (Romæ) 8vo."

The brothers Shirley formed the subject of a play written by John Day, called 'The Travels of the Three English Brothers.'

CONSTANCE RUSSELL.

Swallowfield, Reading.

CROSSING KNIVES AND FORKS (9th S. viii. 325).—It does not require any very great acquaintance with Russian life to be aware that before dining the Russians are in the habit of taking an appetizer—or *zakuska*, as it is called—which is set out on a side table,

and consists of every imaginable delicacy, from sucking-pig or Siberian game to morsels of herring or sardine laid out on toast, with tiny bits of carrot around by way of ornament. These dainties are washed down with draughts of kvass or fiery vodka.

It was early—too early—on the morning of Christmas Day (O.S.) that I found myself in the ante-room of the restaurant of an hotel in Southern Russia. The hour for business had not yet come, and no one was present but a sleepy attendant in his shirt sleeves, engaged in buttoning on his collar; no dainties on the counter to stimulate the appetite or please the eye; only along the edge a row of plates, and on each of them a knife and fork laid in the fashion of a Greek cross.

Now I do not know whether this had any meaning. Certainly at the time I did not attach to it any mystical significance, nor do I remember noticing elsewhere that this was the Russian fashion of setting knife and fork. Perhaps it may have been done in honour of the feast day; perhaps it was a mere caprice, if caprice can find expression in the unchanging Orient; and perhaps it was only an accident. However, I send the information to your correspondent for what it may be worth.

ROBIN GOODFELLOW.

Miscellaneous.

NOTES ON BOOKS, &c.

A New English Dictionary on Historical Principles.
Edited by Dr. James A. H. Murray. — *Kaiser* — *Kyz.* (Oxford, Clarendon Press.)

WITH the present double section, which appears with the punctuality to which we are now accustomed, the letter *K*, and with it the fifth volume of the 'New English Dictionary,' is concluded. To the fifth volume, to which title-page and preface are now supplied, we shall find some opportunity of recurring. The letter *K*, with which at present we are concerned, contains 1,577 main words, 495 combinations, and 1,084 subordinate entries of obsolete forms, &c.—3,156 words, or, with the addition of 413 obvious combinations recorded and illustrated by quotations under the main words, 3,569 in all. Against these, to employ a species of comparison now familiar to our readers, we have to oppose 205 words in Johnson, 1,412 in the 'Encyclopædic,' 2,064 in the 'Century,' and 2,071 in Funk's 'Standard.' Far more remarkable is the disparity as regards quotations, of which 12,340 appear in the present instalment, against 1,505 in the corresponding portion of the 'Century' and 684 in that of Richardson. No figures can well be more eloquent than these as to the claims of this truly national work. Native words in *K* are, we are told, restricted to the initial combinations *ke*, *ki*, and *kn*, words under other combinations being foreign or, rarely, dialectal, and as a rule recent in origin. A glance over the opening pages will show this. After *kaiser*, with which practically the double section opens, we have many words of Maori and Japanese origin,

one (*kakistocracy*) from the Greek, and one supposedly of South American origin, before we come to *kale* or *kail*, which is Scottish, the first reference to "kailyard literature" being in 1895. Words such as *kaleidoscope*, *kamptulicon*, *kanaka*, and *kangaroo* naturally show the date of their invention or introduction. With *kata* we come to words of Greek derivation or construction. *Katydid* reaches us from the United States, and *kava* from South-Western Polynesia. *Keck* (botanical) is said to be now dialectal. *Kez*, as all should know, is used by Tennyson. Under *keel*, a flat-bottomed vessel, we are glad to find a quotation from the Tyneside song "Weel may the keel row." The punishment of *keelhauling* is from the Dutch, being abolished in Holland in 1853. Reference is made to it in an ordinance of 1560. *Keen*, substantive and verb, for Irish lamentation, obtains literary recognition in 1811-30. *Keep* has a curious history, belonging, it is thought, primarily to the vulgar and non-literary stratum of the language. In earliest use it equalled to snatch or take, so that the opposition in Wordsworth's famous lines,

That they should take who have the power,
And they should keep who can,

would have had no significance. Among many senses of this verb, that to reside, dwell, live, or lodge, though in literary use from *circa* 1580 to 1650, is now only colloquial, especially in Cambridge and the United States. *Keep*, sb., in the sense of the strongest tower in a castle, may perhaps be originally from Italian *tenazza*, a word not in ordinary dictionaries. A single instance of *keeperess*—a woman who keeps a man, is quoted from Richardson. Evidence is wanting as to the etymology of *kelpie*, a water spirit, while that of *kelt*, a salmon, is unknown. *Kemb*=comb is recognized in *unkempt*, and less commonly in *kempt*. *Kennel* comes first from *canis*, a dog. For *Kentish fire* the reference is to 'N. & Q.' A very interesting history is given of *kerchief*, O.F. *couvrechief*. *Kettle* is probably from *catillus*, a diminutive of Lat. *catinus*, a food vessel. A *kettle of fish* may be studied with interest. The pronunciation of *key* was *kay* until the end of the seventeenth century. In this regard it will be useful hereafter to compare *quay*. *Khedive*, in the form *Qitene*, is found so early as the time of Purchas. *Kibe*, as used by Shakespeare, is of uncertain origin. Much curious information is given concerning slang uses of *kick*. *Killing*=overpoweringly beautiful goes back to 1634. Under *kin* we fail to trace "A little more than kin and less than kind," but will not say it is not there. *Kinematograph* first appears in 1896. *King* may possibly be regarded as the most interesting and instructive article in the part. *Kil-cat* is also edifying. *Kleptomania*, in the form *cleptomania*, is first encountered in 1830. Many words in common use are found in *kn*, as *knave*, *knell*, *knife*, *knight*, *knit*, *knot*, *know*, &c. The form *knorr* for *knur*, in *knur and spell*, used, we fancy, to be familiar. *Ku Klux Klan* was in use from 1871 to 1884. One of the latest articles of interest is on *Kyrie eleison*. Great assistance is owed to our contributor Mr. James Platt, Jun., as tracing to their true origin words from remote languages.

Book-Prices Current. Vol. XV. (Stock.)

THIS invaluable record of the prices of books continues to increase in bulk, no fewer than fifty pages having been added to those in the volume for 1900, itself an advance upon its prede-

cessor. For the present instalment it is claimed that it contains an unusual number of important and valuable books which rarely find their way into the saleroom. Not a few of these, indeed, appear for the first time in the history of 'Book-Prices Current,' receiving in so doing comment which will be of highest utility to the coming bibliographer. When, indeed, that great bibliography for which we have long waited appears, and enables us finally to dispense with the compilations of Lowndes, Watt, and *hoc genus omne*, it will supply us with little which is not to be found in 'Book-Prices Current.' It was during the months of June and July that the rarest works came under the hammer. A glance through the pages of the book, or indeed a close study of its contents, fails to disclose to us many of the bibliographical treasures in question. Such must be numerous, however, since the average price of the lots reaches the highest figure at which it has yet stood, being 3*l.* 7*s.* 10*d.* per lot. The total amount realized was 130,275*l.* 9*s.*, against 87,929*l.* in the season of 1899-1900, which was very low. Large as is the gross total of 1901, it appears comparatively insignificant in these days of multi-millionaires, one of whom might purchase without inconvenience all the collections catalogued in the volume. Sales of illuminated MSS. and the like are not as a rule recorded in 'Book-Prices Current.' It is accordingly only in a separate section (see pp. 647-8) that we find an account of the sale, in the Barrois collection made by the late Earl of Ashburnham, of the vellum MS. of the 'Psalterium Latine,' the paintings on which are supposed to have been executed by Giotto while residing at Avignon with Pope Clement V. This brought 1,530*l.* Another MS.—also fourteenth century, and on vellum—in the same collection was purchased for 1,500*l.* This was 'La Vie du Vaillant Bertrand du Guesclin,' in verse, by Cuvelier, a name we fail to trace as that of an ancient poet. It will astonish few to know that the entire collection of Barrois MSS., sold for over 33,217*l.*, had been, with seventy-four other MSS., offered to the British Museum for 6,000*l.* No. 6466 is a copy, supposedly unique, of 'The Scottish Soldier' by Lawder [George Lauder] and Wight, 4to, 1629." It consists of twelve leaves, and was sold for 30*l.* 10*s.*, having previously realized 9*l.* 9*s.* Some of the scarcest books to be traced are those formerly in the possession of an Italian collector, a selected portion of which constituted one of the most interesting of the July sales. Books printed at the Kelmscott Press do much to swell the total of receipts. The Ellis sale is, of course, too recent to be included, and its treasures will be dealt with in the following volume. From that before us we gather that there is an American 'Book-Prices Current,' which is also in demand and brings a good price. The publishers seem to have done little to recommend this to the notice of English purchasers. We ourselves at least have not heard of or seen a copy. We have but dipped, as a rule, into Mr. Slater's fascinating book, a term which the real bibliographer will not find too strong. Such an occupation is in a sense profitable as well as pleasurable. It is one, at any rate, of which we should not soon weary.

Essays of an Ex-Librarian. By Richard Garnett. (Heinemann.)

THE twelve essays here reprinted by Dr. Garnett show the wide knowledge and graceful erudition

that we have learnt to expect from him, and also a sound taste and judgment which are only too valuable in an age of fantastic impertinence, idle abuse, and idler praise posing as criticism. In the opening pages, 'On Translating Homer,' Dr. Garnett exhibits those limits of the English hexameter which many refuse to understand, and easily finds objections to all extant versions of the 'Iliad.' So do we: "Non illum nostri possunt mutare labores." Still we would not discourage any enthusiast in a language falling into deplorable desuetude from trying his best. Dr. Garnett ought to have given references to the originals of the passages he translates. The essay on the date of 'The Tempest' is a highly ingenious attempt to show that Prospero is James I., and the whole piece in other ways and persons fitted to the royal marriage of Princess Elizabeth (Miranda). The theory would be more convincing if it was not strained for the sake of including references in which we cannot believe. Shelley and Disraeli are skilfully linked in an article on the latter's 'Venetia.' Dr. Garnett's cleverness in making out these connexions commands our admiration, though we cannot, for our own part, feel certain about the "general trustworthiness" of Trelawny on Shelley which Dr. Garnett has generously conceived from meeting him on a single occasion. An article on Coleridge's poetry describes him as "the greatest of English critics." We prefer to say that he might have been the greatest, in view of the fragmentary nature of his achievement. It is rather slaying the slain to deprecate praise of the eighteenth-century manner in poetry at this date; still we quite agree with what is said about Coleridge's work in that line and his splendid later poems, while there is an excellent and significant protest against those who count against poetry unfairly circumstances which have nothing to do with it. We are not fond of speculations, as a rule, but interested to find Dr. Garnett suggesting that Coleridge would have given us much more first-rate poetry if he had married Dorothy Wordsworth or gone to sit at the feet of Goethe. We think he would always have been a poor creature as far as life and responsibility went; but the same must be said, unfortunately, of many of our brightest names in literature. On 'Vathek,' Dr. Garnett is very interesting, and has found some of his matter in 'N. & Q.'; but his essay on Peacock is perhaps his best where all are good. 'Sohrab and Rustum,' in an introduction to Matthew Arnold, is rightly praised as a masterpiece of pathos, and the only expression of surprise which these accomplished essays have drawn from a critical reviewer concerns the poem selected from the range of modern poetry as perhaps its equal in pathos. Even if we gave the author, we do not think that one reader out of ten would guess the particular poem correctly. The present reviewer certainly would not have done so, although he has written on the author often and knows his work well.

Velazquez. By George C. Williamson, Litt.D.—*Sir Edward Burne-Jones.* By Malcolm Bell.—*Fra Angelico.* By George C. Williamson, Litt.D. (Bell & Sons.)

WITH these volumes Messrs. Bell & Sons begin what is to be known as the "Miniature Series of Painters," intended to assist those who, without being able to make a thorough study of art, desire to obtain some familiarity with the works of the

great masters. The scheme is happy, and is capable of indefinite extension. Dr. Williamson, to whom the inception is due, has contributed two out of the first three volumes, Mr. Malcolm Bell being responsible for the third. The choice is happy. At the present moment Velazquez is regarded as the greatest of painters; and though one must go to Madrid to see him at his best, our own National Gallery is rich in his works. Dr. Williamson supplies a life of the artist, an essay on his art, a suggested chronology, and lists of his chief works and of the authorities. Eight illustrations, all from Madrid or Rome, are given. In similar fashion Fra Angelico and Sir Edward Burne-Jones are treated. Future volumes, shortly to appear, will comprise Watteau, Mr. G. F. Watts, and Romney. The series is well executed, and the volumes are prettily got up and likely to serve the popular purpose for which they are intended.

Rugby School Register. Revised and annotated by the Rev. A. T. Michell. Vol. I., 1675-1842. (Rugby, Lawrence.)

THE editor has performed his difficult task with great patience and skill, and a highly interesting record is the result. Rugby has produced many great men, and students of the eighteenth century will find names which suggest many pleasant bypaths of history. Until 1777 the boys wore cocked hats and queues. Close by in 1783 are W. S. Landor, Danteian H. F. Cary, and Butler, the great head master of Shrewsbury. Noticing the name of John Sale, writing master, who died in 1869, we wonder if foolscap paper is still sold in the school quadrangle as "Jacksale," as it certainly was as late as the eighties, though the origin of the slang was even then obscured. The volume ends with Arnold's death; there are still, we fancy, a good few of his pupils alive. We thought that we should be able to name the oldest of old Rugbeians, but, alas! death has just forbidden us to note the survival of Sir F. J. Halliday, the distinguished Anglo-Indian, who governed Bengal more than forty years ago, and entered Rugby at the age of seven in 1814.

Recollections of the Old Foreign Office. By Sir Edward Hertslet. (Murray.)

SIR EDWARD HERTSLET, long the Librarian and Keeper of State Papers at the Foreign Office, as was his father, gives us in his new volume some historical and antiquarian facts about the offices at Westminster. "The Cockpit," for example, is discussed. In one of his stories he calls on Mr. Thoms, at the House of Lords, and finds our founder writing to 'N. & Q.' on the quotation

While Bradshaw bullied in a broad-brimm'd hat.

An Illustrated Catalogue of Old and Rare Books. (Pickering & Chatto.)

As we studied consecutive numbers of the interesting illustrated catalogue of Messrs. Pickering & Chatto, to one or two numbers of which we have drawn attention, we hoped that they would be united to form a volume. This wish is now granted, and the series constitute a singularly handsome and attractive book. This is but a trade catalogue with prices affixed. How useful such have been and still are is known to many bibliophiles and bibliographers who have been indebted to works of this class, from the "Guinea Pig" of H. G. Bohn

to the even more ponderous volumes of Mr. Quaritch, to say nothing of the handsome works issued by the great Paris booksellers. The catalogue now published in its entirety by Messrs. Pickering & Chatto brims over with interesting works of a class now most in demand in England and America. Its frontispiece reproduces a beautiful illumination in gold and colours from a MS. Book of Hours of the fifteenth century. Other designs of no less interest are found in the body of the book, and there is scarcely a page that does not reproduce title-pages, portraits, illustrations, or bindings from books of rarity or value. The book in itself is a treasure, and as such should be secured at once by the book-lover.

MR. HENRY FROWDE has issued from the Oxford University Press copies in various sizes of the *George Prince of Wales Prayer Book*, containing the warrant just issued for the new Accession Service, the Service in question, and the various alterations in the Book of Common Prayer rendered necessary by the proclamation of the Duke of Cornwall and York as Prince of Wales. The Prayer Book is now complete, no further alteration being in contemplation. It is printed on thin paper in a type of great clearness, and in is limp morocco binding.

MR. FROWDE has also published, in the "Oxford Miniature Edition," *Browning's Dramatic Lyrics and Romances, and other Poems*. It includes reprints of the first editions of 'Pauline' (1833), the 'Collected Poems' (1849), 'Christmas Eve and Easter Day' (1850), and 'Men and Women' (1855). This gem is accompanied by an early portrait.

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 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. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

SILVIO.—"The hand that rocks the cradle rules the world" is by Mr. William Ross Wallace. See 9th S. ii. 358, 29 October, 1898.

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 30, 1901.

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Notices to Correspondents.

Notes.

BORROW'S 'TURKISH JESTER.'

THIS booklet was published by W. Webber in 1884 at Ipswich, under the title of "The Turkish Jester; or, the Pleasantries of Cogia Nasr Eddin Effendi. Translated from the Turkish by George Borrow." Only 150 copies were printed, and the unsold remainder, with the copyright, was bought by Messrs. Jarrold, if I am correctly informed, so it is quite possible that the translation will not appear in Mr. Murray's new edition of Borrow's works. The editor's task was comparatively easy, as his labours were confined to drawing up the title-page and suppressing in the text one or two words that would have offended the eye of the Western reader. He did not consider it necessary to prefix an introduction to the book wherein he might have explained who Nasr ed-Din was, when and where he lived, &c.; and thereby our editor missed an excellent opportunity of telling his readers a few interesting things about the bibliography of the "pleasantries" of the worthy effendi and about the collection of comic stories clustered round his name—an old and extremely popular book in the East.

Nasr ud-Din Khojah,* as he is called in the Oriental MS. department of the British Museum, or Nasr al-Din Khwajah, as his name appears in the Catalogue of Printed Books issued by the other department of our great national institution, is always mentioned in the jokes as a contemporary of Sultan Bayezid I. and his rival Timur Lenk (=the Lame), and his tomb is not merely placed by common tradition in Ak-shehir—as Dr. Rieu states—but is actually shown to the visitor. Ak-shehir was a few years ago made more accessible to tourists† by the opening of the new railway, which was quietly planned and constructed by German engineers—and of course laid with rails "made in Germany"—while their English colleagues were talking and writing a great deal about the best route for the Euphrates Valley railway to follow. The peculiar monument, at the sight of which the stern warriors of Ibrahim Pasha of Egypt (in 1832) doubled up with laughter, though a prize was offered by the Sirdar to every man who was able to pass it and keep a straight countenance, was visited and described lately by a Hungarian *savant*, Dr. Ignác Kúnos, a well-known Orientalist. The *türbé* or funeral monument over the grave consists of a roof resting upon four wooden (!) posts; the spaces between the posts are left perfectly open on three sides, but on the fourth side it is walled in and provided with a door, which is kept locked with a padlock of unusually large dimensions. The monument was designed and raised by the worthy khojah himself—so the tradition goes—and his grave is visited to this date by as many pious Moslems as that of any other great saint, like, *e.g.*, Gül Baba's, in the vineyards of Old Buda. The pilgrims, if ailing, hang small bits of rags about the tomb, a belief being prevalent among them that the dead saint will cure their illness by miracles. The cheap editions of the "pleasantries" circulating in the East are often embellished with a rude cut showing the famous tomb mentioned by many old and modern writers of the East.

On dipping into the collection of comic stories we soon find that their author Nasr

* Nasr ed-Din is not an uncommon name in the East, and means "Pillar of the Faith." Khojah is a title, and denotes a spiritual adviser.

† Ak-shehir (=the "White Town") in Asia Minor, about sixty English miles from Koniah, the old Iconium, and on the north-eastern slopes of Sultan Dagh (the Sultan Mountains). Koniah was the principal town of old Caramania, which was conquered by Timur Lenk after the signal defeat (in 1402) of Sultan Bayezid Yildirim (the Flash of Lightning).

ed-Din was the Joe Miller of the East; but many of them have been better told by more modern story-tellers, as, for instance, the fourth in the Borrow series about the nine aspers which were offered to the khojah in his dream, but which he lost through waking up while hankering after another to make them ten. The story is not quite so funny as that told about the Irishman who dreamt that he visited the Pope, who offered him some whisky cold; but Pat preferred it hot, and lost his grog, as he woke up before the hot water arrived. Others, like, for instance, the first in this series, have evidently been spoiled in the translation. The khojah went up into the pulpit (*mimber*) one day and asked the congregation whether they knew what he was going to say. On receiving a negative answer he exclaimed, "What shall I say to you until you do know?"—according to Borrow's translation—and left the pulpit. According to another version, however, his reply was, "If you do not know it, why should I tell you?"* In another story it is related how the khojah ordered in his last will that he should be buried in an old grave, and on being asked the reason for this strange wish gives a very feeble, far-fetched explanation in Borrow's translation, but a perfectly intelligible one in other versions. His object was to deceive the two angels, Monkir and Nekir, when they should come to question him about his past life and deeds, by calling their attention to the age of the grave, and telling them that they had made a mistake, and had already been there before.

It is almost impossible to pass an opinion about the quality of Borrow's work as a translator from the Turkish, as we do not know the particular original version which he followed. As in the case of Joe Miller's or Till Eulenspiegel's (Howleglas's) tales, scarcely two collections, especially those in MS., are alike. According to Dr. Rieu, of the British Museum ('Catalogue of Turkish MSS.'). and Mehemed Tevfik, one of the khojah's Turkish editors, the tales in their original version were first printed A.H. 1253; but this date is evidently an error. The year of the Hijrah in question began on 7 April, 1837, and a printed edition of the 'Menâkibi [good sayings] Nâsir-ed-Din' was reviewed, a year after its appearance, in the Christmas number of the *Athenæum* in 1834 (A.H. 1250). There is no copy of this edition in the British Museum,† which only possesses a MS. copy

made "apparently in the eighteenth century" (Add. MS. 7885). Borrow may have used another MS. copy.

Although, according to the reviewer in the *Athenæum*, some of the tales in the collection are "sullied by so much grossness and indelicacy" to a Western Puritan mind that they are unfit for translation, the stories have been, notwithstanding, translated into many European languages. Of English versions we have, besides that of Borrow, one from the Persian by Nicholas Arratoon, published at Calcutta (in 1894) under the title of 'Gems of Oriental Wit and Humour'; or, the Sayings and Doings of Molla Nasraddin, and, according to Dr. Kúnos, another—illustrated—was being prepared (in 1899) by Konstantinidi (?). There are two German versions, one by W. von Camerloher (Triest, 1857), and another by Dr. E. Müllendorff in Reclam's well-known 'Universal-Bibliothek' (No. 2735); three French versions, one by N. Mallouf, of Smyrna, and two by L. Decourdemanche (Paris, 1876, and a more complete one Brussels, 1878). There are also Italian, Hungarian, Rumanian, New Greek, Armenian, Servian, Croatian, and Bosnian versions. There are, of course, numerous Turkish, Persian, Arabic, and Tartar versions circulating in the East. The best Turkish editions are those by Mehemed Tevfik in 1883 and by Dr. Kúnos under the title 'Nasr ed-Din khojah Laitaflari' (Budapest, 1899), the latter collection gathered on the spot in Asia Minor and rendered in the dialect spoken about Aydin and Koniah. Or, to be quite correct, the first 137 jokes were collected by Dr. Kúnos and Yussuff Samih efendi of Koniah, and 28 more were taken over from Mehemed Tevfik's book.

The tales in Borrow's translation are not numbered (which is another fault of this faulty edition), but I have counted them, and make their number 112. It is to be hoped that Mr. Murray will be able to come to some arrangement with the holders of the copyright, and include an improved edition of the 'Turkish Jester' in Borrow's complete works now appearing under the able editorship of Mr. Knapp.

L. L. K.

dorff, there were thirteen Turkish printed editions of Nasr ed-Din known in 1890, of which the first appeared A.H. 1253. With the still earlier edition of A.H. 1249 there would thus be fourteen. Not one of these is represented by a copy in the British Museum. Mehemed Tevfik's partly expurgated edition was published by Arakel in Constantinople A.H. 1299 (in 1883). It contains 71 tales of Nasr ed-Din, and 130 by "Buadem." Every one of these latter tales begins with the words "Bu adem," which means "this man."

* In the original a Turkish verb is used which means both "to know" and "to understand."

† The British Museum is particularly poor in printed Turkish books. According to Dr. Müllen-

THE DUCHY OF BERWICK.

PROBABLY few names in Europe, save those of the Gaetanis, Orsinis, and Colonnas, can boast so many historical titles as that of Fitz-James. The bead-roll of its honours reads like a chronicle of lost causes. If the Duchy of Berwick recalls the famous general who won Spain for Philip V. and the Duchies of Liria and Xátiva for himself at the battle of Almanza, it also recalls his fruitless efforts to restore his father James II. to the British throne; whilst as Duke of Alba de Tormes the late duke represented the terrible general whose severities cost Spain the Netherlands, and as Duke of Olivares de Peñaranda was heir to the Prime Minister whose handsome face is familiar to us on the canvases of Velasquez, and whose obstinacy lost his country not only Portugal, but her place in Europe. As Marquis of Carpio de Coria he reminds us of the Bernardo del Carpio who was one of the proudest names in Spanish history; as Count of Lemos, of that Duke of Lerma who is the hero of 'Gil Blas'; and as Count of Montijo he was the kinsman not only of the Empress Eugénie, but of St. Dominic, the founder of the Inquisition. His family name of Fitz-James came to him from the *alias* so often assumed by his ancestor James V. of Scotland during his excursions in the Highlands, which have been rendered memorable by 'The Lady of the Lake,' whilst his other name of Palafox is famous through the heroic defence of Saragossa against Napoleon I.

The Duchy of Berwick was a Spanish and not an English title, although it was originally taken in memory of that conferred upon his son, the ancestor of the late duke, by James II. in 1687, which was lost by an attainder in 1695, after the duke had been proved to be an accomplice in the famous Jacobite plot of that year against William III. To Irishmen the late duke was interesting as the descendant of Honora, Countess Dowager of Lucan, the widow of the heroic Sarsfield. Probably this is the only instance in which a title originally granted by James II. has been revived after an attainder without the consent of the British sovereign, or where (with three exceptions) any foreign sovereign has conferred a title taken from a place in the British Isles. Pope Gregory XIII. created the Devonshire adventurer Stuckeley Marquis of Wexford, and Philip II. created Arthur Dudley (who claimed to be the son of Queen Elizabeth by the Earl of Leicester) Duke of Northumberland, a title which might very possibly be claimed, in virtue of various acts

of Philip V., as a Spanish grandeeship, by any one who succeeds in obtaining the revival of the dormant Barony of Wharton, for Pope's famous "Wharton, the shame and wonder of our age," certainly seems to have been recognized in Spain not only as "Duke of Wharton," but as "Duque de Northumberland," a title originally conferred on him by the Old Pretender.

It is worth notice that our own peerage, despite the long connexion of our sovereigns with the Continent, now contains only four titles taken from foreign places in Europe. Lord Stanhope is Viscount Mahon, from Port Mahon in the island of Minorca, a creation dating from the time when Minorca was an English possession; whilst the Duke of Wellington is Marquess of Douro (a spelling Portuguese rather than Spanish) and Viscount Wellington of Talavera. Albemarle derives from a place of that name in Normandy, but Clarence derives from Clare in Suffolk; and the very foreign-sounding Montgomery and Scales were, like Harcourt, family names soon after the Conquest. On the other hand, nearly every Italian and Russian noble bears titles derived from three or four different countries on his list of honours; whilst, of all who claim the title of prince in France, only one person does so in virtue of a patent from a French king, Charles X. The contrast is striking, as it shows not only how completely our nobles have always kept themselves apart from the political life of the Continent, but how thoroughly the really old titled families were exterminated even before the Reformation. Not one representative in the male line of any one of the barons who signed Magna Charta now sits in the House of Lords, whilst, although many of the earliest Knights of the Garter were subjects of the English king as feudal lords in his possessions in the south of France, not a single title in the peerage is taken from any place south of the Loire; and two French duchies, three principalities of the Holy Roman Empire, one or two imperial countships, and the Spanish, Portuguese, and Netherlands titles held by the Dukes of Wellington and Portland and Lords Albemarle and Clancarty, probably all but exhaust the list of foreign honours held by any persons in the British peerage. Our monarchs, as Queen Elizabeth once said, have always preferred to decorate their own dogs with their own collars, and perhaps the results are to be commended. After all, as Talleyrand remarked, Lord Castlereagh, who was undecorated, looked the most distinguished man at the Congress of Vienna. H.

CASANOVIANA.

(Continued from p. 401.)

HERR BROCKHAUS now determined to allow Casanova to speak for himself in the language he had chosen to convey his thoughts. But after a close examination of the original MS. the author's meaning was found to be occasionally obscured by Italianisms. In order to revise the entire work a French scholar was indispensable, and Prof. Jean Laforgue, of the Dresden Academy, was selected for that purpose. The task was conscientiously performed, and the text rarely tampered with. Here and there we find the adapter nodding, but as a rule Casanova's meaning is conveyed in scholarly fashion. As an example of Laforgue's treatment I cannot do better than give extracts from the original and from Laforgue:—

Casanova MS.

"Je l'ai encouragée (il est question de la comédienne Irène) à recevoir l'offre, et le baron en devint amoureux. Ce fut un bonheur pour Irène, car vers la fin du carnaval elle fut accusée, et le baron l'aurait abandonnée à la rigueur des lois de la police, si étant devenu son ami, il ne l'eût avertie de cesser de jouer. On n'a pas pu la mettre à l'amende, car quand on est allé pour la surprendre, on ne trouva personne.

"Au commencement du carême, elle partit avec toute la troupe, et *trois ans après* je l'ai vue à Padoue, où j'ai fait avec sa fille une connaissance beaucoup plus tendre."

Laforgue.

"A quelques jours de là, Irène vint me voir; elle était accompagnée de Pittoni (le baron), qui s'en était épris. Ce fut un bonheur pour elle, car peu de temps après, un de ses amis intimes l'accusa d'escroquerie, et Irène eût été jetée en prison sans l'intervention tout-puissante de Pittoni, qui était toujours directeur de la police. Elle quitta Trieste avec toute la troupe vers le milieu du carême. *Le lecteur la retrouvera cinq ans plus tard à Padoue, lors de ses relations intimes avec sa fille.....matre pulchra filia pulchrior.*"

The reader will at a glance appreciate the difference between the two versions. The italics are, of course, my own. Laforgue has in this instance altered the text to some purpose. It will be seen that Casanova says that Irène left Trieste at the *commencement* of the carnival (not towards the middle), and that he saw her again *three* (not five) years later at Padua. He does not promise his readers that *they will see Irène again*. He merely states that he met her himself. This point is important. If Casanova had promised his readers that they would see Irène again, it would have been tantamount to saying that his narrative would be continued to that period. This may not have been Casanova's intention; at all events, he did

not say so. I have a strong conviction that the memoirs were not designed to extend beyond 1774, the date when Casanova received his pardon and returned to Venice. It must be borne in mind that, four years after he left Venice and three years after he had become Waldstein's librarian, he wrote these words:—

"Quand il me prendra envie d'écrire l'histoire de tout ce qui m'est arrivé en dix-huit ans (1756-1774) que j'ai passé parcourant toute l'Europe jusqu'au moment qu'il plut aux inquisiteurs d'État de m'accorder la permission de retourner libre dans ma patrie d'une façon qui me fut très honorable, je la commencerai à cette époque, et mes lecteurs la trouveront écrite avec le même style," &c.

The quotation will be found in Casanova's 'Histoire de ma Fuite des Prisons de la République de Venise,' and there is no reason to suppose that he changed his mind when, three years later, he began to write his 'Histoire de ma Vie.' It is more than probable that Casanova was anxious to avoid any allusion to the *rôle* which he was compelled to play in order to earn a livelihood. Those circumstances may be briefly summed up thus: On 18 September, 1774 (the precise date when his memoirs end), Casanova, through the personal interest of his three protectors, the State Inquisitors Dandolo, Zaguri, and Morosini, was permitted to re-enter Venetian territory. Prince Morosini, a personage of considerable importance at that time, worked hard in his *protégé's* interests, and eventually persuaded Count Sagredo—a member of the Supreme Council—to sign Casanova's pardon. In his 'Histoire de ma Fuite,' &c., written in 1787, and published in the following year at Leipzig, Casanova states that the "august tribunal," by giving him a free pardon, conclusively proved to the citizens of the republic that they acknowledged his innocence. This was all that he could have expected. They did not compensate him for his sufferings in prison, nor did they stultify their previous proceedings by appointing him to an official post—a step which would have borne the appearance of a reward; they simply left him to his own resources, believing him to be capable of earning an honest livelihood by his talents as a writer. This flattering assumption was not justified. In a short time Casanova was driven to such straits for a livelihood that he was compelled to implore the Government to give him some employment which would not degrade him in his own eyes. His prayer was answered by an appointment which in those days was not viewed with so much abhorrence as it would be regarded now. In the month of September, 1774, Casanova

became one of the secret agents of the Tribunal of Inquisitors. In a previous note (8th S. xi. 463) I have dealt fully with this subject, and have only to add that the position of secret agent became in time so distasteful to Casanova that in 1780 he resigned, and retired into private life. Two years later came his quarrel with the whole of the Venetian nobility, and his final exit from the city of his birth. Under these circumstances the memoirs, in my opinion, appropriately close in 1774. A truthful record of that period of his life could not have been made without wounding his *amour propre*, and for that reason the record was never made. M. Armand Baschet's theory that the concluding memoirs must have been written and destroyed by either Marcolini or Waldstein is based on the fact that the original MS. bore the superscription "Histoire de ma Vie jusqu'à l'an 1797." That point is a strong one, certainly; but we cannot be absolutely sure that the inscription was not a forgery intended to enhance the value of the copy-right. I have within my own experience come across literary forgeries so admirable that the greatest experts in handwriting have been deceived. Angiolini, of whom nothing is known, may have been capable of deceiving Herr Brockhaus, or he may not. If we assume that Casanova wrote those words, he may have meant nothing more than that he put the last touches to his 'Histoire de ma Vie' in 1797.

We have absolute proof that Casanova was actually writing his penultimate chapter in that year. In speaking of Poland he says: "Ce démembrement amena la dissolution entière du royaume, qui a eu lieu l'an dernier." The date "1767," inserted after those words in the printed editions, is an obvious typographical error. Casanova probably set down "1797," in accordance with his usual practice of affixing the precise date on which certain passages were written. Every one knows that Poland was dismembered in April, 1795. Therefore Casanova, writing in 1797, made a pardonable mistake, due, in all probability, to the passage having been written early in that year. I merely mention this to show that the last chapter of the sixth volume was written in the year before he died.

Until the proprietors of Casanova's manuscripts can make up their minds to publish them in the form in which they were written we cannot judge of the extent of Laforgue's manipulations. The original MSS. comprised six hundred sheets in folio (about thirty lines to the page). This has been spun out to

2954¹ pages of print,* or say 112,252 lines. Casanova must have written on both sides of his paper. Even so, his manuscripts cannot have contained more than 72,000 lines. How 72,000 manuscript lines can have run to 112,252 lines of print without considerable expansion, I know not.

It may be here mentioned that our old friend "Herr Faulkinher," to whom Casanova wrote the eleven letters to be found in every recent edition of the memoirs, turns out, upon the authority of Herr Brockhaus, to have been Herr Feldkirkner, and that there are seven more letters addressed to that gentleman which have not yet been printed.

RICHARD EDGUMBE.

(To be continued.)

'LETTRES DU PRINCE EDUARDE, PRINCE DES GALES, FITZ AISNE DU ROY EDW. [I.]'—This most interesting contemporary document (now consisting of nineteen membranes), containing transcripts or abstracts of about seven hundred letters of Edward of Caernarvon, dated in the thirty-third year of his father's reign (1304-5), was discovered by Mr. Frederick Devon in the Chapter-House, Westminster, and was reported on by him in the second appendix to the Ninth Report of the Deputy-Keeper of the Public Records (1848, at pp. 246-9). Dr. Doran's 'Book of the Princes of Wales' (1860) gives translations of a considerable number of these letters (chaps. iii. iv. pp. 41-99), which show something of their great importance. It is much to be desired that the transcripts should be printed in full, as a document for the philologist no less than for the historian, inasmuch as they are "written in French, except the letters to dignitaries of the Romish Church, and some others, of which only memoranda are entered.....in Latin" (Devon, *ubi sup.*).†

ROBT. J. WHITWELL.

Oxford.

* Edition Rozez, 1881.

† I hope that I may be allowed, in a foot-note, to subjoin a copy of a letter, selected very much at random, which happens to annotate the words "Paschasius Valentini, called Ladail of Aragon," at p. 489 of the 'Calendar of Patent Rolls, Edward I.' (describing an entry on m. 28 of Patent Rolls, 28 Edward I., dated 17 January, 1300), besides exemplifying the Anglo-French of 1305: "Edward, &c., au noble homme sun trescher cosin e foial monsieur Henri de Lacy Counte de Nicole saluz e cheres amistes. Pur ceo qe nous auom entendu qe nostre Seignur le Roy est tenu en iiij^{xx} li. a Souchengoz chiuale par sa lettre sealle de votre seal en Gascoigne, le quel argent il deuoit a Ladail e le fist son procurour. Vous priom especiaument taunt come nous pooms qe vous maunde vos lettres au Tresorer del Eschequer qil face le [sic] grace Ladilli,

SCHILLER'S TRANSLATORS.—A fairly close collation of Coleridge's fine version of 'Die Piccolomini' and 'Wallensteins Tod' with the original indicates that 520 lines are omitted, and 217 lines are unrepresented in the German text. These variants are in part admitted by Coleridge, and probably the bulk of the remainder results chiefly from differences between the MS. used by the translator and Schiller's final revise before publication. With regard to 'Don Carlos,' a literary curiosity in its way is the appearance of Lord John Russell's 'Don Carlos' (1822) amongst the translations of the poems and plays of Schiller collected by Prof. H. Morley (1890), with the editor's benediction. This is "traduttore, traditore," with a vengeance!

J. DORMER.

ORME'S 'HISTORY OF INDOOSTAN.'—It will probably interest students of Indian history to know that Orme, through lack of personal knowledge of the locality, made some mistakes in his descriptions of the campaigns carried on by Stringer Lawrence in the neighbourhood of Trichinopoly in the middle of the eighteenth century. In the 'District Manual of Trichinopoly,' which was compiled by Mr. Lewis Moore, of the Madras Civil Service, in 1875, these mistakes were considered and rectified. Future writers will do well to consult the 'Manual' before writing of the campaigns, lest they blindly follow Orme in making Col. Lawrence perform the impossible feat of planting British colours on the top of the Golden Rock.

FRANK PENNY, LL.M.

34, Woodville Road, Ealing, W.

'THE BROWNIE OF BLEDNOCH.'—Detailing the early literature that influenced Sir Richard Calmady, Lucas Malet mentions the ballad of 'Aiken-drum' (ii. i. 94). She adds that the reader's imagination was fired with this "mixture of humour, realism, and pathos," and that he straightway made many portraits of "that 'foul and stalwart ghaist,' the Brownie of Badnock." The reference is apparently to the 'Brownie of Blednoch,' by William Nicholson (1783-1842), the Galloway pedlar, whose 'Tales in Verse and Miscellaneous Poems' appeared in 1814. An edition,

Kar il ne demoert en ceo pais pur autre chose qe pur cele dette, e pur argente qe lui est deu sur les ioeaux le Roy, e nous sumes molt tenez a Ladalli pur le bon service qil ad fait a nostre seigneur le Roy e a nous, e pur ceo qil est du pais nostre treschere dame e mere qe dieux assoile, nous ne voerion en nulle manere qil senparust de ceo pais pley-naunt de nostre seigneur le Roy ne de nous. Donne sous, &c., a Langeley le iiii. iour de Joen.—Miscellanea of the Exchequer, 5/2.

with memoir by John M'Diarmid, was issued in 1828, and this was revised with a fresh biographical preface by Mr. M. M'L. Harper in 1878. The 'Brownie' was greatly admired by Dr. John Brown, author of 'Rab and his Friends,' and he quotes it with high approval in his article on 'The Black Dwarf's Bones' ('Horæ Subsecivæ,' Second Series, p. 355, ed. 1882).

THOMAS BAYNE.

'THE TEMPEST' ANAGRAM.—This anagram occurs in the last two lines of the Epilogue to 'The Tempest':—

As you from crimes would pardon'd be,
Let your indulgence set me free.

The couplet in well-printed editions is out of line with the rest of the Epilogue, being shifted a little to the right, as if not belonging to it. The use of "from" in the place of "for" in the first line is apparently intentional. On transposing the letters and adding another "a" we get

'Tempest' of Francis Bacon, Lord Verulam.
Do ye ne'er divulge me, ye words!

It is noteworthy that the first edition of the plays begins with 'The Tempest.'

E. SIBREE.

University College, Bristol.

"COONDA-OIL": "KUNDA-OIL."—This important trade term, the name of a medicinal oil, occurs in both spellings in the 'Century Dictionary' and 'N.E.D.' without any etymology. It is a contraction of a longer word, written in English *tallicoona*, in French *touloucouna*, the latter appearing in Littré, also without etymology. The editors of the 'N.E.D.' who must sooner or later deal with this full form under letter T, may be glad to know that *touloucouna*, or in more scientific orthography *tulukuna*, belongs to the Wolof tongue, spoken in the French colony of Senegambia. In the cognate Serer language it is *tulukuni*, whence perhaps the English variant *coondi*. There are several other Wolof words, botanical and zoological terms, which have passed into English—e.g., *gourou* (nut), *kevel* (gazelle), *khaya* (Senegal mahogany), *kob* (antelope)—none of them satisfactorily treated in our existing dictionaries. For the benefit of future lexicographers, English or French, I may indicate Dard's 'Wolof Dictionary' (1825) and Guy Grand's (1890) as containing full information concerning all these.

JAMES PLATT, Jun.

CHRISTADELPHIAN.—The 'H.E.D.' defines the Christadelphians as "a religious sect founded in the United States by Dr. Thomas in 1833." This date is hardly correct. John Thomas was born in Hoxton Square, London,

in 1805, and his boyhood was passed partly in London, partly at Huntly in the north of Scotland, and partly at Chorley in Lancashire. It was at the last-named place that he began his medical studies, which he afterwards continued at St. Thomas's Hospital, London. He took his degree about 1827, and about a year afterwards started practice at Hackney; but as his prospects were not very bright, he determined to emigrate to the United States. With this end in view he obtained the appointment of surgeon to the passenger ship *Marquis of Wellesley*, and set out for New York, where he arrived, after a stormy passage occupying eight weeks, in July, 1832. During a visit to Cincinnati he made the acquaintance of Mr. Walter Scott, one of the founders of what was then known as "The Reformation" and afterwards as "Campbellism," of which religious body he soon became an active member. In 1833 he had certainly not founded the Christadelphian sect, as stated by the 'H.E.D.' for a year later, in 1834, he was editing at Philadelphia the *Apostolic Advocate*, a paper started with the object of defending and spreading the doctrines of Campbellism.

It was at the end of 1835 or the beginning of 1836 that Dr. Thomas first began to express his doubts on inherent immortality and other matters, which gradually caused a division between himself and the Campbellites; and in 1847 the first Christadelphian ecclesia was founded, although the name "Christadelphian" was not coined until seventeen years later. In 1848 he visited England, where he stayed two years, during which he wrote 'Elpis Israel,' and also visited a number of towns, where he gave addresses, largely on the connexion between prophecy and history. He then returned to the United States and devoted the remainder of his life to the writing of a detailed exposition of the Book of Revelation, which he published under the title of 'Eureka,' and to visiting and addressing the various communities which held his views. He died in New York in 1871, and is buried in Greenwood Cemetery.

At first Dr. Thomas and his friends did not call themselves by any particular name, but in 1864, the time of the American Civil War, those of them in the United States found it necessary to register themselves under some distinctive title, and it was at this time that the name "Christadelphian" was adopted. I believe its first appearance in print is in the *Ambassador of the Coming Kingdom* for January, 1865.

BENJ. WALKER.

Gravelly Hill, Erdington.

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.

LONDRES.—Maurice de Londres, son of William de Londres, and John de Londres (Leland calls the name *Louder*) are mentioned as holding lands and castles in Glamorganshire in the twelfth century. As the second named probably came over with the Conqueror, can any one locate Londres in France, as it most likely was not London?

ALFRED HALL.

THOMAS GIBBONS OR GYBBONS.—I shall be glad to know the date of death and other particulars of this Norfolk gentleman, whose collections are numbered 970-72 and 980 among the Harleian MSS. The editor of the catalogue calls him "Esq.," and elsewhere "Armiger," and he entitled No. 980 'Legulei Supellex,' from which facts I assume that he was probably a barrister.

O. O. H.

MEREDITH QUERIES.—Will some one kindly explain the following allusions in George Meredith's 'Nuptials of Attila'?—

When the Green Cat pawed the globe.

Stanza ii.

Ere he passed, as, dark and still,
Danube through the shouting hills.

HADJI.

MOTTO FOR DOOR OF A HOUSE.—Can any reader suggest a good Scotch motto to put over the door of a house and under the old Scottish arms? Scripture not desired.

E. P.

"THE ETERNAL LACK OF PENCE."—Who is the author and what is the context of the saying about "the eternal lack of pence which vexes public men"? J. WILLCOCK.

[See Tennyson's 'Will Waterproof's Lyrical Monologue.']

MORTARA: ARRO.—I have two oil paintings done about 1650 of the Marchese de Mortara and the Conte de Arro. I should like to know of what nationality these were, and if they were men of any note.

F. J. NIELD.

[Some temporary celebrity, if our memory is to be trusted, was thrust, about the middle of last century, upon "the infant Mortara" by circumstance and by Edmond About in one of his romances ('Le Roi des Montagnes'?). This is the only reference to either of these families we recall.]

"IN PETTO."—May I ask whether this Italian phrase can under any circumstances properly convey the meaning of "in minia-

ture"? I had always understood that "avere qual cosa in petto" meant having a certain matter in one's mind, with the sense of its being kept secret, but I lately saw a quotation from 'A Journey to Nature' (Constable & Co.) in one of our literary weekly papers, in which it evidently bore the sense of "in miniature," without comment from the reviewer. The passage runs as follows:—

"One hot day we lay flat on our stomachs under the shade of a beech, among the June grass and the daisies, peering down into a magic spectacle, and yet it was the planet's history *in petto*. The great loom of the universe was working there with miniature continents," &c.

This use of *in petto* appears to be such a case of Italianized French as is described so amusingly by Mr. Carmichael in 'In Tuscany,' and the author of 'A Journey to Nature' has evidently jumped to the conclusion that *in petto* is equivalent to *en petit*. As Mr. Carmichael says:—

"One of the first happy thoughts of the beginner is to Italianize French words. It answers so often. He knows, to begin with, that if he changes the French *eau* into *ello* (e.g., agneau, agnello) or the French *eur* into *ore* (e.g., vapeur, vapore) he will probably be right. He is tempted to soar beyond these ascertained rules, *garçon, garzone; jardin, giardino; hier, ieri; jamais, giammai*; how smoothly the system works. He goes into a *piz-zicheria* and asks the price of *jambon, giambone*, pointing to a small juicy ham of the Casentino cure. 'Questo giambone,' says the courteous shopman, 'costa novanta centesimi la libbra.' The ham is bought on the spot, and sent home: the cook is asked what she thinks of the *giambone*. 'The what!' she asks, in bewildered astonishment. 'The *giambone* which I myself sent home from the *piz-zicheria*.' 'Ah!' she gasps apologetically, 'it is excellent *giambone*. Will the signore have some of it fried with eggs after the manner of the Americans?'

"And so, thanks to an infamous conspiracy of courtesy between a shopman, a cook, a parlour-maid, and a serving-man, it was six months before I found out that there was no such word in the Tuscan tongue as *giambone*, and that the Italian for ham was *prosciutto*!"

H.

[The use of *in petto* in such a sense is simply a common error.]

DUNNET AND DUNNETT.—Is there any connexion between the families of the Scotch Dunnets of Caithness and the English Dunnetts of East Anglia, and which is the correct or original form of the name? L. F. D.

[A query on the Dunnet family appeared *ante*, p. 45, but elicited no reply.]

ENGLISH DÉTENUS OF WAR IN FRANCE.—Where can I find an account—contemporary, if possible—of those British merchants and others of our citizens who, being in France when war was renewed in 1803 after the

breaking of the peace temporarily secured by the Treaty of Amiens, were detained in that country by order of Bonaparte, and, though not prisoners of war in the ordinary sense, were not allowed to return to their homes until his fall eleven years later?

POLITICIAN.

COPPERPLATE CUTS.—I have always associated the word "cut" with woodcut, and I was surprised to meet with it in the title of an eighteenth-century book. 'The Art of Swimming,' by Thevenot, 1764, is said to be "illustrated by forty copperplate cuts." Is it not unusual to use the word for copperplate engravings? RALPH THOMAS.

BOWYER WILLS.—I seek to know where the wills of William Bowyer, Senior, printer, who died in 1737, and of his son William Bowyer, Junior, printer, who died in 1777, were proved. The *Gentleman's Magazine* for 1778 gives extracts from the latter's will, but does not state when and where it was proved. The wills do not appear to be at Somerset House. P. A. BOWYER.

65, Brigstock Road, Croydon.

ADAMS CHINA.—I want information concerning old china marked "Adams," more especially in the jasper, "blue ground with white reliefs of classical subjects," black basalt, early printed, and fine stoneware. It is often classed as Wedgwood, but the name Adams being impressed makes it easily discernible. It was made at Tunstall in Staffordshire, 1787 to 1820, and is highly praised by Chaffers in his 'Ceramic Gallery' and later editions of 'Marks and Monograms,' &c.

Descriptions of pieces in private collections are wanted for a work which is being written upon the subject.

Also can any one give information as to a portrait medallion in the blue jasper with white relief of this potter (William Adams, born 1745, died 1805), said to have been sold in London some twenty-five years ago?

Any information on this subject will be gladly received. P. W. L. ADAMS.

Moreton House, Wolstanton, Staffs.

HORN DANCERS.—Through the kindness of a lady at Uttoxeter I have received a photograph of a group of so-called horn dancers, the performers in an annual function still kept up at Abbot's Bromley in Staffordshire. There are six men, whose principal costume consists of spotted breeches all alike, each mounting on his shoulders a large pair of stag's horns (pronounced to be reindeer's), so that his head appears between them. There are besides our old friend the "hobby

horse," a king and queen (both men) in quaint costume, and last of all a man with a "property" bow and arrow, so constructed as to be "let off with a clack," in time with the music of an accordion. The whole performance consists of a dance "in step to music up and down the street." The horns and dresses are said by my informant to be kept in the church, and to be given out annually at "the wake about the middle of September." Moreover, all are the property of the parish. This singular and interesting survival is not apparently in connexion with any Church festival, seeing that the dedication (according to Ecton) is to St. Nicholas, 6 December. It must, then, be intended to be held at the equinox, and thus be a remnant of the old nature-worship of the spirit of vegetation.

I should be very glad to hear from your numerous correspondents if any analogous custom is still observed in other places; also if the horns appear elsewhere as part of the performance, and if so, what meaning or local significance is attached to them in connexion with this so-called dance. There is, of course, at Abbot's Bromley the usual collection of money for "cakes and ale," which latter are placed in what is called the "Reeve's pot." In the photograph the pot is carried by the king. F. T. ELWORTHY.

Foxdown, Wellington, Somerset.

A RIME ON EDWARD VII.—In the first leader in the *Church Times* of 1 February last was the following:—

"A foolish rhyme has been current for some years, purporting to be an ancient prophecy, which connects with the name of the 7th Edward a revival of things lost since the reign of the 6th Edward. The prophecy cannot be traced, we believe, beyond a controversialist of our own day, who is reported to be the author also of much imaginary evidence for the history of the past."

It would be interesting to know something more about the rime and its supposed author.

JAMES HOOPER.

MARRIAGE FOLK-LORE.—There is a very widespread belief in this republic that the marriage of two sisters by the same ceremony is unlucky. "One of the two is sure to carry away all the blessings which Mother Church bestows on such occasions, to the detriment of the other sister." Is this belief prevalent in other countries? M. M. L.

Costa Rica.

NICHOLAS COURTENAY, M.P. for Saltash 1679, and for Camelford 1685-7, was a barrister of the Inner Temple, and "received a patent from the infant son of James II.

to act as his Attorney-General within the Duchy" (see 'Parliamentary History of Cornwall,' by W. P. Courtney). From which of the numerous branches of the house of Courtenay was he descended? The youngest son of William Courtenay of Tremere, Cornwall, bore the name of Nicholas, and, as he was born after 1620, might possibly be the M.P. who was still alive in 1692, when Roger Boyle the philosopher made his will.

W. D. PINK.

BYROM'S EPIGRAM.—In an article on 'Our National Songs' in the *Church Monthly* for November, Prof. H. C. Beeching cites

God bless the King!—I mean the State's defender;
God bless—no harm in blessing—the Pretender!
But which Pretender is, and which is King,
God bless us all, that's quite another thing—

in proof of "the general indifference" that existed as to which dynasty bare rule when George II. was on the throne. I had regarded this as a covert form of doing honour to "Charlie over the water" by a toast when his adherents met over the wine. How do others view it? I thought, too, that the first line ran, God bless the King!—I mean the Faith's defender.

ST. SWITHIN.

[At 2nd S. ii. 292 the reading is "the Faith's Defender"; but SIR J. A. PICTON at 5th S. iii. 31 read "our faith's defender."]

"PROSPICIMUS MODO."—The following Latin verse, which is composed with much ingenuity, affords two very opposite meanings, by merely reversing the order of the words:

Prospicimus modo, quod durabunt tempore longo
Fœdera, nec patriæ pax cito diffugiet.

Diffugiet cito pax patriæ, nec fœdera longo

Tempore durabunt, quod modo prospicimus.

The foregoing appears without any translation in 'Relics of Literature,' by Stephen Collet, A.M. (London, Thomas Boys, Ludgate Hill, 1823), a very interesting little work. If it has not already been noticed in 'N. & Q.,' I should be thankful for different translations from contributors, which may be of interest to some of your readers. In the advertisement thereto at its commencement the learned compiler of 'Relics,' *inter alia*, states "he is merely an amateur who in course of reading somewhat desultory and extensive extracted for his private portfolio such articles as he deemed curious or interesting"; and towards the conclusion thereof, that although it consisted "chiefly of gleanings from the works of others, he would be wanting did he not avow his responsibility for some few original articles." On a perusal of the entire book, I opine he culled the above from some other author or writer. It can

hardly be designated an "article," and the book teems with literary extracts and compositions that would be properly comprised under that term. Can any of your talented contributors inform me who was the author of the lines?—and I should also be glad to know if Stephen Collet, A.M., wrote any other works, and, if so, their publishers' names and addresses, and dates of publication, or to receive any information relating to this interesting collector of literary relics.

G. GREEN SMITH.

Moorland Grange, Bournemouth.

Begbies.

THE WIDOW OF MALABAR.

(9th S. viii. 405.)

IN that encyclopædic dictionary *le grand Larousse* will be found a full account of 'La Veuve du Malabar,' a tragedy in verse played at Paris in 1770, soon after the failure of the French attempt at Indian empire. A Hindu widow, not of Malabar, compelled to mount her husband's funeral pyre, and rescued from the flames by a gallant French officer, gives the tragedy its name. It was a sentimental piece in the style of the time, denouncing Christian superstition and priestcraft under the names of Hinduism and Brahmanism. Its memory survives only in title, which is commonly used in a metaphorical sense; it is a *cliché* analogous to the "Juggernaut car" of English declamatory literature.

I may mention that in describing the heroine as of Malabar, a country in which it happens that suttee has never been practised, the author only followed the usual French custom of giving the name of Malabar to the country, the people, and the language of the Coromandel coast and the Tamil country, the principal scene of the French domination in India. The French—usually so free from that wilful carelessness, often amounting to contempt, which makes us play the mischief with Indian names—have kept to an error begun by the Portuguese. These first European settlers in India began their invasion on the western or Malabar coast, and when they had sailed round to the eastern or Coromandel coast they assumed, from the likeness of the Tamil language to Malayalam, that the Tamil people spoke "Malabar" and were of the same nationality. Even now, in the French colonies which are allowed to import coolies from the Madras coast, these are always known as *des Malabares*; nay, in the penal colony of New Caledonia this name is given not only to imported Indians of the

coolie class, but also to Eurasians from Réunion and other French colonies, *colons* with Indian blood in their family history. This old error survives with us in the custom of ignorant Englishmen in India using the word "Malabars" for the languages of Southern India, as distinguished from "Moors" for Hindostani.

EDWARD NICHOLSON.

1, Huskisson Street, Liverpool.

A tragedy bearing the title of 'The Widow of Malabar,' written by M[ariana] Starke [whose father was Governor of Fort St. David], was produced at Covent Garden Theatre on 5 May, 1790. WM. DOUGLAS.

125, Helix Road, Brixton Hill.

Brewer gives, in the second appendix (dramas and operas) to his 'Reader's Handbook,' 'Veuve de Malabar,' as an opera by Kalkbrenner, dated 1799. This would be Christian K. Kalkbrenner, 1755–1806.

ARTHUR MAYALL.

['La Veuve de Malabar' of Antoine Marín Lemierre was given at the Comédie Française, 30 July, 1770, and was a failure, shocking greatly French feeling. On its revival in 1780 with an altered termination it was a success. A similar experience befell Lemierre with his 'Guillaume Tell.' An *opéra-bouffe* with the same title by MM. Delacour and Crémieux, and with music by M. Hervé, was played at the Variétés on 24 April, 1873.]

CORPORATION CHAINS AND MACES (9th S. viii. 344).—In Cripps's 'Old English Plate' (1889) will be found some interesting particulars relative to maces (pp. 352–61). Therein we learn the City of London, with its various wards, possesses thirty maces, but none of them so ancient as are some possessed by sundry provincial corporations, two of the oldest known being at Hedon in Yorkshire. These are of fifteenth-century date; and illustrations are given of a couple of others at Winchcombe (Gloucestershire) of about the same age. The great mace at Morpeth (1604); that belonging to the ward of Cheap, London (1625); the "Howard" mace at Norwich (1671); the mace of the Tower Ward, London (*temp.* Charles II.); and two oar-maces at Dover, the property of the Cinque Ports Admiralty Court (1690), are illustrated and, with numerous other existing examples, described. In the *Archæological Journal* (vol. xxx. p. 91, and vol. xxxi. p. 82) some further particulars may be obtained of oar-maces, which symbolize the Admiralty jurisdiction of various ports; and specimens are referred to, not only at Dover, as mentioned above, but also at Southampton, Rochester, and Yarmouth. The fine mace of this kind

formerly at Boston is now the property of Earl Brownlow. The four mace sergeants in Exeter wear ancient silver chains when bearing the handsome silver-gilt maces of George II.'s time before the mayor. It is on record in our city archives that order was given by the Chamber, on 20 October, 1730, to pay for "the new maces."

Church staves follow very closely upon maces. 'London Church Staves,' by M. and C. Thorpe (1895), is a profusely illustrated volume upon the subject. No fewer than thirty-three staves, dating from the seventeenth century to early in the nineteenth, are treated upon. Nearly all are of silver.

It was, I believe, about the time of the Municipal Act of 1835 that a portion of the civic paraphernalia appertaining to the Exeter Corporation was sold. One item is now in my own collection, a huge clasp-knife, 3 ft. 5 in. long when open, bearing the name of Kimber upon both blade and tang. The scales are of ivory, and are cleverly painted. On one side are the royal arms, the arms of Hanover, the Union Jack, and royal motto; on the reverse the arms and motto of the city and county of Exeter. This formidable-looking weapon is supposed to have done duty as a carving-knife at civic banquets.

That the making of maces is not yet obsolete is practically illustrated by the fact that this very day (28 October) the ancient Corporation of Honiton (Devon) has acquired a new mace. It is of polished ebony and silver mounted, 2 ft. 6 in. long, 4 in. diameter at the orb. It weighs 3 lb. 7 oz. The orb is surmounted by a carved royal crown, heraldically decorated in colour and gold. On one side of the ball is a quaint carving (also painted) representing the baptism of our Lord, a facsimile of the old borough seal, as well as of an ancient carved stone still existing upon a house in the town, whilst on the obverse is a silver shield bearing the engraved legend, "Presented to the Corporation of Honiton by the Mayor, Robert Henry Matthews, Esquire, A.D. 1900-1."

HARRY HEMS.

Fair Park, Exeter.

Your correspondent is referred to the 'Catalogue of the Municipal Insignia' exhibited at the Egyptian Hall, Mansion House, on 10 July, 1893, when 170 maces, nineteen chains, and other articles were exposed to view.

The plate belonging to the City of London, including maces and chains, has been described in the *City Press* of 31 August, 1881, 12 August, 1891, 17 May, 1896, and

5 September, 1896, and the *Standard* of 14 September, 1895. For a description and pictorial illustration of the mace recently presented to the borough council of St. Pancras by Alderman Regnart, see the *City Press* of 9 October.

Much valuable information on this subject will be found in the *Antiquary*, vols. i. vii. xxii.; the *Transactions* of the Royal Historical Society, vol. iii., Old Series; and the 'Catalogue of Antiquities exhibited at Ironmongers' Hall' in 1869.

Lastly, but by no means the least, for 'Corporation Insignia, Maces, Chains, and Symbols of State,' see 2nd S. v. 469, 519; vi. 217, 315. EVERARD HOME COLEMAN.

71, Brecknock Road.

The standard work on this subject is 'The Corporation Plate and Insignia of Office of the Cities and Towns of England and Wales,' by Llewellynn Jewitt and Mr. W. H. St. John Hope (Bemrose, 1895), 2 vols. The information respecting Brackley (vol. ii. p. 219) only relates to its seal. J. POTTER BRISCOE.

Public Library, Nottingham.

Several very early and interesting corporation maces were described in the 'Catalogue of the Exhibition of Silver-smiths' Work of European Origin' held this year at the Burlington Fine-Arts Club. The earliest dated from the fifteenth century.

EDWARD HERON-ALLEN.

CROSIER AND PASTORAL STAFF (9th S. vii. 387, 495; viii. 50, 90, 151, 215, 268).—I wish to add another note to the various notes and queries which have appeared on this subject. It has been shown by myself and others that an archbishop never holds his cross, but that it is carried before him. But this cannot be done (according to the Pontifical) until the archbishop has received the Pallium, and St. Anselm rebuked another archbishop for disregarding this rule. Also, an archbishop in giving the blessing is bareheaded, out of respect to the cross held up in front of him, whereas a bishop giving solemn blessing wears his mitre. GEORGE ANGUS.

St. Andrews, N.B.

PALL MALL (9th S. viii. 14, 170, 335).—It was, I believe, at La Rochelle that Mr. Henry James noted a *mail*. The name of the town was by some accident omitted from my reply, *ante*, p. 335, and the sentence as it stands seems to refer to Quimper. ST. SWITHIN.

CHRIST CHURCH, WOBURN SQUARE (9th S. viii. 361).—This church, standing upon a site formerly known as Long Fields, was built from the designs of Mr. Villiamy. The cost

of its erection, in or about 1834, was 8,000*l.*, and it affords accommodation for 1,500 persons. An illustration from the architect's original drawing occurs in Brayley's 'Graphic and Historical Illustrator' for that year.

HARRY HEMS.

Fair Park, Exeter.

MAN MADE IN THE FORM OF A CROSS (9th S. viii. 264).—Justin Martyr says in the seventy-second chapter of his 'Apology':—

"The human figure.....differs from those of irrational animals in no respect but this, that it is erect, and hath the hands extended, and in the countenance also hath the nose reaching downward from the forehead, by which we are able to breathe. This again shows no figure but that of the cross."—Chevallier's translation, p. 257.

"So, too, Rhaban Maur' (Archbishop of Mayence in 847), writes Didron, "detects the form of the cross in numbers, in geometrical lines, in supernatural beings, and in human creatures" ('Christian Iconography,' i. 372).

ST. SWITHIN.

AN INEDITED SEVENTEENTH-CENTURY POEM (9th S. viii. 418).—MR. DOBELL will be glad to hear that his recognition of Cowley's manner in the above poem is amply justified. The poem is Cowley's, and will be found on p. 139 of the first volume of the late Mr. Grosart's "Chertsey Worthies" edition of Cowley.

ALFRED AINGER.

"SAWE" (9th S. viii. 424).—"Carpenter et maitre de la sawe," probably carpenter and top Sawyer.

F. P.

RENZO TRAMAGLINO (9th S. viii. 424).—Renzo Tramaglino is the hero of Manzoni's novel 'I Promessi Sposi,' called in its English translation 'The Betrothed.'

E. L.

MONOLITH WITH CUP-MARKINGS IN HYDE PARK (9th S. vii. 69, 115, 195, 292).—Mr. John Ashton in his 'Hyde Park,' 1896, p. 121, says:

"In this dell is a monolith which came from Moorswater, in the parish of Liskeard, Cornwall, where it was quarried on Jan. 3, 1862. One of the excavators employed in the work was accidentally killed, and his death was the cause of the publication of two books—'William Sandy who died by an Accident at Moorswater,' &c., and 'The Grace of God manifested in the Life and Death of William Sandy,' &c. This monolith, although obviously only placed in the dell for ornamental purposes, was by a correspondent of 'N. & Q.' (6th S. iv. 172) declared to be a phallic symbol."

J. H. MACMICHAEL.

ROBERT JOHNSON, SHERIFF OF LONDON, 1617 (9th S. vii. 228, 313, 413; viii. 290).—In my reply at the last reference (in the first column of p. 291) the words "in the parish of the Blessed Mary al's S^t Leonard at Bromley,

and at Stepney in same county," are, by an error in copying, made to read "in the parishes of," &c. The word "the" is omitted before "copious annotations" in the fifth line from the end.

W. I. R. V.

AMERICAN WORDS: "LINKUMFIDDLE" (9th S. viii. 183, 267).—As a boy in Scotland I remember a doggerel song which I think must have been old. It commenced thus:—

There was a haggis in Dunbar,
Fal de linkum feedle,
Mony better, few waur,
Fal de linkum feedle.

Then followed an enumeration of the contents of the pudding which fully justified the first verse. I have a dreamy recollection that Scott in one of his novels casually refers to the famous (or infamous) haggis. DOLLAR.

Neenah, Wis.

I am not sure that F. M. is correct in claiming an American origin for this nonsense-word. It would seem to be an invention of George Colman's. See the song in 'Inkle and Yarico,' produced at Covent Garden in 1790. There are four verses in all.

RICHARD H. THORNTON.

Portland, Oregon.

FAMILY LIKENESS (9th S. viii. 62, 169, 268, 335, 369).—In Max Müller's 'Autobiography,' at p. 98, commencing from top line, is the following:—

"Our headmaster [Dr. Nobbe] was very popular. He was a man of the old German type, powerfully built, with a large square head, very much like Luther; and, strange to say, when, in 1839, a great Luther festival was celebrated all over Germany, he published a book in which he proved that he was a direct descendant of Luther."

I think this instance is worth recording in 'N. & Q.'

M. M. L.

Costa Rica.

Dean Stanley notes a striking instance of this in 'Historical Memorials of Westminster Abbey,' p. 124. Speaking of a portrait of Richard II., he says:—

"The original picture had almost disappeared under successive attempts at restoration. It was reserved for a distinguished artist of our own day to recover the pristine form and features: the brow and eyes still to be traced in the descendants of his line, the curling masses of hair, the large heavy eyes, the long thin nose, the short tufted hair under his smooth chin, the soft melancholy expression."

In a foot note connected with "descendants of his line" the Dean adds: "The Prince of Wales and the Princess Alice may be specially mentioned."

ST. SWITHIN.

ST. ALICE (9th S. viii. 404).—Adelaide and Alice are said to be varieties of the same

name, and in Sir Harris Nicolas's useful 'Chronology of History' there is an alphabetical calendar of saints' days, in which Alice is set down for 24 August; Alice or Adelaide, empress, for 16 December; and Alice, virgin and abbess, for 5 February. There is a short biography of the last, as Adelaide, in 'Annals of Virgin Saints' (pp. 276-9), by a priest of the Church of England, who was, I believe, none other than Dr. Neale. She was born of noble parents in the tenth century, and became a religious at Cologne. Her father and mother founded a sisterhood at "Willich (or Bellich)," and selected her to preside over it. In course of time she adopted the rule of St. Benedict, and, having given sure proof of her piety and ability, was appointed abbess of St. Mary's Convent at Cologne by the archbishop, St. Heribert. Adelaide never forgot her first charge at Willich, and when she died in 1015 the mourning sisters pleaded with the archbishop for the gift of her corpse. He yielded it, sorely against his will:—

"God be my witness," he said, "that were the body of S. Agatha, whose feast we this day celebrate, laid before me, I would not prefer it to these remains, for in the sight of the Lord the soul that even now tenanted them was of great price."

I find no mention here of the primrose as an attribute. In this latitude 5 February would scarcely furnish one, but I know not what it might be able to do at Cologne.

ST. SWITHIN.

St. Alice, virgin, was abbess of Bellinch, near Bonn, and died in 1015 abbess of "Our Lady's" at Cologne. See Alban Butler, under 5 February.

ALFRED HALL.

BRICKS (9th S. viii. 404).—Some very early bricks of peculiar size will be noticed in the churchyard wall of Horton—the village associated with the earlier poems of Milton. Those used for the construction of the college buildings of Eton were made near Slough in 1442. During the following century, despite the difficulty of water carriage in small vessels, a considerable quantity of bricks appear to have been imported from Holland.

The great monopolist during the reign of Charles I., Sir Nicholas Crisp, is credited with their reintroduction into this country, and with having perfected their manufacture after many costly experiments. Their size was regulated by an Act passed in 1625.

A tablet in Iver Church (the church described by E. A. Freeman in 1850) is deserving of mention in connexion with brickmaking:—

"Beneath this place lyes interred the body of Venturus Mandey,* of the parish of St. Giles in the Fields in the County of Middlesex, Bricklayer, son of Michael Mandey, Bricklayer, and grandson to Venturus Mandey of this parish, Bricklayer, who had ye honour of being Bricklayer to the Honble. Society of Lincoln's Inn from the year of our Lord 1667 to the day of his death. He was studious in the mathematics, and wrote and published three books for Public Good; one entituled 'Mellificium Mensionis or The Marrow of Measuring,' another of 'Mechanical Powers or The Mystery of Nature and Art Unvayled,' the third 'An Universal Mathematical Synopsis.' He also translated into English 'Directorium Generale Uranometricum,' and 'Trigonometria Plana et Spherica, Linearis et Logarithmica,'..... and some other tracts which he designed to have printed if Death had not prevented him. He died the 26th day of July, A.D. 1701, aged 56 years and upwards. He also gave Five pounds to the poor of this parish."

A truly learned "bricklayer"! Surely at least a clerk of the works.

From 1784 to 1850 bricks were subject to special taxation. In the early part of the last reign machinery was introduced for the making of bricks.

R. B.

Upton.

ANTHONY FORTESCUE (9th S. vii. 327, 435; viii. 73).—"Jeffery Poole," the Winchester scholar from Lordington, was a younger brother of Katherine Pole. He was a legatee under his mother's will in 1570, and the following year Mary Cufawde appointed him ("my brother Jeffery Poole") one of the overseers of her will. Henry Henslowe, of Boarhunt, was the second son of Ralph Henslowe (will of Emmott Henslowe, 1551, P.C.C. 14 Bucke). "Stephen Hensloe" was probably Ralph's nephew, for his brothers John and Peter had each a son of that name (*ibid.*). John Fortescue evidently married his mother's stepdaughter (will of Henry Henslowe, 1598, P.C.C. 23 Kidd).

It should not be forgotten that the two families of Pole and Fortescue were closely connected, and a few notes thereon may be of assistance.

The act of attainder which condemned Sir Adrian Fortescue included the Countess of Salisbury, Cardinal Pole, and Sir Thomas Pole.

Sir Adrian Fortescue's first wife was second cousin of the Countess of Salisbury (Burke's 'Extinct Peerage,' third edition, 388, 390).

Sir Anthony Windsor, a younger brother of Andrews, first Lord Windsor, lived at

* Lipscomb, in the 'History of Bucks,' gives the name as *Venterus* Mandey. Another curious epitaph in connexion with brickmaking is to be found in Farnham Royal churchyard, on a tomb to one Dodd.

Harting, and was a neighbour and personal friend of the Pole family at Lordington. He was connected by marriage with Anne Rede, the second wife of Sir Adrian and mother of Anthony Fortescue; his grandfather Myles Windsor married Johan Green, whose sister Katherine Green was the second wife of Sir Edmund Rede, of Borstall (*Herald and Genealogist*, i. 211 *et seq.*). Sir Anthony Windsor married the daughter and heiress of Constance, the last of the Husseys of Harting. This Constance in 1526, being then the wife of Sir Roger Lewknor (and stepmother of Jane Lewknor, the wife of Sir Arthur Pole), presented Reginald Pole to the living of Harting.

"April 10, 1526. Reginald Pole, clerk, admitted to the Rectory of Harting, Chichester Diocese, vacant by resignation of William Gibson, last rector; patron, Henry Pole, Lord Montacute, acting as commissary for Sir Roger Lewknor and Lady Constance his wife, patrons of the church for this turn."—Register of Bishop Robt. Sherburn, p. 52.

Reginald Pole is described as rector of Harting in 'Valor Ecclesiasticus,' 1535 (Gordon's 'History of Harting,' 50).

Anne Rede's mother, who was a daughter of Nicholas Warham of Malsanger, was first cousin of Anne (daughter of Hugh Warham), the wife of Sir Anthony St. Leger (Berry's 'Hampshire Pedigrees,' 252), who in 1553, in conjunction with Sir Geoffrey Pole, was keeper of the manor and park of Slindon, co. Sussex, a few miles east of Lordington ('Castles and Manors of Western Sussex,' 202). Sir Warham St. Leger, son of Sir Anthony, married Ursula Nevill, niece of Jane, wife of Sir Henry Pole, Lord Montague (Swallow's 'De Nova Villa,' 237).

Margaret Pole, daughter of Sir Geoffrey and sister-in-law of the conspirator, married Walter, son of the second Lord Windsor by his wife Margaret, daughter of William Samborne, of Southcote, co. Berks. Margaret Samborne was related to Sir Adrian Fortescue, inasmuch as their respective grandmothers were stepsisters, daughters of Thomas, Lord Hoo (*Genealogist*, N.S., xiii. 150). Anne, sister of the second Lord Windsor, was the wife of Roger Corbet, of Morton, co. Salop (Collins's 'Peerage,' fourth edition, iv. 71-4), whose first cousin Jane, daughter of Sir Thomas Lacon, was mother of Sir Thomas Bromley ('Vis. Shropshire,' Harl. Soc., 78, 136, 307).

The before-mentioned Jane Lewknor was twice married, and by her first husband, Sir Christopher Pickering, had an only daughter Anne ('Vis. Suffolk,' 1561, Howard edition, ii. 268). This Anne, stepdaughter of Sir Arthur Pole, married Sir Henry Knyvet,

son of Sir Thomas Knyvet, by his wife Muriel Howard (Banks's 'Baronia Angl. Conc.,' i. 158). Sir Henry Knyvet's aunt, Elizabeth Howard, was wife of Thomas Boleyn, first cousin of Sir Adrian Fortescue (Collins's 'Peerage,' fourth edition, i. 77); his uncle Edmund Howard married Dorothy Troyes (*ibid.*, i. 80), aunt of Clare Pound, the first wife of Ralph Henslowe (will of Thomas Troyes, 1508, P.C.C. 9 Bennett); his second cousin, Thomas, Lord Wentworth, married Margaret, daughter of Sir Adrian Fortescue ('Vis. Essex,' Harl. Soc., 111-12, 314); and his first cousin's eldest son, Sir Thomas Knyvet, the unsuccessful claimant of the barony of Berners, married Muriel, daughter of Sir Thomas Parry (Banks's 'Extinct Baronage,' ii. 51 *ped.*). On her mother's side Jane Lewknor was first cousin of Sir Anthony Wingfield, whose son Sir Robert Wingfield married Cicely Wentworth, daughter of Anthony Fortescue's stepsister ('Vis. Huntingdon,' Cam. Soc., 126-7).

Warlington Castle and Manor, some three or four miles south-west of Lordington, sometime belonging to the Duke of Clarence ('Materials for History of Henry VII.,' i. 45), were inherited by the Countess of Salisbury, and used by her as a residence after the death of her husband, Sir Richard Pole. Here the countess was arrested in 1538, prior to her imprisonment in the Tower and her execution in 1541 ('Dict. Nat. Biog.,' *sub* 'Margaret Pole'). Shortly afterwards this castle and manor were in the possession of Sir Richard Cotton, who died here in 1556 (Longcroft's 'Hundred of Bosmere,' 330). One of the trustees under his will was Nicholas Dering, of Stansted (will of Sir Richard Cotton, 1556, P.C.C. 23 Ketchyn), whose eldest son, Thomas Dering, had married Sir Richard Cotton's niece (Wotton's 'Baronetage,' iii. 612); her nephew, George Cotton, married Mary Bromley, niece of Sir Thomas Bromley (*ibid.*). Nicholas Dering's mother was first cousin of Sir Geoffrey Pole's wife (*ibid.*, iii. 608, and Berry's 'Hampshire Pedigrees,' 219); his wife Elizabeth, daughter of Sir Henry Owen, was niece of Sir George West, who married Elizabeth Morton, sister (Berry's 'Hampshire Pedigrees,' 200) or niece (Collins's 'Peerage,' fourth edition, vi. 186) of Sir Robert Morton, the husband of Anne Rede's aunt, Jane Warham (Berry's 'Hampshire Pedigrees,' 252). Stansted, the residence of Nicholas Dering in 1556 (*Genealogist*, N.S., xiv. 204), adjoined Lordington, and, with the neighbouring manor of Westbourne, was the property of Henry Fitzalan, Earl of Arundel ('Castles and Mansions of

W. Sussex,' 225). In 1562 Westbourne and other estates in the neighbourhood were conveyed by the Earl of Arundel to Thomas Bromley and two other trustees to the use of his son-in-law Lord Lumley and his heirs; subsequently the earl appointed Sir Thomas Bromley overseer of his will (Longcroft's 'Hundred of Bosmere,' 248).

According to Hutchins's 'History of Dorset,' Anthony Fortescue was presented to the living of Symondsbury by Queen Elizabeth in 1562, possibly through the influence of his mother, Lady Parry, then a widow, and one of the Ladies of the Privy Chamber. Is there any proof that he held the living subsequent to the month of October in that year, when the conspirator was arrested and imprisoned in the Tower? The registrar of the diocese of Bristol has no records of any institutions prior to 1619, and no information on this point can be gathered from the Symondsbury church registers or parish records.

The conspirator is frequently styled *Sir* Anthony Fortescue. Does this indicate a knight or a cleric? ALF. T. EVERITT.

High Street, Portsmouth.

CANN OFFICE (9th S. viii. 304, 371).—Ogilby's 'Book of the Roads,' 1675, gives this as "Cannon's Office, a noted house," on the way from "Welshpool to Carnarvon." It was in my youthful days better known as a busy coach and posting house on the Aberystwyth road. It is still a comfortable inn, well frequented by fishermen and quiet travellers. Three years ago, when I was last there, the host and hostess together counted something over a hundred and sixty years. "Office" was a word frequently applied to a place of public entertainment, as was also "booth"; e.g., "Foster's booth," on Watling Street, between Weedon and Towcester. "Cannon," I think there is little reason to doubt, was the name of a man who established or kept the "office." The locality is very ancient, and there is a tradition that a religious house once occupied the site of the inn. St. Cadfan is said to have founded the church in the village of Llangadfan, a mile below. The parish is certainly named after him and the church dedicated to him. In the garden of the inn is a large prehistoric tumulus.

W. H. DUIGNAN.

Walsall.

"KEEL" (9th S. vii. 65).—Trade on the Mississippi and Ohio was formerly carried on by keelboats. These were long and narrow, sharp at bow and stern, a building in the middle, and a walking board on each gunwale. The crew walked from bow to stern,

pushing with poles set against their shoulders. There was a mast with a large square sail. Sometimes the only way of advancing against the deep and rapid Mississippi was to warp by lines fastened to trees. As steamboats were improved they gradually got all the trade on the lower rivers. But on the Upper Ohio and tributaries keelboats were used in summer until about 1870. Railways took away this trade. On these waters the boats were always towed by horses, a line, sometimes as much as one hundred yards long, being fastened to the top of the mast. Coal is now taken south by flats and barges whenever the rivers are high. The "empties" are brought back by towboats.

O. H. DARLINGTON.

Pittsburg.

"PARVER ALLEY" (9th S. viii. 325).—Is MR. HUSSEY really serious when he refers to "the centre aisle of the church"? No church possesses a centre aisle, although the majority have central passages. An aisle, alley, or allye (derived, of course, from the Latin word *ala*, a wing) must be at the side of a church, never in its centre. In England we accept the word "parvise" as meaning a room built immediately over a church porch. In France, I believe, it signifies all the open space round about cathedrals and churches.

HARRY HEMS.

Fair Park, Exeter.

"ALEWIVES" (9th S. vii. 406; viii. 250).—I was surprised to find in looking into the 'H.E.D.' that there was only reference to American usage of "alewife," as I had long assumed that it was brought into America by the Pilgrim forefathers. On referring to Couch's and Day's works on British fishes, it may be seen that both authors refer to "alewife" as one of the popular names of the "allis shad." As to the etymology, I have believed that it was corrupted from the etymon of "alice," perhaps an accommodative form. For example, "John Josselyn, Gent.," in 1675, said that "the *Alewife* is like a *Herrin*, but has a bigger belly; therefore called an *Alewife*." Still earlier, it appears that "shad" and "alice" were used as interchangeable terms; thus Thomas Morton in 1632 in his 'New English Canaan' remarked, "There is a Fish (by some called Shadds, by some Allizes) that, at the spring of the yeare, pass up the rivers to spaune in the ponds," &c. A number of other old authorities might be adduced.

The Indian name of the alewife (in plural form) was *aumsuog* (Roger Williams) or *umpsauges* (Stiles). So far as known, the originator of the idea that alewife was

derived from an imaginary Indian word *aloof*, signifying a bony fish, was Jerome V. C. Smith, an entirely untrustworthy writer. Many others, nevertheless, have accepted that etymology, and among them Dr. Murray, but with a cautionary reservation ("Corrupted from 17th c. *aloofe*, taken by some to be an American-Indian name; according to others a literal error for Fr. *alose*, a shad. Further investigation is required"). Dr. Murray quotes "1678, Winthrop in *Phil. Trans.* xii. 1066." Winthrop (p. 1065, not 1066) has remarked that "Maiz" is "planted between the middle of *March* and the beginning of *June*," and that "some of the Indians take the time of the coming up of a Fish, called *Aloofes*, into the Rivers, which occurs at the same season." Now, *aloofes* must be simply the result of a typographical error for *alose*, the compositor having taken the old-fashioned median *s* for an *f*, or carelessly used the metal *f* for the old *s*. *Alose* is quoted in the 'H.E.D.' from Percival (1591) and Ray (1674), and *allows* from Venner (1620) under *Alose*.

Your correspondent interested in the importation from Nova Scotia may be informed that a local name for the fish in that colony is "gaspereau," but *alewife* is the trade name. It is a very abundant anadromous fish along the American Atlantic seaboard. The scientific name is *Clupea* (or *Pomolobus*) *pseudoharengus*.

Cannot some reader of 'N. & Q.' tell about the present use of alewife in England?

THEO. GILL.

Cosmos Club, Washington, U.S.

CAPT. GORDON AND THE LANCASTER GUNS AT SEBASTOPOL (9th S. viii. 385).—The Alexander Gordon here referred to was my cousin Capt. A. Gordon, R.A., of Pitlurg, Parkhill, &c., Aberdeenshire. He was in command of the guns mounted in "Gordon's Battery" by his cousin Sir William Gordon, R.E., of Mauldsley Castle and Harperfield, Lanarkshire. Sir William (then Col. Gordon) had just moved out of the battery, the better to see the effect of the guns, when a huge shell fell on poor Alec's head and blew his body to pieces. J. G. R. FORLONG, Major-General.

DESTRUCTION OF HISTORICAL DOCUMENTS (9th S. viii. 339).—The extract from the article entitled 'Catholic Antiquities of Bosham,' quoted from the August number of the *Month*, is inaccurate in many particulars, for (1) The parish registers were not destroyed. They are still in existence and in excellent preservation. (2) Kearvell did not destroy the papers through ignorance. His regret-

table act was due to a sudden fit of temper after a good deal of provocation. "Ira furor brevis est." (3) This did not happen when Mr. How was vicar; and (4) the writer's imagination is very lively, for it is not exactly known what papers were burnt, though his conjecture may be near the truth. His statements are somewhat too positive.

FRANCIS A. HAINES, M.A.

Bosham, Chichester.

"QUARTER" OF CORN (9th S. v. 456; vi. 32, 253, 310, 410).—At the last reference Mr. NICHOLSON says that in only one table of measures has he found any mention of the chaldron as a corn measure, viz., Hylles's 'Arte of Vulgar Arithmetick' (1600), wherein "8 bushels make 1 quarter, 4 quarters 1 chalder." I cite the following:—

"Quarter.....In Measure, the quantity of eight Bushels or the fourth part of a Chaldron."—'Dictionarium Anglo-Britannicum; or, A General English Dictionary,' by John Kersey, second edition, London, 1715.

"Chaldron, Chaudron—Bushels 32, of corn: 36 of coals."—'Arithmetic,' by Solomon Lowe, London, 1749, p. 116.

"Dry Measure, called also Corn Measure.

4 Bushels = 1 Coomb or Sack.

2 Coombs = 1 Quarter.

4 Quarters = 1 Chalder."

"Chaldron or Chaudron—Bolls; 16 of Corn; Bushels, 32 of Corn; 36 of Coals."—'A New Introduction to the Mathematicks,' by Benjamin Donn, of Bideford, London, 1758, pp. 74, 80.

"Q. Wherein does London differ from other places in England in the Coal Measure?

"A. In London 36 Bushels make a Chaldron; but in all other places 32 Bushels make a Chaldron."—'The Schoolmaster's Assistant,' by Thomas Dilworth, twentieth edition, 1780, p. 18.

It appears that, at all events, some persons were taught, 158 years after the date of Hylles's 'Arte of Vulgar Arithmetick,' that four quarters made one chaldron of corn.

ROBERT PIERPOINT.

St. Austin's, Warrington.

ROYAL PROGRESS OF WILLIAM III. (9th S. viii. 404).—Macaulay's 'History of England,' iv. xxi. F. G. R. POLLARD-URQUHART.

Castle Pollard, Westmeath.

WEARING THE HAT IN THE ROYAL PRESENCE (8th S. vii. 148, 338, 391; 9th S. viii. 368).—

"Sir John Pakington.....on 5 April, 1529, had an extraordinary grant from the king—namely, that he might wear his hat in his presence and in the presence of his successors, 'or of any other persons whatsoever, and not to be uncovered on any occasion or cause whatsoever against his will and good liking.'"—'Dict. Nat. Biog.,' xliii. 88.

"Sir John Skuish (or Skewes) in 1514 had the privilege of wearing his hat in the king's presence."—*Ibid.*, lii. 359.

The rarity, or perhaps discontinuance, of

the grant in the reign of Elizabeth is noted by Sir John Harington in his 'Treatise on Playe' (published in 'Nugæ Antiquæ,' ii. 15, ed. 1779): "Yt hath been a favor (though now not common) to geue a pardon of the cap, viz., to stand covered." With regard to the Kingsale peerage the following occurs under date 27 June, 1720, in Salmon's 'Chronological Historian,' ed. 1733: "The Lord Kingsale was presented to the King [George I.] by the Duke of Grafton, and asserted the ancient Right of his Family, of being covered in his Majesty's Presence." This nobleman, according to Burke, who notices the incident, was Gerald, the twenty-fourth baron.

F. ADAMS.

115, Albany Road, Camberwell.

SIR WALTER SCOTT: "MISS KATIES" (9th S. viii. 403).—The previous word in the sentence, "pismires," gives the clue to Davie Deans's meaning. He refers to mosquitos, which word is still pronounced "miskaties" by the country people in Scotland.

A. & C. BLACK.

[Similar replies acknowledged. The "Edinburgh" Waverley, now being published, also explains this in the glossary.]

LARKS FIELD: BARONS DOWN (9th S. viii. 264, 372).—Inasmuch as 'N. & Q.' will become authoritative to future generations, please correct an obvious misprint. "Nexex" should read *reacen*, our vernacular for rushes. We often duplicate the old plural, and now say *rexens*.

F. T. ELWORTHY.

MONSIGNOR ERSKINE (9th S. viii. 385).—Monsignor Charles Erskine was born in Rome 13 Feb., 1743, and was a cadet of the family of the Earl of Kerrie, now Mar and Kellie. He was a son of Colin Erskine, whose father was Sir Alexander Erskine, second baronet, of Cambo, married to Lady Anne Erskine, the elder daughter of the third Earl of Kellie. He was made by Pius VI. successively Consistorial Advocate, Canon of St. Peter's, Domestic Prelate, and Uditore. He was diplomatic agent of Pius VI. in London at the end of the eighteenth century, and celebrated the obsequies of Pius VI. at St. Patrick's Church there in 1799 with great solemnity, in the presence of all the foreign ambassadors; and a large number of the French bishops at that time in exile assisted at the ceremony, together with many of the English aristocracy, Protestant as well as Catholic. He was created a Cardinal Deacon in 1801 by Pius VII., of Sta. Maria in Campitelli, a title previously held by the Cardinal Duke of York. When Rome was taken by the French

Erskine was deported to Paris, and died there in March, 1811, the same day on which was born Napoleon's son, the so-called King of Rome. Erskine was buried in the Panthéon at Paris, where an inscription on granite marks his grave.

HARTWELL D. GRISELL, F.S.A.

Cardinal Charles Erskine was the son of Colin Erskine and grandson of Sir Charles Erskine, of the county Fife. Colin was an artist at Rome, and married an Italian lady. Charles was born about 1743, was educated at the English College at Rome, and acted as a kind of legate in London, where the Pope, on the conclusion of the Concordat with France, deputed him to require the resignation of the *émigré* bishops. He is described as a good scholar, an excellent talker, and a patriotic Briton. Apparently on his way back to Rome he visited Paris in 1802, where I believe he died in 1811. J. G. ALGER.

Paris.

NATIONAL COVENANT OF 1638 (9th S. viii. 385).—This document appears in full in Rushworth's 'Historical Collections,' the second part, p. 734. Rushworth is to be found in all good libraries, and therefore M. N. G. can have no difficulty in obtaining the original words. The document occupies exactly seven pages folio, and is entitled

"The Confession of Faith of the Kirk of Scotland, subscribed at first by the King's Majesty and his Household in the Year of God 1580; thereafter by Persons of all Ranks in the Year 1581, by Ordinance of the Lords of the Secret Council, and Acts of the General Assembly; subscribed again by all sorts of Persons, in the Year 1590, by a new Ordinance of Council, at the desire of the General Assembly; with a General Band for maintenance of the True Religion, and the King's Person, and now subscribed in the Year 1638, by us Noblemen, Barons, Gentlemen, Burgesses, Ministers, and Commons under subscribing; together with our Resolution and Promises for the Causes after specified, to maintain the said True Religion, and the King's Majesty, according to the Confession aforesaid, and Acts of Parliament: the Tenure whereof here followeth."

Sir Walter Scott in 'Tales of a Grandfather,' chap. xli., describes the excitement raised by this document as intense; it was

"sworn to by hundreds, thousands, and hundreds of thousands, of every age and description, vowing, with uplifted hands and weeping eyes, that with the Divine assistance, they would dedicate life and fortune to maintain the object of their solemn engagement."

RICHD. WELFORD.

I have a copy of the "Fac-Simile of the National Covenant of Scotland, in its Original Form, with the Autographs of the principal leading Personages, Fr. Schenck, Lith., Edinburgh (entered Stationers' Hall)." It

contains no hint of the publisher, but was probably bought in Glasgow or Edinburgh many years ago. I shall be happy to let M. N. G. look at this, if he is unable to procure a copy. E. MEIN.

Sandford, Blundellsands, Liverpool.

This Covenant consists of three parts. The first and third parts are set out in Masson's 'Life of Milton,' vol. i., edition of 1881, pp. 728-32. The second part, according to Masson, consists only of recitals of certain Scottish statutes by reference. T.

"TEENAH"=FIG TREE (9th S. viii. 344).—The question is answered almost precisely in 'Encyclopædia Biblica,' s.v. 'Fig Tree.'

C. S. WARD.

THURLOW AND THE DUKE OF GRAFTON (9th S. viii. 405).—According to Charles Butler's 'Reminiscences' (1824, vol. i. pp. 188-90), Thurlow's celebrated reply to the Duke of Grafton was made "during the inquiry into Lord Sandwich's administration of Greenwich Hospital." This inquiry, which was made on the motion of the Duke of Richmond, lasted from March to June, 1779 ('Parl. Hist.,' xx. 484). G. F. R. B.

Miscellaneous.

NOTES ON BOOKS, &c.

The Care of Books. By John Willis Clark, M.A., F.S.A. (Cambridge, University Press.)

THOUGH appealing naturally and necessarily to bibliophiles, and destined to find a home on the shelves of every place entitled to be called a library, this book of the Registrar of the University of Cambridge is wholly unlike almost anything in the department of bibliography. With that now popular branch of knowledge, indeed, Mr. Clark disclaims any connexion or concern. Bibliography will, he says in his opening pages, be "wholly excluded." Books are, from his point of view, "simply things to be taken care of," and their external features even concern him "only so far as they modify the methods adopted for arrangement and preservation." The title adopted is brief and adequate. The scope of the book might, however, have been more adequately defined had it been expanded. 'Books: their Housing, Arrangement, and Preservation,' would commend itself to us, though the exception we take, if regarded as such, is frivolous. At any rate, the volume is welcome, and constitutes a chapter in our knowledge concerning libraries and their contents deeply interesting and in its way unique. Disclaim as he may the adjective "bibliographical," the author cannot prevent its application. A work written concerning books must necessarily be bibliographical, and in portions of his volume—when, for instance, he deals with chained books—our latest bibliographer is on ground previously occupied by the late William Blades. It was while writing his 'Architectural History of the University of Cambridge' that the

notion arose that the study of the customs affecting monastic libraries might prove remunerative. In the Rede Lecture of June, 1894, he attempted a reconstruction of the monastic library, and showed the value of illuminated MSS. as depicting the life of a mediæval scholar and scribe. As Sanders Lecturer on Bibliography he developed the subject in 1900 so as to include the libraries of Greece and Rome. Since that time he has, in the course of travels undertaken for the purpose, gone further into various libraries, making himself careful measurements, accompanied in many instances by sketches, and invoking successfully the co-operation of numerous librarians at home and abroad. The result is a work creditable in all respects to the writer and in many respects to the publishers, and claiming the homage of book-lovers throughout the world. It is brilliantly illustrated, and many of the designs, those especially from illuminated manuscripts, are of great beauty and interest. If we have reluctantly to hint at censure, in which the author is no wise involved, we would declare that the book is, for its size, marvellously heavy, suggesting the use of the appliances for perusal in vogue in mediæval times, and that the most careful treatment of the volume scarcely precludes the risk of plates or pages becoming detached from the remainder.

It is, of course, superfluous in the case of readers of 'N. & Q.' to draw attention to the fact that the earliest documents, so soon as perishable records were substituted for stone, were altogether unlike the books of to-day, and that the receptacles for holding them were no less unlike our present shelves. When we reach classic times, and, indeed, almost until the use of printing, books were in rolls, and the pious scribe, at the end of his long labour, not seldom wrote "Explicit. Laus Deo." The earliest library which Mr. Clark presents consists of the record rooms discovered by Layard, and depicted in his 'Nineveh and its Remains.' These are in the palace of Assur-bani-pal. This involves a respectable antiquity, and Dr. Wallis Budge is disposed to think that the bilingual lists which that monarch had drawn up for his library in Nineveh were intended for the use of students. In well-known passages in the epitome of the first book of the 'Deipnosophists' of Athenæus we hear of extensive libraries six centuries before our era in the possession of Polycrates, tyrant of Samos, and Pisistratus, tyrant of Athens, the latter, according to Aulus Gellius, accessible to all who cared to use it. From the same quarter we hear of the possession of considerable libraries by Euripides the poet and Aristotle the philosopher.

In 'The Frogs' of Aristophanes Æschylus refers to the books of Euripides, and Xenophon speaks of the number of books in the possession of Euthydemus, a follower of Socrates. The passage in Aristophanes is as follows—

καὶ μηκέτ' ἔμοιγε κατ' ἔπος, ἀλλ' ἐς τὸν σταθμὸν αὐτὸς, τὰ παιδία, ἢ γυνή, Κηφισοφῶν, ἐμβὰς καθίσθω, συλλαβὼν τὰ βιβλία· ἐγὼ δὲ δὴ ἐπὶ τῶν ἐμῶν ἐρῶ μόνον—

and its authority is not undisputed. Evidence, however, as to how books were cared for in Greece during the golden period is not to be had, and even concerning the libraries at Alexandria and that at Pergamon little is known, though Mr. Clark gives a plan of the rooms at Pergamon supposed to have

been appropriated to the library. Books could occasionally be borrowed from libraries. Our authority for this is again Aulus Gellius. Before the empire libraries were built. Lucullus had a fine collection of books, which seem to have been as much at the disposition of his friends as was in long subsequent times that of Grolier.

At this period we awake to the fact that the matter we discuss occupies only twenty pages in a volume of over three hundred, and we have to arrest progress without having given our readers a taste of the good things they have a chance to enjoy. In dealing with the libraries of mediæval monarchs and institutions Mr. Clark is at his best, and the designs of the libraries of the Vatican, the Escorial, and the great edifices ecclesiastic and collegiate, are of unending interest and value. We cannot attempt to convey a faint idea of the value of the text and the illustrations, and only resign ourselves to the thought of our powerlessness by the reflection that book-owners will soon count this among their treasures, and will be able to gloat over it at leisure. Under these circumstances the less we attempt to describe the greater may possibly be our claim on their gratitude.

The Works of Thomas Kyd. Edited by Frederick G. Boas, M.A. (Oxford, Clarendon Press.)

A COLLECTED edition of the works of Kyd, edited from the original texts, is a welcome addition to our pre-Shakespearean literature. The plays with which, on evidence more or less convincing, Kyd is credited have long been accessible to the student. It is, however, satisfactory to possess them in a single volume, together with the other works which may be ascribed to him, and with such biographical particulars concerning his education and his association with his fellow-dramatists as survive. Little exact information is current concerning him, and of the plays contained in the present volume two only are provedly his. 'The Spanish Tragedie'; or, Hieronimo is Mad Again, containing the lamentable end of Don Horatio and Belimperia, with the pitiful death of Hieronimo,' is mentioned as Kyd's in Heywood's 'Apology for Actors,' and 'Pompey the Great, his faire Cornelia's Tragedie,' is said on the title-page of the edition of 1595 to be "written in French by that excellent Poet Ro: Garnier; and translated into English by Thoma Kid." 'The Tragedye of Soliman and Perseda' rests on internal evidence, which, though strong, is not absolutely conclusive. Hawkins, in 'The Origin of the British Drama,' conjectures it to be one of the dramas of Kyd, but it is, in fact, anonymous, is not in the original divided into scenes, and is said by Langbaine not to have been acted. There remains 'The First Part of Ieronimo, and the Life and Death of Don Andraea.' Opinions concerning the authorship of this differ. Mr. Sidney Lee, in his life of Thomas Kyd ('D.N.B.'), holds that there is adequate internal evidence for assigning it to the same pen to which we owe 'The Spanish Tragedie.' On the other hand, Mr. Boas deprives Kyd of the authorship of this piece. That a fore part to 'The Spanish Tragedie,' presumably by Kyd, was in existence in 1592 is held probable. That the piece is preserved in 'The First Part of Ieronimo' of 1605 meets with an "unqualified negative." To the popularity of 'The Spanish Tragedie' is ascribed the appearance of the anonymous work in question, which it has been

said was printed in 1605, and contains, Mr. Boas holds, internal evidence of having been written in the seventeenth century, or from five to ten years after the date generally accepted as that of the death of Kyd. Not quite conclusive is in every case the internal evidence advanced. Hieronimo's references to his jubilee, I. i. 25 *et seq.*, may be due to the jubilee of 1600. It is not inconceivable that they have another origin. We agree with Mr. Boas that the assumption that they are an interpolation is purely arbitrary. The frequent jests about the small stature of Ieronimo can scarcely be justified by the appropriation of the play by the Children of the Chapel at Blackfriars. There is ingenuity in the supposition, and the reference to the Induction to 'The Malcontent' is happy. When we read the well-known lines addressed to Ieronimo by Balthazar,

Thou ync of Spaine;

Thou man, from thy hose downe ward, scarce so much;

Thou very little longer than thy beard,
Speake not such big words, &c.,

it is difficult to conceive why, unless some actor known to be of more diminutive stature than his fellows was indicated, they are applied to Ieronimo alone. If all the parts were played by children the insults lose their significance. Is anything known concerning the stature of Ieronimo? If, as has been supposed, Ben Jonson was the original Hieronimo of 'The Spanish Tragedie,' such a reason could not have been advanced.

Many plays have, with little apparent justification, been ascribed to Kyd. Malone believed him to have a hand in the first 'Taming of a Shrew' and in 'Titus Andronicus,' and Mr. Fleay would assign him 'Arden of Feversham,' a theory which has found little favour, but in support of which much may be advanced. A good deal of attention has been, however, accorded the notion that he was the first to dramatize the story of Hamlet. This first Hamlet, or, as Prof. Boas calls it, the "Ur-Hamlet," is attributed to Kyd. Kyd, it may safely be assumed, was the subject of a satirical attack by Thomas Nash in his prefatory epistle to 'Menaphon,' when he says, "If you entreate him faire on a frostie morning he will afford you whole *Hamlets*, I should say handfulls of tragical speeches." These things have been the subject of much debate during recent days, and we can but refer our readers to the introduction of Prof. Boas. We are not prepared to accept the estimate of Kyd that the professor advances, but we are glad to have his works in a handsome and scholarly edition. Kyd's name frequently rises in dealing with the literature of Tudor times, and his association with Marlowe in the charge of atheism attracts special attention to him. The documents connected with this are included in this edition, as are Kyd's translation from Tasso and his tract on 'The Murder of John Brewen.' Matter of great interest as illustrating Kyd's work is given in the appendices. The introduction and notes are excellent, and have separate indexes. A close study has been made of the 'Cornelie' of Garnier, a flat imitation of Seneca, which is, if possible, flatter in the rendering of Kyd. Prof. Boas has done a piece of scholarly work. There are a few other Tudor dramatists that call for similar treatment. Did Balzac get the name 'la Belle Impéria' from the same source as 'The Spanish Tragedie'?

Barnaby Rudge. By Charles Dickens. 2 vols. (Methuen & Co.)

THESE volumes begin apparently a new and desirable edition of the works of Dickens, to be called the "Rochester Edition." When the writings of a classic, such as Dickens must now be considered, pass out of the copyright stage and become subject to general competition, some advance in typographical attractions and comfort is to be expected. The masterpieces can scarcely be read under conditions pleasanter than are here realized. The type is excellent, the illustrations by Miss Beatrice Alcock reproduce faithfully the London of the epoch, and Mr. Kitton's notes are few and serviceable. Mr. Gissing supplies a discriminating preface, in which he uses terms of eulogy warmer in some respects than we might ourselves employ. It enhances, however, the pleasure of the reader, and the book deserves most that can be said about it. We fail to trace in *Barnaby* any suggestion of Madge Wildfire beyond the peacocks' feathers which he wears, and we look upon the reformation of Mrs Varden as an anticipation of the overflowing benevolence of the coming Christmas volumes. Women such as Mrs. Varden never improve. The characters generally are in Dickens's best vein, and the description of the riot is admirable. What a character for stage presentation by "Dicky" Suett would have been John Willet! It is a pity to find Dickens countenancing such heresies as "bye" for *by* and "from whence" for *whence*, but his style is not now to be criticized afresh.

Notes for a Bibliography of Edward FitzGerald.

By Col. W. F. Prideaux, C.S.I. (Hollings.)

IN their original shape these notes for a bibliography appeared, as our readers are aware, in our columns (see 9th S. v. 201, 221, 241; vi. 61). With additions and with a reproduction of Charles Keene's clever and characteristic back view of FitzGerald, they have been issued in book form. They do not claim finality. It is difficult, however, to exaggerate their interest for lovers of the poet, and they are, apart from any other claims upon attention, models of discriminating, appreciative, and pleasant criticism. No lover of FitzGerald will dream of being without this delightful volume.

Goethe: Hermann und Dorothea. Edited by C. A. Buchheim and Emma S. Buchheim. (Oxford, Clarendon Press.)

WE need only say that this edition reaches the level of its predecessors, which will be ample praise to those who know the late Prof. Buchheim's editions of the German classics. Deeply do we regret that a life so industrious and so well spent in bringing the treasures of a great language and literature before us is finished, while we hope that his mantle of interpretation and scholarship may fall upon his daughter, who has finished this edition. There is a sympathetic sketch of Dr. Buchheim by Prof. Dowden.

Chivalry. By F. Warre Cornish, M.A. (Sonnenschein & Co.)

THIS work of Mr. Cornish is the latest addition to that "Social England Series" which has already given us books such as Mr. S. O. Addy's excellent "Evolution of the English House" and Mr. Inderwick's "The King's Peace." It is written with much spirit, capital illustration, and constitutes agreeable reading. Quite optimistic is it as regards

its treatment of chivalry, and it is to a certain extent a defence of that institution against the attacks of Freeman and other recent critics. As such it is welcome. One may not dismiss in a few glib phrases an institution such as chivalry; and while it is true that the time of the Crusades is one of the saddest and most sterile in history, when war was the breath of life and the shedding of blood the only occupation worthy of a gentleman, the romantic sentiment and refined idealism which sprang out of such a state of affairs have influenced greatly and beneficially our later civilization. Like all works on chivalry, the book owes much to the writings of Curie de Sainte Palaye, but it could not have a better source. It is a work to be kept near at hand for constant reference.

Apropos of the discussion on 'Painted and Engraved Portraits,' begun by Mr. Mason 9th S. vii. 341, and continued 9th S. vii. 438, 470, 512; viii. 231, Mr. DUNCAN, of the 'Britannia,' Whitefield, Govan, Glasgow, has sent us a singularly interesting and effective portrait of Scott, to which he alludes at the last reference. It is modelled from the Chantrey bust and "coloured" from the best existing portraits, and is very lifelike.

UNUSUAL advantages are offered those who now subscribe to the admirable 'English Dialect Dictionary' of Dr. Joseph Wright. The preparation of the work has taken over a quarter of a century. Four of the six volumes have been printed, and the whole will be in the subscribers' hands in 1905. Those anxious to understand the nature of this exemplary work and the terms on which it can now be obtained should write to Prof. Joseph Wright, Langdale House, Park Town, Oxford.

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 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. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

M. JACOMB HOOD ("Author Wanted").—Shall appear next week.

O. A. E. ("Phrase in Letter").—This is certainly tautological.

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 7, 1901.

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Notes.

A SEVENTEENTH-CENTURY PLAGIARY.

I HAVE an old copy, dated 1614, of Camden's 'Remaines,' which is a prime favourite, because it contains much information about various matters, together with some interesting particulars regarding the times of Queen Elizabeth and James I. With the exception of one paper, it was all composed by the early historian of our country, the master and friend of Ben Jonson. The title of this article is as follows: "The Excellencie of the English Tongue by R. C. of Anthony Esquire to W. C." That is to say, it was a contribution on the subject written at the request of William Camden by his friend Richard Carew, and inserted by the former, as a supplement to his own paper entitled 'Languages,' in this edition of his book, for, according to Mr. Arber,* it does not appear in

* See his reprint of Puttenham's 'The Arte of English Poesie,' p. 9, where Carew's name is wrongly given as William. On p. 15 he tells us that the paper contains "ten pages." It contains only eight and a half. Mr. Arber there also quotes a sentence from Carew in which there are three variations from the page open before me. I mention these facts in no captious spirit, because I know how difficult was his task, and I am grateful to him for his labours.

the first, which was published in 1605. This short essay, though not a little indebted, I think, to what the author may have read in Sir Philip Sidney and Puttenham, nevertheless contains two passages of especial interest, which are altogether his own. With these I am chiefly concerned. But I must first refer to the plagiarist who, as if dreading the fate that would one day overtake him in 'N. & Q.,' wisely wrote, as it has been foolishly said, "under the veil of anonymity." In the fifth volume of the 'Harleian Miscellany,' p. 428, there is a reprint entitled "Vindex Anglicus; or, the Perfections of the English Language, Defended and Asserted." Printed Anno Dom. MDCXLIV. Quarto, containing six pages." It fills five and a half in the above splendid collection, and is of about the same length as Carew's, on which it is mainly based, though there is a slight attempt at disguising the language. The fraction that remains consists of pilferings from Camden's own paper, a quotation from an author whose name is not given, and a collection of neologisms of a most extraordinary character, which the reader is earnestly recommended to avoid.

In Carew's essay there is no passage better known than the following, though it has been more than once attributed wrongly to his friend:—

"I come now to the last and sweetest point of the sweetnesse of our tongue, which shall appeare the more plainly, if like two Turkeyses or the London Drapers wee match it with our neighbours. The Italian is pleasant but without sinewes as a still flowing water. The French, delicate, but even nice as a woman, scarce daring to open her lippes for feare of marring her countenance. The Spanish maiestically, but fulsome, running too much on the O. and terrible like the diuell in a play. The Dutch manlike but withall verie harsh, as one readie at everie word to picke a quarrell. Now we in borrowing from them, give the strength of consonants to the Italian, the full sound of wordes to the French, the varietie of terminations to the Spanish, and the mollifying of more vowels to the Dutch, and so (like Bees) gather the honey of their good properties and leave the dregges to themselves. And thus when substantialnesse combineth with delightfulness, fulnesse with finenesse, seemeliness with portliness, and currantnesse with staydenesse, how can the language which consisteth of all these sound other then most full of sweetnes?"—'Remaines,' p. 43.

In these extracts the original spelling is preserved, but I have not given the old *v* or *s*.

Vindex transmutes the pure gold of these vigorous and striking sentences into such dross as this:—

"The sweetness of our language I doubt not to compare with any vulgar whatsoever; let us put it to the trial and compare it with others. The Italian I confess is an excellent, princely, and

pleasant language, upon which the best judgments look with great respect; yet it wants sinews, and passes as a silent water. The French are truly delicate, but too affected and effeminate. The Spanish majestic, but terrible and boisterous. The Dutch manly, but very harsh. Now we, in borrowing from each of them, give the strength of consonants to the Italian, the full sound of syllables to the French, the variety of termination with milder accents to the Spaniard, and dissolve with more facility the Dutch vowels; like bees, gathering their perfections, leave their dross to themselves: So, when substance combineth with delight, plenty with delicacy, beauty with majesty, and expedition with gravity, what can want to the perfection of such a language?

Omitte mirari beatæ
Fumum, et opes, strepitumque Romæ.

Admire not then the smoaky fume,
The wealth and train of mighty Rome."

'Harleian Miscellany,' vol. v. p. 431.

What this inimitable description of a great city, in which Horace ('Carmina,' iii. 29) is at his best, has to do with the subject Vindex alone could tell us. No quotation could be, it would seem, more inapposite.

I will now give Carew's estimate of some of the authors who had up to his time adorned our literature:—

"Addè hereunto, that whatsoever grace any other language carrieth in verse or Prose, in Tropes or Metaphors, in Echoes and Agnominations, they may all bee lively and exactly represented in ours: will you have Platoes veine? read Sir Thomas Smith, the Ironicke? Sir Thomas Moore. Ciceroes? Ascham, Varro? Chaucer, Demosthenes? Sir John Cheeke (who in his treatise to the Rebels hath comprised all the figures of Rhetorick. Will you reade Virgil? take the Earle of Surrey. Catullus? Shakespeare and Barlowes fragment, Ovid? Daniell, Lucan? Spencer, Martial? Sir John Davies and others: will you have all in all for Prose and verse? take the miracle of our age Sir Philip Sidney."

A word of explanation may be here allowed. The Varro mentioned is not "the most learned of the Romans," but the author of the 'Argonautica,' of which there are only a few portions extant, bearing little resemblance, I should say, to Chaucer's work. The name Barlowe is an evident misprint for Marlowe, and the "fragment" is his unfinished poem of 'Hero and Leander,' which was afterwards completed by Chapman. With regard to the spelling of Shakespeare, there can be no doubt that the second *h* is superfluous and a printer's error, because we find the name given correctly on two other pages in the volume, 128 and 324. This is an interesting fact when we consider that the book was published nearly two years before the poet's death. Furthermore, I believe it to be what Camden himself thought the correct spelling, for in his chapter on 'Surnames' he writes "Broad-speare, Breake-speare, Shake-speare,"

for the purpose of showing the reader what was their origin (p. 128).

To Carew's list of English writers I must add Camden's, though it has already appeared in these pages:—

"These may suffice for some Poeticall descriptions of our auncient Poets; if I would come to our time, what a world could I present to you out of Sir Philip Sidney, Edw.[m] Spencer, Samuel Daniel, Hugh Holland, Ben. Iohnson, Thomas Campion, Mich. Drayton, George Chapman, Iohn Marston, William Shakespeare, and other most pregnant wits of these our times, whom succeeding ages may iustly admire."—P. 324.

There can be no doubt that Vindex is very much indebted to the writers just quoted, as will appear from the following extract:—

"What variety doth any other nation brag of, that we have not almost with equal felicity made our own? The Italian courtier, the French Salust, the Spanish Guzman, the Latin Naso, and the Greek Polybius; who would read that matchless essay of Mr. Sandys, upon the Æneids, and, would not think it writ so by the peerless Maro himself? How properly hath the renowned Lord Bacon taught us to speak the terms of art, in our language: We judged it impossible, till we saw it performed; which difficulty when I see overcome, makes me despair of nothing. What matchless and incomparable pieces of eloquence hath this time of civil war afforded? Came there ever from a prince's pen such exact pieces as are his majesty's declarations? Were there ever speeches uttered in better language, or sweeter expressions, than those of the noble and learned Lord Digby, and some other worthy personages? Did ever nation expose choicer, more honourable or eloquent discourses, than ours hath done in our sovereign's behalf, since these unhappy divisions? There is no sort of verse either ancient, or modern, which we are not able to equal by imitation; we have our English Virgil, Ovid, Seneca, Lucan, Juvenal, Martial, and Catullus: in the Earle of Surry, Daniel, Johnson, Spencer, Don [Donne], Shakespeare, and the glory of the rest, Sandys and Sydney."—"Harl. Misc.," vol. v. pp. 430-1.

In all this patchwork the only thing that is interesting is the reference to the time when it was done. But I need not give any more instances. The whole article is a plagiarism from beginning to end, with a single exception, which I will mention anon.

There is only one quotation from an English author, whose name is not given:—

"For one of our great wits (who understood most languages in Europe) affirms, 'That in uttering sweetly and properly the conceit of the mind, which is the end of speech, we parallel any other tongue in the world; and that our language is such, that foreigners, looking upon it now, may deservedly say,

Ipsa, suis pollens opibus, nihil indiga nostri.

She now abounds in proper store,

And stands in need of us no more."—Pp. 431-2.

But Vindex, loving a big word and a

Latin line, could not give correctly what Sir Philip Sidney wrote:—

"But for the uttering sweetly, and properly the conceits of the minde, which is the end of speech, that hath it [his mother-tongue] equally with any other tongue in the world."—"Apologie for Poetrie," p. 70, Arber's reprint.

I do not know who *Vindex Anglicus* was. One is tempted to think that he must have been a schoolmaster who composed this essay for the benefit of his pupils, and was able, through their ignorance, to deck himself in borrowed plumes without any fear of detection. But I must be just to him and say that he had a genuine love for the language, and protested against the hideous neologisms of the time, which threatened to destroy its purity. As this is the only original part of his article, it is but right that the list of words which must be avoided should be quoted:—

"Let me afford you a few examples, and I am deceived if they will not move both your anger and laughter; read and censure. *Adpugne, Algale, Adstupiate, Daffe, Defust, Depex, Brochity, Bulbitate, Extorque, Ebriolate, Caprious, Contrast, Catillate, Fraxate, Froyce, Imporcate, Incenabe, Incasse, Gingreate, Glabretall, Halitate, Ligation, Lurcate, Kemand, Mephitick, Mirmindozed, Obsalutate, Orbation, Nixious, Naustible, Plumative, Prodigity, Puellation, Raption, Rerest, Rumatize, Sudate, Solestick, Sracone, Subgrund, Tridiculate, Tristful, Wadshaw, Xantical, Yexate, Vitulate, Undosous, Vambrash, Zoografe.*"—P. 433.

I feel sure that Dr. Murray, if unacquainted with it, will be glad of the reference.

Vindex ends his paper thus:—

"Though in this conclusion I here strike sail, and vail to the learned languages; let not that detract from the worth of ours, which is parallel, if not superior to the best remaining; it is as courteous as the Spanish, and court-like as the French, as amorous as the Italian, and as fluent as any; wherefore think me not over-weighted with affection, if I believe the most renowned of other nations, to have laid the very elixir of their tongue's perfection in trust with our island."—Pp. 443-4.

It is "tristful" to say that this is a plagiarism from Camden, who wrote:—

"Omitting this, pardon mee and thinke me not overballanced with affection, if I thinke that our English tongue is (I will not say as sacred as the Hebrew, or as learned as the Greeke), but as fluent as the Latine, as courteous as the Spanish, as court-like as the French, and as amorous as the Italian as some Italianated amorous have confessed."—"Remaines," p. 28.

The peroration of R. Carew's discourse, if I may so term it, is very interesting, as will be seen from the following quotation, with which, as it contains an apology, I will finish:—

"And thus if mine owne eyes bee not blinded by affection, I have made yours to see that the most renowned of other nations have layed up, as in

treasure, and entrusted the *Divisos orbe Britannos*, with the rarest iewels of their lips perfections, whether you respect the understanding for significancie, or the memorie for easinesse, or the conceite for plentifulnesse, or the eare for pleasantnesse: wherin if enough be delivered, to adde more then enough were superfluous; if too little, I leave it to be supplied by better stored capacities; if ought amisse, I submit the same to the discipline of every able and impartial censurer."—"Remaines," p. 44.

JOHN T. CURRY.

'JOHN ADROYNS IN THE DEVIL'S APPAREL.'
—The third in one edition and the fourth in the other edition of the 'Hundred Merry Tales' relates that in a market town of Suffolk there was a stage play in which a man named John Adroyns, who came from another village, acted the part of the devil. In the evening when the acting was over he

"departyd from the sayde market towne to go home to his owne house, & because he had there no change of clothyng he went forth in hys dyvellys apparell."

On the way he surprises a priest and some other poachers who are cony-catching. They are frightened by the apparition of the demon, and leave behind them a horse with the conies they had caught. John mounts the horse and rides to the house of the gentleman to whom the warren belongs, and there also causes a consternation, but at length convinces them of his harmlessness and of his identity.

"By this tale ye may see that men feare many tymes more than they nede, whiche hathe caused men to beleue that sperytes and deuyls haue ben sene in dyuers places; whan it hathe ben nothyng so."

There is a Lancashire variant of this legend. The story, however, like many others, has an Oriental analogue, and is to be found in the 'Avadanas,' which were translated from Sanskrit into Chinese some fifteen centuries ago:—

"Once upon a time, in the kingdom of Gāndhāra, there were some actors who (then, as now, suffering from want) went to seek a livelihood in other lands. They had to cross Mount Balasena, in the middle of which there were of old many demons, who feasted on human flesh and were called *rākshas*. Now they gathered together and laid themselves down to rest in the middle of this mountain; but as the wind was cold they lighted a fire and slept around it. Amongst the actors was one who suffered much from the cold, and so, putting on the stage dress in which the part of a *rākshas* was played, he turned again to the fire and seated himself. At this moment, roused probably by his movements, some of the band started from slumber, and, scarcely awake, saw a demon sitting by the fire. Without stopping to examine, they left him there, running off as fast as their legs would carry them, and with cries of fear mutually frightening each other until all the band was roused and in com-

plete fright and flight. Now the poor devil shivering over the fire, seeing all his comrades on the move, rose also to see where they were, and pursued them, running after and redoubling his efforts to overtake them. The actors, seeing the devil coming quickly after them, felt their fears increase threefold, and strove the harder to escape. They leapt over hills and rivers, they threw themselves into canals and ditches; at last, bruised and bleeding, they sank exhausted on the earth. But now the daylight, and they recognized the devil."

When this was given in my 'Black Knight of Ashton' I had not in mind the story of John Adroyns. WILLIAM E. A. AXON.
Manchester.

SEEKERS AFTER TRUTH. — The Editorial postscript *ante*, p. 366, will find many an approving reader. That "seekers after truth" frequently escape notice in their own country there can be no doubt. Unless a man gets his name in the papers about once a month he has little chance of being known. I have an instance. The late Mr. H. S. Ashbee escaped recognition by any of the English dictionaries, but has an appreciative notice in a French dictionary of far greater reputation than any English work. He is in the supplement to Larousse. But here comes a funny thing. A new edition of Larousse is in course of publication. The (new?) editor says to himself, "Ashbee! who is he? I never heard of him. Off with his head!" So, just as Ashbee has acquired worldwide celebrity for his gifts to the nation, and all the dictionaries of his own country will have him in, he is left out of the new French one! There is a good notice of him already in the 'D.N.B.'

RALPH THOMAS.

MANX GAELIC. — In a query *ante*, p. 344, are two statements of interest. One is that a movement is on foot to revive the fine old tongue of Yn Ellan Sheeant, the Enchanted Isle, and the other that the language is still spoken by five thousand people. When on a visit recently to the island I was informed that none but the old people knew any Manx, and that there is no one left now who cannot speak English. It would be interesting to know to what extent the Manx Scriptures are read at the present day.

I wish to make a few suggestions as to the needs of Mannin in this matter. First and foremost there is the need for a good grammar. Kelly's grammar, published by the Manx Society, is difficult to obtain, and besides is absolutely unscientific. We must remember that Kelly was a lad in his teens when he compiled this work. From his account it is impossible to arrive at a knowledge of the pronunciation. Who, for instance, after

reading Kelly could say how the diphthong *ie* should be pronounced, as in *this*, a house? Uniformity of orthography is especially needed. The writings in Manx that are now to be obtained are mostly the composition of the clergy, each of whom seems to have spelt according to his own fancy.

If Manx is to be restored at all, there must be an effort made by the many Manxmen who speak English only, and for them an exercise book should be compiled on the model of Fr. O'Growny's 'Lessons in Irish'; classes for Manx should be held in the evenings at several centres throughout the island, and original composition should be encouraged; a few keen collectors could very probably soon collect enough material for a supplement to the Manx dictionary, which is far from complete; literary meetings should be held in Douglas, Ramsey, Peel, and Castletown bi-monthly, or more frequently; and the English summer visitors should be invited to assist, many of them, as I know, taking a deep interest in all connected with the island. Lastly, the singing of 'Carvals' and songs in Manx should be encouraged by an annual Eisteddfod, at first on a small scale. This might be combined with the July Tynwald meeting.

There is plenty of enthusiasm among English people who know "Mannin veg veen" — I know two here in Russia. Let the educated Manxmen show enthusiasm also, and they will find eager assistants in their undertaking.

FRED. G. ACKERLEY.

Seemansheim, Libau, Russia.

WARBURTON=WERBURH'S TOWN. — Users of the lamented Canon Taylor's 'Names and their Histories' may like to note that the unique name of this Cheshire village has no connexion with A.-S. *weard*, watchman (p. 365), but is derived from St. Werburh, the Mercian King Wulfhere's virgin daughter, to whom the parish church is dedicated, and who was buried at Chester. The number of people who have derived their surname from this one Mersey village is astonishing.

HY. HARRISON.

BOLINGBROKE AND THE CLASSICS. — Mr. Sichel, in 'Bolingbroke and his Times' (just published), quotes a letter (pp. 185-6) from St. John, of July, 1705, "addressed to some nameless clergyman, who appears to have been one of the twitterers over Blenheim." The errors in the four lines of Greek verse quoted are fatal to St. John's reputation as a classical scholar, even making all allowance for Mr. Sichel's note at p. 186 that "the mistakes in the 'etas,' &c., may be

due to transcription." They contain about half as many errors as words.

But the "nameless clergyman" should have been identified by an editor so well acquainted with the literary history of the period. He was undoubtedly the Rev. Joshua Barnes, Professor of Greek at Cambridge, 1695-1712, of whom the great Bentley said that "he knew as much Greek as a Greek cobbler." This is proved by the mention of 'Ανακρέων Χριστιανός at p. 186. Barnes's edition of Anacreon (or rather of the fragments attributed to him) was published by the Cambridge University Press in 1705. It is dedicated to the Duke of Marlborough, and contains "effigies" of Anacreon, of the duke, and of Barnes himself. Barnes's 'Anacreon Christianus,' in Greek and Latin, with copious notes, is printed at pp. 384-401. Barnes's life is, it need scarcely be said, included in the 'D.N.B.' C. E. D.

GUINEA.—The 'N.E.D.' says:—

"The guinea is the ordinary unit for a professional fee and for a subscription to a society or institution; the prices obtained for works of art, racehorses, and sometimes landed property, are also stated in guineas. Otherwise the word is now only occasionally used."

And a quotation is given "1885, Act 48 Vict. c. 16, § 16: 'Such substitutes.....shall be paid at the rate of seven guineas per day.'"

What is remarkable about this quotation is that the legislature has done all it can of late years to discountenance the guinea. This course it seems bound to take, as it will not coin guineas. Notwithstanding this, however, various officials act contrary to the authority that coins *them*! Thus in the *Morning Post* for 11 October I read that a person was fined six guineas and nine guineas costs. Now, if this bill of nine guineas "costs" was put before one of the other officials—to wit, a taxing master—he would say: "Guineas! No guineas allowed. The legislature gives solicitors ten shillings or twenty shillings in the Acts of Parliament regulating costs: the odd shillings must be taxed off." However, solicitors do charge guineas as an ordinary fee, and even (as a sort of protest, I suppose) put them in bills which may be taxed.

But why should legal professional men be thus limited, when tradesmen and others are not interfered with? A walk along any street in the empire at once discloses the fact that the guinea is universal. The tailors charge guineas for almost everything; the bootmakers do the same; but I have not observed that butchers have yet adopted the guinea. All furnished houses, and frequently

apartments, are let in guineas. The origin of this, I am told, was that the odd shillings were to pay the agent's commission. This may perhaps be the origin of some auctioneers selling chattels for guineas. But practically, in the present day, if a furnished house is let for, say, one thousand guineas for the summer season (about May, June, and July)—a common price in London—the owner takes that sum and the agent charges his commission on 1,050*l*.

What the 'N.E.D.' says was no doubt perfectly accurate for that time, but the guinea has made rapid progress in public favour recently. There seems to be no stamping it out—not even at the Royal Mint.

RALPH THOMAS.

BALL'S POND ROAD, NORTH LONDON.—A correspondent in the *Daily Mail* of 9 Nov. answers the oft-repeated question as to the origin of the nomenclature of this well-known London road. His reply is, I think, worth preserving in the pages of 'N. & Q.':—

"Ball's Pond was formerly a spot famous for bull-baiting and other brutal sports. It derived its name from a person named John Ball, who kept a house of entertainment there about the middle of the seventeenth century. A large pond, which remained till the commencement of the nineteenth century, was coupled with the name of the host."—Parochial Report of St. Paul's Church, Canonbury.

FREDERICK T. HIBGAME.

1, Rodney Place, Clifton.

SHEEPSHANKS EPIGRAM. (See 2nd S. xii. 68, 98, 359.)—The following epigram is given in an interesting book, 'Reminiscences of Oxford,' by a friend of mine, the Rev. William Tuckwell, M.A., formerly Fellow of New College, Oxford; but I do not think that he is correct in attributing it to the Rev. Edward Nares, D.D., formerly Professor of Modern History and Fellow of Merton College:—

The Satyrs of old were Satyrs of note,
With the head of a man and the feet of a goat;
But the Satyrs of this day all Satyrs surpass,
With the shanks of a sheep and the head of an ass.

Looking over an old volume of 'N. & Q.'—often a pleasure mingled with pain for the loss of many correspondents—I find the authorship of the epigram discussed, and variants of the above form given; and though the authorship is not proved, yet it is said to have been written on a Fellow of Jesus College, Cambridge, named Sheepshanks, who had spelt the 'Satires' of Juvenal as "Satyrs." Before the Christian era it is remarkable to note the general belief in satyrs, and we find them alluded to in Isaiah xiii. 21 and xxxiv. 14 as haunting desolated Babylon. The Hebrew word is

שֵׁרִימ (sētrīm: δαιμόνια: pilosi). We find their saltatory powers alluded to in Virgil, *Ecl.* v. 73, and in Horace, '*Ars Poetica*,' v. 232, 233, though it is certainly difficult to see how they could have "tripped it on the light fantastic toe" or even walked with feet like those of a goat. The "great god Pan" in Mrs. Browning's beautiful poem is thus represented. The probability is that a cynocephalus was intended, or a large quadrumanous baboon like a gorilla. An animal of this kind is figured in Smith's '*Dictionary of the Bible*,' vol. iii. p. 1140. Probability points to a Cambridge origin of the epigram.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

YOUTHFUL M.P.S.—One of the qualifications for a member of Parliament nowadays is to be of full legal age, but it was not always so. Edmund Waller, the poet, obtained a seat in the House of Commons when he was only sixteen years of age (see his life by Percival Stockdale, prefixed to his works, 1772). Then again:—

"Sir Thomas Wallingham the IV. represented the city of Rochester in at least three Parliaments, and Kent County, with Sir Peter Manwood, in 1614; whilst his son, then only fourteen years of age and knighted, represented Poole in the same Parliament. He and his son, Sir Thomas the V., were both living at Chislehurst in 1622-33, and in separate houses, for they were both assessed for a subsidy in 1622, the father in a sum of 20*l.* and the son in the sum of 5*l.*."—Webb, '*History of Chislehurst*,' p. 142.

AYEAHR.

New Cross, S.E.

"OUTRIDER."—I find no mention in dictionaries of the use of this word for a commercial traveller—or rather for such a traveller who drove a horse and gig—such a "bagman" as we find in chap. xiv. of 'Pickwick.' I well remember, when every one was talking of the Rugeley poisoning cases in 1855, hearing one of the supposed victims, who is referred to in 'The Life and Career of Wm. Palmer' as a "sporting bagman," spoken of as an "outrider," and I have heard the same word similarly used at other times by old-fashioned folks. I believe it originated with the advent of railways, and was used to distinguish a traveller who drove round in a gig for orders from one who used the new iron roads.

W. B. H.

"MACHINE"—PUBLIC COACH.—You note (*ante*, p. 336) that *machine* has been used by Southey and Thackeray for a public coach. An earlier use is that of John Wesley, who recorded in his diary, under date 15 August, 1763, "I went in the one-day machine to Bath" (Wesley's '*Journals*,' vol. iii. p. 135).

Some information concerning the history of this coach would be interesting.

ALFRED F. ROBBINS.

"ALL FOURS," A KENTISH GAME.—As the "*Victoria County Histories*" are to contain an account of the natural products of all counties, I submit the following extract from Richard Seymour's '*Compleat Gamester*' (fifth edition, 1734, part ii. p. 10) to the editor of the Kentish volumes:—

"*All Fours*. This Game is very much played in Kent, from which County it derives its Original, and tho' it be but a Vulgar Game, great Sums have been lost at it."

Q. V.

ADJECTIVAL CHANGE.—My impression is that people used to speak and to write of a large-sized bowl, a three-volumed novel, a double-barrelled gun, and so forth. At present we have a large-size bowl, a three-volume novel, a double-barrel gun. I say nothing in favour or disfavour of either one form or the other. I merely note what seems to me to be a change. St. SWITHIN.

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.

TWO OLD QUATRAINS.—I have in my possession a very imperfect copy—lacking title-page—of the first edition of '*The Dial of Princes*' (1557), which in weak moments I sometimes think may have passed through Shakespeare's hands, for in the right-hand corner of folio 222, recto, is written "Shak," with the remains of a tailed letter, the corner having suffered from wear and tear; and the letters "G. S."—which might possibly stand for Gulielmus Shakespeare—are impressed on the leather binding. The following quatrains are written at the foot of two of the pages in the old court-hand style:—

"Dull earthly drosse where in consistes thy pryde,
thy state and greatest glory goes to ground,
the bed of wormes where in thou shalt abide,
willbee corrupted and thou filthy founde."

"I bost not of my Exelence, my faultes are Publike knowne:
I seeke not for prehemynence, my skill it is my owne."

Have any of your readers met with these quatrains elsewhere?

ALFRED E. THISELTON.

28, Millman Street, Bedford Row, W.C.

JOHN VOYEZ.—There is a Staffordshire saying that "the county potters could never

make a good pot until the Frenchman taught them how, and got a flogging in the Stone Jug for his wages." The witness to this saying is the mutilated vase in the Holburne Museum at Bath, of which a photograph may be found in Chaffers's 'Ceramic Gallery.' It bears date 1769, and is signed "I. Voyez," with Palmer's stamp upon the material of the base, and is thus witness to the mastership of the designer and the incompetence of the manufacturer. 1769 is the year in which Voyez was imprisoned for three months in Stone (?) Gaol, after his flogging. The semi-nude figure of a girl for the making of which during work hours, in the company of a model and a stone jug of London stout, he obtained wage of whip and imprisonment upon Wedgwood's complaint) is utilized in this design. A glance at the "pot which failed in the baking" shows its superiority to anything produced in Staffordshire at an earlier date, and also that, in outline at any rate, all Wedgwood's later productions suffer beside it. A very fine bas-relief of Prometheus carved in ivory by Voyez is shown in the same case, and is reproduced upon the sides of this master vase. Other work of even greater interest, and by the same hand, is to be seen at the Holburne. I should be glad of information as to the parentage and career of Voyez, other than the partisan statements of Wedgwood's biographers. Also I should be glad to know where specimens of his skill in ivory, wood, gem-engraving, and goldsmith's work are to be seen outside the Holburne Museum. J. A. GOODCHILD.

Bordighera.

AUTHOR OF SAYING.—Who was it who said, in speaking of a herald, "The silly man did not know even his own silly business"? I need hardly say that it is not from any sympathy with the sentiment that I ask the question. C. S. H.

[Something resembling it is in 'Rob Roy,' where the elder Osbaldistone says to the younger, *à propos* of poetry, "Why, Frank, you do not even understand the beggarly trade you have chosen," vol. i. p. 21, "Border Edition."]]

STRAWBERRY LEAVES.—What is the derivation of the strawberry leaves in the coronets of certain ranks of peers? The ordinary books of reference, as well as the 'Encyclopædia Britannica,' have been consulted in vain. A. N.

ATWELL AND MAIN FAMILIES.—Many early colonists of the present state of Maine were Devonshire men, and some effort is now being made to trace their places of

birth. John Main came to Maine between 1630 and 1640, and with him came one John Atwell, who married Main's daughter. They settled at Falmouth and North Yarmouth (the present town of York, Maine), having for neighbours Battens, Felts, Carrals, Prebles, and Corbins. Associated with them were the noted colonists Richard Cleaves, a Devonian; Richard Martin, son of a mayor of Plymouth; and one John Tucker, who named his home Stogumber, after his birthplace in Somersetshire. Richard Corbin and one of the Atwells were killed by the Indians, 11 August, 1676. John Atwell is perhaps the child aged one year in the Visitation of Devonshire in 1620 (Harleian Society's Publications, p. 12), and as such from Kenton and Mamhead. Can any one place John Main, his wife Elizabeth, or any of his children, as born in Devonshire? Any information thankfully received and acknowledged as of great value for a contemplated genealogy.

STUART C. WADE.

308, West 33rd Street, New York.

CHAPLAINS.—Information requested as to the earliest approximate mention of Speaker's, Lord Mayor's, Court, naval, military, domestic, and institutions' chaplains.

(Rev.) H. HAWKINS.

23, Parkhurst Road, Colney Hatch, N.

"EVE STOOD AT THE GARDEN GATE."—Who is the author of the following, or in what collection of poems may it be found?—

Eve stood at the Garden gate
In the hush of an Eastern spring.

The last word may read "morn."

M. JACOMB-HOOD.

Broadwater House, Tunbridge Wells.

EPITAPH AT STRATFORD-UPON-AVON.—On a tombstone bearing the date 1700, on the pavement of the parish church at Stratford-upon-Avon, there is an epitaph which reads thus:—

Oft spreading trees malignant winds do blast
And blustering stormes do rend, root out at last
The earths turn'd up the shattered branches by
Thus throu deaths rage things in disorders ly.

Have these lines been included in any published collection of epitaphs? Are they a quotation from any printed book which was in vogue at their date? By whom were they composed? The position of "by" is notable, and "disorder" in the plural.

E. S. DODGSON.

A SURVIVAL OF PAGANISM.—There is a common belief amongst the country folk in Herefordshire that it is unlucky to kill a pig during the waning moon. It must always be

done when the moon is waxing. This belief is acted upon with a faithfulness which may be called religious. Mr. Theodore Bent in his book 'The Ruined Cities of Mashonaland' says, referring to a fragment of pottery in the shape of a pig which he had found amidst the ruins of a temple:—

"It is curious to note that Ælian observes that the Egyptians sacrificed a sow to the moon once a year, and Herodotus says that the only deities to whom the Egyptians were permitted to sacrifice a pig were the moon and Bacchus."

I should like to know whether the belief to which I have referred is common in other parts of England. M. CHAPMAN.

Hereford.

[See 4th S. viii. 505; ix. 24, 297; 9th S. vi. 173, 426, 516; vii. 93.]

ACLAND OF CHITTLEHAMPTON.—There is a pedigree of Acland of Chittlehampton in Tuckett's 'Devonshire Pedigrees,' p. 154, which brings the family down to James I.'s reign. Any information as to the later descendants of this family would be welcomed.

RALPH SEROCOLD.

ENTRIES IN PARISH REGISTER.—I shall be obliged for information as to the following entries in a parish register: under date 1636, "Paid for whitening and painting the Church and the *Septém*"; and under 1700, "70 Marks or Letters for the poor to wear on the right arm according to the late act of Parliament."

L. J. C.

EARLIEST EUROPEAN MENTION OF VEDAS.—The earliest mention in Europe of the Vedas is said to be in a book called 'De Tribus Impostoribus,' a copy of which does not appear to be in the British Museum. Can any one give an account of this book, and quote the passage referring to the Vedas?

W. CROOKE.

[Long articles on 'De Tribus Impostoribus,' by the late Mr. R. C. CHRISTIE and Mr. ELIOT HONGKIN, appeared 7th S. viii. 449.]

"KATHMATH," A PRECIOUS STONE.—On 18 Dec., 1205, King John acknowledged the receipt, "by the hand of brother Alan, preceptor of the New Temple of London, and brother Roger the almoner," of (*inter alia*)

"Mantellum de samitto vermeillio frettatum cum saphiris et kathmathis et perlis cum uno firmaculo ante insuto.....Baldredum de eodem samitto cum kathmathis et aliis lapidibus.....Item unum firmaculum cum iij^{or} smaragdis iijj. saphiris et iijj. baleis et j. turkeiso in hardillone."—'Rot. Litt. Pat.,' 1835, p. 55, col. 1.

I do not find *kathmath* nor *hardillo* in either Du Cange or Trice-Martin. Can one of your readers tell me what the words mean? If

Mr. Trice-Martin sees this query, I hope he will forgive my referring him to another (9th S. vii. 469), which he will doubtless be able to answer at the same time. Q. V.

ANNE BILSON.—Can any reader supply the maiden name and parentage of Anne, widow of Thomas Bilson, Bishop of Winchester, 1597-1616, and his administratrix (letters granted 25 June, 1616; see Chester's 'Westminster Abbey Registers,' Harl. Soc. Publ., vol. x. p. 113)? Her husband, who was Warden of Winchester College 1581-96, was the first warden who married. Upon his relinquishing that post there was a struggle between Queen Elizabeth and the fellows as to the appointment of his successor, and it is interesting to notice that in his letter to Lord Buckhurst on 18 May, 1596 ('Cal. St. P., Dom., 1595-7,' p. 228), Bilson quaintly alludes to his own marriage when he speaks of George Ryves, one of the candidates for the wardenship, as "the most likely to profit the house, being single (as I was for twelve years till I grew weary of solitary labour)." It may be added that Bilson had been head master at Winchester 1571-81, a fact which explains the somewhat obscure statement in the biography of him in the 'D.N.B.,' vol. v. p. 43, that "he is also stated by some (adds the 'Athenæ') to have been a schoolmaster."

H. C.

SURNAMES DERIVED FROM FRENCH TOWNS.—What present English surnames are derived from places in Normandy or other parts of France? I believe Neville, Mowbray, Gurney, Gurdon, are some of them. G. HILL.

[Such must be very numerous. Let us suggest at once D'Aubigné, Beaumont, Bray, Granville, Harcourt, Houlgate, May, Mortimer, Percy, Pyle, Romilly, Sully, Surville, Tancarville, Tracy, Venables, Vernon, &c.]

'LES LAURIERS DE NASSAU,' SMALL FOLIO, 1612.—Some years ago I picked up a copy of this book, and I should be much obliged to any of your correspondents who could tell me anything about it. I think that it must be scarce, as the only other copy that I have discovered is in the British Museum, and not one of the many booksellers whom I have asked has ever heard of it. The book contains 284 pages, and 40 woodcuts, mostly of battles and sieges. There is an engraved title-page. On the frontispiece there is a portrait of Prince Maurice of Nassau, engraved by Ia. Matham, and what I suppose to be his coat of arms is on the opposite page. The letterpress is in French. The book begins with the defeat of the Spanish Armada, and the rest of it gives an account

of the wars of Prince Maurice against the Spaniards from 1588 to 1607, concluding with the particulars of the truce for twelve years made between the Spaniards and the Dutch in 1609. B. D.

RADDON FAMILY.—Will some reader tell me anything known about Raddon, and if the Raddons are descendants of Baldwyn de Raddon? I have been looking over the history of Devonshire, and see just a little mentioned, and should certainly like to know more. (Miss) J. RADDON.

6, Bedford Terrace, Plymouth.

BARLICHWAY HUNDRED, WARWICKSHIRE.—I notice that this hundred appears as Baxligwei at p. 120 of Joseph Hunter's transcript of 'The Great Roll of the Pipe for the First Year of the Reign of King Richard the First,' London, 1844. Is this correct, or is it a misreading? BENJ. WALKER.

Gravelly Hill, Erdington.

HENRY SEYMOUR CONWAY, 1721-95.—Can any one tell me whether Field-Marshal Conway was ever a member of Harrow School? Neither the 'D.N.B.' nor the Harrow Register (1800-1900) is here of use; but on a panel of the Fourth-Form Room are carved the letters "H. S. Conway." A. R. BAYLEY.
St. Margaret's, Malvern.

Replies.

ST. CLEMENT DANES.

(9th S. vii. 64, 173, 274, 375; viii. 17, 86, 186, 326.)

It seems that I was right in my surmise that H.'s explanation of his remarkable statements as catalogued at p. 186 would prove to be very informing. We are now told that Osgod Clapa, who flourished in the eleventh century, is "the eponymus of Clapham" (Surrey), a place which is mentioned in a famous deed of the ninth century! I suppose that we shall next be told that the same worthy outlaw was responsible for the name of the other Claphams and the various Claptons which we find in different parts of the country.

COL. PRIDEAUX says:—

"What we do know is that the termination *-wich* or *-wick* is not a native English word, and that the A.-S. *wic*, a dwelling, from which it is derived, is merely borrowed from the Lat. *vicus*, a village."

Now this is exactly what we do not know, and what I do not for a moment believe; and it is time the old-fashioned idea was exploded. It is utterly impossible that the immense number of English inland names embodying or consisting of *wick*, *week*, *wich*, and *wyke*, and the

large number of Dutch and Belgian *wijks* and Low German *wiks*, should be derived from Lat. *vicus*, which has left such a meagre legacy behind it in France and South Germany (where Roman influence was strongest) compared with the swarms of names derived from *villa*. One can understand the Germanic races borrowing *strata* (*via*), "a paved road," from the Romans, who taught them how to make these improved means of intercommunication; but to borrow a word for "village" is quite a different matter.

Expert opinion in Germany and the Low Countries is now largely against the derivation from *vicus*, the chief exception being Kluge, who evidently has not devoted enough attention to the archæology of the matter and to the lessons taught by place-names. Those specially interested in the question are referred to Joh. Fritz's 'Deutsche Stadtanlagen,' and particularly to a review of this book by R. Henning, published in the *Anzeiger f. deutsches Altertum*, xxv. (1899), pp. 248-9. Kluge's Latin derivation is here scouted, the reviewer proceeding:—

"Wie sollten die Deutschen, die immer ihre Dörfer hatten und benannten, in einer von directen römischen Einflüssen und Ueberlieferungen entfernten Gegend zu der Entlehnung gekommen sein? Sollte man dann nicht eher am Rhein und in Oberdeutschland solche Namen erwarten, die hier jedoch völlig fehlen?.....So ist das Wort und zweifellos auch die Sache älter, als dass für diese Anlagen an südliche Einflüsse gedacht werden könnte. Sie gehen in die Zeit der ältesten sächsischen (und nordischen?) Städtegründungen zurück."

In short, A.-S. *wic* and O. Nor., O. Sax., O. Fris., and Low Ger. *wik*, Du. *wijk* = O.H.G. *wih*, are native Germanic, connected with "weak," and can have nothing to do with Lat. *vicus*, which is from a different root. HY. HARRISON.

CLOCK AND WATCH FIGURES (9th S. viii. 385).—The use of IIII on clocks and watches is simply a survival. In the old Roman notation both IIII and IV expressed the figure four, as IIX and VIII indicated eight, VIIII and IX nine, XIIV and XIII thirteen, and so on. But while alternative forms gradually fell into disuse, and in all other directions the numerals became standardized as we now know them, the variant form of four was perpetuated upon sundials, and from sundials was transferred to those more accurate time-tellers clocks and watches. Britten, in 'Old Clocks and Watches,' mentions the use of the IIII as remarkable, but appears to have overlooked its transmission from the sundial. On p. 178 of Britten's book is a picture of a clock by Tompion in the Pump-Room, Bath, with the

ordinary figure IV inverted in lieu of the four strokes; and in Benson's 'Time and Time Tellers' (London, Hardwicke, 1875), p. 40, is a picture of an English watch, dated 1593, with the same marking.

RICHARD WELFORD.

There is a tradition among watchmakers that the first clock that in any way resembled those now in use was made by Henry Vick in 1370 for Charles V. of France, and that the king, anxious to find some fault with a thing he did not understand, said, "You have got the figures on the dial wrong." "Wherein, your Majesty?" said Vick. "That four should be four ones," said the king. "You are wrong, your Majesty," said Vick. "I am never wrong!" thundered the king; "take it away and correct the mistake"; and corrected it was, and from that day to this four o'clock on a clock or watch has been IIII instead of IV.

CONSTANCE RUSSELL.

Swallowfield.

The four on the clocks at Putney and Fulham churches, at either side of the bridge, is given both forms.

RALPH THOMAS.

Four o'clock is not "always" expressed by IIII. For example, the clock on the Albert Memorial, in the heart of Hastings, the centre of its chief thoroughfares, has IV. W. S.

FLOWER GAME (9th S. vii. 329, 397, 474, 511; viii. 70, 232).—The dandelion chain, as well as chains of daisies, buttercups, &c., is made by Scottish children, without any thought of enureusis in the minds of the youthful weavers, though they do call the plant "pissabed," or rather "pishbed." If they associate anything with the folk-name, it is a feeling as to the character of the plant itself, and not an apprehension of consequences in their own experience. Stained palms of the hands they readily assume as the outcome of their amusement, just as boys do who gather dandelions for their rabbits; but beyond this there is no anxiety as to results.

THOMAS BAYNE.

The more one studies the customs and dialects of England and Germany the stronger becomes one's conviction that, happily, much more is left in both countries of the old stock of beliefs, usages, and words than the so-called well-educated modern Englishman and German suspect; and to one who could embrace with one glance the counties and provinces of the two lands, and could perceive their languages, such as they still exist, all at once, the resemblance would appear striking. It is not only the practice of making dandelion chains—a favourite sport

also with our country children—that suggests to me this remark, but also the dialectal designation for "ant" mentioned by MR. WELFORD. In my little native country, the Duchy of Anhalt, people west of the Elbe—those of Dessau, Cöthen, for instance—call it *Sëch-emse* (long e=English a in fate, s in the second word=z); *sëchen* is a very low word for *urinate*; *emse* is contracted from *emese*, your *emmet*. East of the Elbe, in and about Zerbst, they give it the name of *Piss-mïre*, which is exactly the same as that used by Shakespeare, and very likely he pronounced it as we still do. It is to the pungent liquid which ants emit when irritated, and which the common folk take for their urine, that this appellation is due.

DR. G. KRUEGER.

Berlin.

MR. RICHARD WELFORD's note is deeply interesting. I have never heard the word *pissemmet* applied to an ant in this locality, although I observe that Sternberg gives *piss-emmet* in his glossary. The word *emmet* is practically unknown here, but *pismire* (which I see is duly placed in Bailey's 'Dictionary') is in constant use.

JOHN T. PAGE.

West Haddon, Northamptonshire.

Has MR. WELFORD forgotten what Gerard says of the uses of the dandelion? "Boyled in vinegar, it is good against the paine that troubles some in making of water."

C. C. B.

SONG WANTED (9th S. viii. 145, 228).—This song is to be found in 'Gaieties and Gravities,' by one of the authors of 'Rejected Addresses,' vol. ii. pp. 148-9, where it is called 'Bachelor's Fare,' and is said to have been sung by Bruin the farmer "to the old tune of 'The Hunting of the Hare.'" My edition, the third, is dated 1826. It is most probable that this is the original source of the song—that is, of the words.

ERNEST B. SAVAGE, M.A., F.S.A.

St. Thomas, Douglas.

SARGENT FAMILY (9th S. vii. 329, 432; see viii. 16, 234).—The following information may possibly assist MR. LARPENT. A pedigree in Dallaway and Cartwright's 'Hist. of Sussex,' II. i. 275-6, states that William, third son of John Sargent, M.P. for Seaford, &c., by Charlotte, daughter of Richard Bettesworth, married Sophia, daughter of George Arnold, of Halsted Place, Kent, and had children. This William Sargent, who was baptized at Woollavington on 8 Feb. 1787, was a Winchester scholar 1798-1803, and afterwards a "clerk in the treasury" (Kirby). He was identical, I believe, with William Sargent,

principal clerk and agent for commissariat supplies (Treasury Office) 1827-34 (Rider's 'Brit. Merlin'), and paymaster at the pay office for civil services 1835-48 ('Royal Calendar'). His younger brother Henry Sargent, baptized at Woollavington on 7 Nov., 1788, became a Winchester scholar in 1800, and entered the service of the East India Company in 1806 (Kirby). He was identical with Lieut.-General Henry Sargent, of the Madras army, who died at Oxney Court, near Dover, 19 Nov., 1865 (*Gentleman's Magazine*, 1866, i. 146).

According to Hasted's 'Kent' (1778), i. 321, a John Sargent, Esq., was the owner (by purchase) of Halsted Place, Kent, at the date of that book. The *Gentleman's Magazine* records (vol. lxi. p. 878) the death on 21 Sept., 1791, at Tunbridge Wells, of John Sargent, Esq., of Halsted Place, Kent, promising "some further particulars," which apparently were never published. It also records (vol. lxxii. p. 1156) the death of his widow in Great Ormond Street on 5 Dec., 1792. H. C.

"MOUCHARD," POLICE SPY (9th S. viii. 340).—Barrère, in his 'Argot and Slang,' s.v. 'Mouche' = detective, instances the *Mücke*, or spy of German cant. *Mücke* = fly. He had given derivations under 'Mouchard.'

ARTHUR MAYALL.

THE TURVIN COINERS (9th S. viii. 258, 298, 350).—In Lord Lytton's 'Night and Morning' coining is introduced (book iii. chaps. viii. and ix.). This is not, however, the story to which MR. PICKFORD alludes.

F. E. R. POLLARD-URQUHART.

Castle Pollard, Westmeath.

ANCIENT BRITISH CITIES (9th S. viii. 359).—At Llandudno, on one of the smaller hills round Great Orme Head, just over the sea, are (or were) the very perfect remains of an ancient British city. The top of the hill, called Shan Dinas (ancient fort), is surrounded by a cyclopean wall in very fair preservation, and within it are numerous circles of stone, the foundations of the *cityan* or wicker huts that were built on them. Among them is a perfectly balanced rocking stone, which the people call Cridd Tudno (St. Tudno's cradle); also a pillar stone, evidently an object of phallic worship. I was staying at Llandudno some years ago, and the ancient city was frequently visited by me. Last July I was there for a day with a friend. Not being able to visit the city, I endeavoured to point out its situation from the Esplanade, and sent him up the hill to see it; but he did not find it, and from some quarrying work I could see

I am afraid the very interesting remains have been destroyed, for I asked some persons in the town about it. They knew the name Shan Dinas, but nothing about the remains. On the further side of the hill were the ruins of a very small church, and about where the altar would be was a flat tombstone with a beautiful floriated cross on it, but no inscription. The church has since been rebuilt, and service is held in it.

FRANCIS ROBERT DAVIES.

Hawthorn, Black Rock.

ALMANAC MEDALS (9th S. viii. 344).—I have one lettered "1782 A Calendar." The centre in squares gives the months and days, and in three other spaces at sides and bottom the feasts and dates on which they began. The centre of the reverse is filled with the moon's phases for the twelve months, with the dates. Two of the side spaces give the terms and dates when each began. The third space has "King's Birthday, June 4, Acces. Oct. 25, Coro. Sept. 22, Pr. Wales Born Aug. 12." The remaining side space contains "Queen's Birthday May 19, Gold. Num. 16, Epact 15, Dominical Lett. F." THOS. RATCLIFFE.

Workshop.

Yes, these are made now. I have seen them within the last couple of years, with an almanac on one side and an advertisement on the other.

WALTER JERROLD.

Hampton-on-Thames.

These are still made. I carried one last year. It was made of aluminium, was about the size of half-a-crown, and cost one penny.

W. E. WILSON.

Hawick.

"CUSTICE" (9th S. viii. 16, 94).—The following appeared in the *Devon and Exeter Gazette* of 6 September:—

"The description in the *Gazette's* 'London Letter' of the severe punishment inflicted on a schoolgirl has led a correspondent to write on the modes of correction used on the last generation of scholars in Berryнарbor and neighbouring parishes. He says: 'The weapon called a "cutstick" (or should it be custick?) was an oval piece of wood, about three inches in diameter, with a long handle attached. The punishment consisted of a series of slaps on the palms of the hands with this, and, to intensify the pain, one side was besprinkled with small iron nails, or "sprigs," raised about one-sixteenth of an inch! enabling the culprit to get what was known as either "figgy" or "plain." This was before the advent of the School Board system.'

W. CURZON YEO.

Richmond, Surrey.

MARIAN HYMN (9th S. viii. 343).—I think that Dr. Lingard was the author of this hymn. It is in part a paraphrase of the

'Salve Regina,' which is the last of the antiphons of the B.V.M. found in the Breviary, at the end of Compline, and said or sung from Trinity Sunday until Advent. With Dominicans it is customary to sing this antiphon by the bedside of a dying religious; and the Carmelites recite it on leaving the altar at the end of Mass, after the last Gospel.

GEORGE ANGUS.

St. Andrews, N.B.

This hymn is given in full in 'Arundel Hymns,' part i., edited by the Duke of Norfolk and Mr. Charles T. Gatty (Boosey & Co.), and the author's name is stated as Rev. John Lingard, D.D. The music (two tunes) is also given, with sources of origin.

J. DE BERNIERE SMITH.

4, Gloucester Terrace, N.W.

ACERVATION (9th S. vii. 420, 485; viii. 70, 361).—The story of the Markgraf is founded on a similar account in the 'Volsung Saga.' See some remarks in an article 'Beasts and Birds of the Law' in the *Spectator*, 10 July, 1886, p. 909.

W. C. B.

SURRENDER OF LAND BY A STRAW (9th S. viii. 303).—See 6th S. vi. 534; vii. 218, 253, 374, 433; viii. 258; xii. 451; 7th S. ii. 258.

W. C. B.

SHIFTING PRONUNCIATION (9th S. viii. 164, 291).—K. S. remembers Marlborough being locally pronounced *Molborough* for fifty years past, and OLD MARLBURIAN speaks of "every boy who ever was at" Marlborough doing the same thing; meaning, of course, boys who can still be come at, so that we can hear what they say, for we cannot reach dead Marlburians to learn how they pronounced the word in their boyhood. In OLD MARLBURIAN's comments we have exactly the information desired by the present writer. If Prof. Earle's suggestion—that *Marl* is probably *Ma'r* and *léah* or *léa*—is a correct one, then surely the reasonableness of the surmise as to *Morl* being quite different from the old pronunciation is the more fully established, and the "wrongness" of *Morl* also, in this sense, that that sound gives one no sort of idea of the original meaning of the place-name, which name surely was originally given on purpose that it might indicate that meaning. One can quite conceive that *Marl* was originally pronounced *Mairl*, just as *part* and *part-ridge* are still pronounced *pairt* and *pairt-ridge* by the village inhabitants of many scores of miles of the North Country. And here, too, which is nearest the original sound (whether French or Latin), *partridge* or *pairtridge*? Surely then it is clear that, if

Prof. Earle is right, the latter-day pronunciation of Marlborough leads one right away from the signification of the word, and the sounding of the word with the name-sound to the *a* leads one straight to it. The signpost is still standing, but we elect to ignore it. The question how long the deeper vowel-sound (disguising the meaning) has obtained remains open; but is it not a fair contention, if the tendency of vowel-sounds is ever to deepen (and the Frenchman Dr. Delaunay says that is so), and if Frenchmen still sound the letters *mal* as they do, that we cannot conceive of the spelling *Malbrouck* having been sounded *Molbrouck*? The French do not (as to sound) yet speak of "*mol-de-mer*," though we have deepened *Elfred* and *Elfred* into something much like *Olfred*, and may perhaps even conceive of fashion in time converting the sound (as with *Morlborough*) into *Orlfred*! But is it not wise to keep an eye on what may bring us back (under such corruptions) to the original meanings of words? This an attention to the alphabetic name-sound in the vowels of old words will often do for us, and "*Ma'r léa borough*" seems good testimony to this.

B.

With regard to the pronunciation of Marlborough, it would appear to have been the same in 1705 as now, for in the churchwardens' accounts of St. Peter the Less, Chichester, for that year (as given in vol. xlv. of the 'Sussex Archaeological Collections' just published), the following item occurs: "July 15th, for Ringing of the Bells for Molborows Victory over the French, 0.3.0." Spelling in those days was mostly phonetic.

E. E. STREET.

Chichester.

BLACKMORE OF BISHOP'S NYMPTON (9th S. viii. 343).—The Blackmores to, whose stock the late Mr. R. D. Blackmore, the distinguished novelist, belonged, were a well-known old North Devon family. Writing to me upon 29 September, 1897, the talented author of 'Lorna Doone,' referring to his own armorial bearings, remarks:—

"The three chevrons in my arms are gules, and the pales, or pallets, are red, too, supposed to indicate bloody strokes (by a royal hand) upon the shield of one of my ancestors, who fought well."

Then he continues, in his well-beloved cramped, but characteristically precise handwriting:—

"My father's forbears were North Devon yeomen, and small landowners for three years at Parracombe; but my mother's were of blue blood."

Parracombe, it may be added, is exactly

fourteen miles north-west of Bishop's Nympton.
HARRY HEMS.

Fair Park, Exeter.

CROMWELLIAN FORFEITURES (9th S. viii. 383).—Probably the information required may be obtained from the under-mentioned work, a copy of which may be inspected at the Corporation Library, Guildhall:—

"The report of the Commissioners to enquire into the Irish forfeitures, delivered to the House of Commons, December 15, 1699.....London, 1700."

EVERARD HOME COLEMAN.

No complete list of the Irish landed proprietors whose estates were declared to be forfeited on account of the rebellion of 1641 has ever been printed, but 'The Irish Landed Gentry when Cromwell came to Ireland,' by John O'Hart (Dublin, James Duffy & Sons, 1887), contains lists of forfeiting proprietors in several counties.

G. D. B.

"YOUR FRIENDS WILL BURY YOU" (9th S. viii. 405).—This occurs in the concluding line of a verse written by me and published under my name eleven years ago:—

HOW TO BE HAPPY THO' POOR!

To be contented is the only plan
To bear the pinch of poverty in man:
Ne'er tell a soul that you are wanting bread,
All those who know it prefer to see you dead;
Don't care one — for what says Mrs. Grundy,
Who wouldn't spare a copper, e'en on Sunday.
If hungry—starve; if thirsty—take a draught
Of that cheap wine which good old Adam quaffed;
If bedless, boardless, minus sock or shoe,
Your friends will bury you, that's all that they will do.

J. TREEVE EDGCOMBE.

Inner Temple.

ARMS ON A MUG (9th S. viii. 323).—Mr. Withington, the well-known American genealogist, has pointed out to me that these arms are only a variation from those given in Papworth's 'Ordinary of British Armorial,' p. 949, col. 1:—

"Horn, and in chief two mullets. Or, a tree growing out of a mount in base vert, a hunting horn hanging therefrom on the dexter side sa., stringed and virolled gu; in chief two mullets of the last. Short, Borrowstounness, Scotland."

With this hint I trust that some Scotch reader of 'N. & Q.' may be able to say to what Boness or Short family the arms on the mug belong.

F. J. FURNIVALL.

AN INEDITED SEVENTEENTH-CENTURY POEM (9th S. viii. 418, 448).—I am afraid that some at least of the readers of 'N. & Q.' must think me singularly ill read in our old poets not to be aware that the poem which I sup-

posed to be unpublished was, in fact, one of Cowley's. I can only plead that it is many years now since I looked into that poet's works, though I thought I knew his writings sufficiently well to avoid so bad a blunder. It is singular that, while recognizing the poem as being in Cowley's manner, it did not occur to me to refer to his works to look for it. It is also singular that two of my friends, to whom I showed the poem, like myself, did not recognize it as Cowley's. I hope your correspondents will not deal too hardly with me for my oversight, which, however, I shall not altogether regret if it causes some of them to renew their acquaintance with a poet who is too much neglected nowadays.

B. DOBELL.

Stanzas vi. and viii. of this poem will be found quoted more than once in the letters of John Hervey, first Earl of Bristol. He often puts quotations from Cowley into his letters, being a nephew of the poet's undergraduate friend William Hervey. See his Letter-books, vol. i. pp. 57, 195; vol. ii. p. 217. The earliest of these three letters was written in 1693.

S. H. A. H.

MOTTO FOR DOOR OF A HOUSE (9th S. viii. 443).—Might I suggest the following as a Scottish motto to put over the door of a house?

Be happy while y' er leevin,
For y'er a lang time deid.

ARTHUR F. G. LEVESON GOWER.

The Hague.

A HOY (9th S. iii. 365, 491; iv. 38, 53).—There was a "Hoy" Inn in Creek Road, S.E., in 1879. Such hoy's may have been acquainted with the devious ways of the smuggler; but a respectable ship was the Leigh hoy, which sailed for Leigh, in Essex, where there was a good road for shipping and a custom-house to keep an eye on any "free-trading." There is still a tavern sign of the "Leigh Hoy" at 163, Hanley Street, Mile End Road, E. "Last Saturday night," says the *London Evening Post* of 25 April, 1732, "Capt. John Mears, jun., Commander of the Hurst sloop in the service of the customs of the Port of Southampton, seized, near Christ Church, a small Hoy, Burden about nine Tons, and in her 35 Ankers of Brandy and 205 l. of Tea; all which he carried into Southampton." Was it on account of their smuggling bent that these vessels, during the wars, were deemed worthy of the attentions of the enemy? Apparently it was, for a paragraph in the *Whitehall Evening Post* of 15 July, 1756, says: "The Report of a Margaret [*sic*] hoy being taken by a French Privateer is void of

all Foundation, and supposed to be calculated to serve the Interest of private Persons." The Margate hoy, like the Leigh, also seems to have been anxious to show that it was doing the "clean thing" in plying to and from that popular haven innocent of contraband. In view of PROF. SKEAT having pointed out such early instances of the word "hoy," it is perhaps superfluous to mention that among the early leaden tokens in the Beaufoy Collection there is one of the "Hoy, or sailing vessel," while two other and later copper tokens relate to the same sign. Was it the dubious character of the hoy that gave Sydney Smith occasion to allude, by way of contrast, to the "religious hoy which sets off every week for Margate"?

J. HOLDEN MACMICHAEL.

ROWE OF CORNWALL (9th S. viii. 305, 349).—MR. HAMBLEY ROWE will find a list of some of the Englishmen who joined the Crusade in 1270 in Rymer's 'Fœdera' (ed. 1816), vol. i. p. 483, and doubtless there are many other similar protections on the Patent Rolls of Henry III. MR. ROWE has confused two different persons in his query. The Black Prince never went on a crusade, and Edward, the son of Henry III., was not a prince. Until the conquest of Wales there was no principality in the kingdom of England, and in 1270 no prince, except Llewellyn ap Griffith. The first son of an English king who bore the title of prince was Edward's own son, who afterwards reigned as Edward II. Edward I., before succeeding to the crown, usually called himself and was called "dominus Edwardus domini regis primogenitus." Though in the Middle Ages and later the word "prince" was sometimes used as a vague complimentary title in writing to kings or other great noblemen—as, for instance, the King of France, in a letter to Henry III., styles him "egregio principi karissimo consanguineo suo H. eadem gratia illustri regi Anglie," &c.—its modern application to all the sons of a king of England has no justification in antiquity, and commences, as far as I know, in what a recent writer in the *Archæological Journal* calls "a period of heraldic decadence."

C. T. M.

I was told some years ago, on the authority of "a list of Cornish knights who went to the second Crusade," that among them was a Sir John de Rosewall, of the ancient family of that name who for many centuries lived at Rosewall in the parish of Towednack. I have never been able to discover this list, or to obtain any evidence as to the truth of the above statement. The earliest Subsidy List

—that of 1327—names a John de Ryswal and others of the family. I imagine that Daniel may have seen such a list of Cornish knights.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

"CICERO ON AUGURS" (9th S. vii. 260).—Here is another reference by Cicero to the subject: "Mirabile videtur, quod non rideat haruspex, cum haruspicum viderit."—*De Nat. Deorum*, i. 26-71.

In the quotation previously given "aiebat" should, I think, take the place of "dicebat."

ROBERT PIERPOINT.

St. Austin's, Warrington.

MENILEK (9th S. iv. 7, 112, 171).—There has something else turned up on this subject since the reply of COL. PRIDEAUX, for which I thank him. It is from the *Pall Mall Magazine* of August, by Wm. Waldorf Astor, entitled 'Balkameh':—

"An element of uncertainty will always attach to Abyssinian tradition that the royal family of that kingdom, whereof Menelik is the present representative, descends from a son of the Queen of Sheba. I have asked the opinion of Egyptologists, of Oriental scholars, and of eminent Churchmen as to the existence of this child, and while the consensus of opinion rests upon inferential conclusions, there is in the surmise which attributes its paternity to Solomon nothing conflicting with our knowledge of the Prince of Wisdom."

And further:—

"And King Solomon gave to the Queen of Sheba all her desire, whatsoever she asked, beside that which she had brought unto the king, so she turned and went away to her own land, she and her servants."—2 Chron. ix. 12.

RICHARD HEMMING.

BURNT SACRIFICE: MOUND BURIAL (9th S. viii. 80, 151).—In November, 1886, a gentleman who got in at Ottery St. Mary, on the way from Torquay to Surbiton, and who gave me his card as vicar or rector of Salterton, told me that he had known a farmer sacrifice a calf, building his altar on the highest part of his land. The story of a gold corselet looks a little like that of a "long bow," does it not? I find flint flakes, "as good as new," in the surface soil of my back garden. I have a bronze anklet from a tumulus on the communal cow-pasture (Chaumont) on La Montagne de Châteauneuf—such an upland pasture as in Sussex would be called "the parish down"; there is, or used to be, an equally extensive water-meadow pasture, reserved in the spring for hay; but I fear it has now been mostly enclosed. The same man (Mâcon?) who told me of his father having been a prisoner of war in England informed me at the same time of a treaty

between the Abbot of La Bussière-sur-Ouche and the Seigneur of Châteauneuf, exchanging right of fire-bote for right of pasture. Besides the anklet and the bones on which it was found I have the illustrated account of the discovery by a M. Cuvier, a stationmaster on the P.L.M. and a member of the Lyons Archæological Society. The late Dr. Stevens, curator of Reading Museum (when I went there to deposit an "enclume de faucheur" which I had had made for comparison with the Silchester "tent-peg"), told me how he had once dug up a gold cup, and how Mr. Franks had forthwith come down and walked it off to the British Museum. Buried treasure has always been supposed to be guarded by snakes or spirits. When treasure was buried those who had dug the hole were buried with it, for the express purpose of manufacturing ghosts, as being least likely to tell tales and steal.

THOMAS J. JEAKES.

See 6th S. iv. 514; v. 192.

ERNEST B. SAVAGE.

St. Thomas, Douglas, Isle of Man.

"SHIMMOZZEL" (9th S. vi. 266, 371; vii. 10).—Q. V. suggests that Mr. J. S. Farmer would be delighted to complete his list of Hebrew slang words. Might I add one or two items to my compilation? We have *mokkered*=damaged, from מכה=*a blow*; *noff*, clipped from *nophker*=*a light woman*; *moskinner*=pledger, from מוסקן. These are words in current use among the masses. If we were to attempt cataloguing "slang words" spoken in Jewish households, no one man is competent to undertake so formidable a task. Such examples as MR. DAVIS gives might be endlessly expanded. I do not, however, admit that the employment of certain words of Hebrew origin invariably implies a mark of vulgarity. Take the words *chazan*=clergyman, *bench*=saying grace. Now if I ask the *chazan* to *bench*, this is, to my mind, more suitable at a Jewish table than requesting the clergyman to say grace. It is the indiscriminate use of these phrases that leads to decadence of taste.

M. L. R. BRESLAR.

CHAIN - MAIL REINTRODUCED INTO THE BRITISH ARMY (9th S. vi. 488; viii. 131, 233).—The following announcement appeared in the *Times* of 11 November:—

"It has been decided that the shoulder-chain adopted two or three years ago in the service dress of regular cavalry regiments shall be discontinued."

In an 'Essay on the Art of War' (London, 1761) the author says:—

"In France they have lately suppressed shoulder knots among the cavalry or dragoons: they allege

that in an engagement, by seizing a man by the shoulder knot, you can readily unhorse him."

But it has been already stated in 'N. & Q.' at one of the above references that General Sir George Luck, when on active service as colonel of a cavalry regiment in India, encountered a powerful Pathan, who broke down the colonel's guard, and would have cloven him almost from shoulder to belt had he not been wearing invisible steel shoulder-chains sewn in the lining of his tunic, one of which broke the force of the slash. W. S.

It has been decided that the shoulder-chain adopted two or three years ago in the service dress of regular cavalry regiments shall be discontinued in the future service dress. It having been also adopted in some Imperial Yeomanry regiments at home, orders have been given that it is not to be worn in full dress, and in newly formed regiments it is not to be worn at all.

C. S. H.

"HEP! HEP!" THE CRY AGAINST THE JEWS (7th S. xi. 420).—The explanation that this cry had its origin in the initials of the three words *Hierosolyma est perdita* is the most generally favoured; but there is another theory which perhaps deserves consideration, and which has not yet appeared in the pages of 'N. & Q.' M. Anatole Leroy-Beaulieu, in his work 'Israel among the Nations,' mentions (p. 46 English translation) an hypothesis of Isidore Loeb that *Hep* is a corruption of the word *Hebe! Heb!* ("Stop! hold him!") A fact which he mentions, that the latter form is still in use in Alsace and Rhineland, makes the conjecture more probable.

ALEX. LEEFER.

Trinity College, Melbourne University.

RIMES TO THACKERAY (3rd S. iv. 207, 277, 318).—Some rimes to the name Thackeray were given at these references, which may be supplemented all these years later by a quotation from the lines of Herbert Stockbore, the Eton mock poet laureate, who, describing the Montem of 1823, praised

Marshal Thackeray,
Dress'd out in crack array;
Arn't he a whacker, eh?

ALFRED F. ROBBINS.

DRYDEN'S BROTHER IN AMERICA (9th S. viii. 364).—The Baronetages state that Henry, the third son of Erasmus Dryden, of Tichmarsh, co. Northampton, and younger brother of John Dryden the poet, was born *circa* 1633-4, and died at Jamaica, leaving a son Richard, who was living in 1708. If Philip Key went over with him he must have been very young. Probably it was the son

that accompanied Key from Jamaica to the States; but I can find no account of him beyond the above.

JOHN RADCLIFFE.

THE PORTLAND VASE (9th S. viii. 225, 330).—Erasmus Darwin has an apostrophe to Wedgwood in the 'Botanic Garden,' where the following lines occur (canto ii. 319-20):—

Or bid Mortality rejoice or mourn
O'er the fine forms of Portland's mystic urn.

In my edition (1791) there are four fine plates of the "mystic urn," and an interesting note, filling seven large quarto pages, giving the history of the vase, and minutely explaining how the figures upon it represented part of the Eleusinian mysteries. I am not aware whether the conclusions of Erasmus Darwin on this subject have been contested; but, in any case, his exposition of them is very elaborate and apparently reliable.

JAMES HOOPER.

Norwich.

"PROVIDING" = PROVIDED (9th S. viii. 162, 309).—The following is from the *Times*, 2 October, p. 3, col. 6:—

".....expressed their willingness to proceed to arbitration upon all points in dispute between themselves and their crews, providing that all sections," &c.

It is remarkable that this "providing" should have escaped the editor and readers. It is an illiterate blunder, though, as MR. OWEN suggests, getting quite common.

RALPH THOMAS.

THE TERMINATION "-ITIS" (9th S. vii. 468).—As this termination conveys the idea of heat or inflammation, might I suggest a possible derivation from, or connexion with, the Persian word for fire—viz., *atish*? Also cf. the Aryan root *tith*, to burn, No. 140 in Skeat's 'Dictionary,' third edition.

C. S. HARRIS.

JOHN PEACHI OR PECHEY (9th S. viii. 185).—John Peché or Pechey, A.M., son of William Pechey, of Chichester, Sussex, Gent., on 22 March, 1671/2, at the age of sixteen years, was matriculated at Oxford as a member of New Inn Hall; graduated B.A. 29 November, 1675; M.A. 10 June, 1678; admitted a Licentiate of the College of Physicians 22 December, 1684.

JOHN RADCLIFFE.

OLD SONGS (9th S. viii. 104, 212, 351).—I have known the couplet,

Pity the sorrows of a poor old man
Whose trembling limbs have borne him to your door,

ever since my infancy. I was then the

possessor of a moral pocket-handkerchief, on which certain stanzas from 'The Beggar's Petition' were printed. I still recollect the two lines indicated and the picture of the poor beggar man which accompanied them, but the rest is a blank. I felt sure I could find the words amongst Dr. Watts's 'Divine and Moral Songs for Children'; but on referring thereto I was unable to do so. My copy of this little book was published by the Religious Tract Society, and bears no date.

JOHN T. PAGE.

West Haddon, Northamptonshire.

The poem 'Pity the Sorrows of a Poor Old Man' was printed in the edition of Mavor's spelling-book which nourished my childish brain about 1851. How one recollects sometimes the trivial things learnt in childhood and forgets the matters of yesterday or last week!

W. J. FITZSIMMONS.

Cromwell Avenue, Highgate, N.

SHAKESPEARE THE "KNAVISH" AND RABELAIS (9th S. vii. 162, 255, 330, 474; viii. 206, 314).—The astonishing statement that 'Romeo and Juliet' was not the production of Shakspeare shows that some people pay far more attention to what was written, or supposed to be written, about Shakspeare than to what was written by Shakspeare himself. In a great work of genius we see the mark of one hand, and one hand only. It is impossible to suppose that one man wrote the first book of 'Paradise Lost,' and that another man wrote the second book. And it is equally certain that one man only wrote 'Macbeth,' 'The Tempest,' 'Twelfth Night,' 'Romeo and Juliet,' 'Midsummer Night's Dream,' 'Hamlet,' 'King Lear.' One hand substantially wrote all of them, though there might be slight interpolations in some of them. That Daniel could have been the author of 'Romeo and Juliet' is impossible. The style of the two authors is quite different, and Daniel never rose to the height of Shakspeare. There is a passage in Act V. scene iii. of 'Romeo and Juliet' which seems to be borrowed from Daniel; but Shakspeare's expression is far more beautiful than its original, and it is inconceivable to me that anybody could suppose Daniel to be the author of this passage or of the rest of the play. It is interesting to observe how Shakspeare repeats with variations not only his thoughts and expressions, but also the characters which he draws; and I referred lately in 'N. & Q.' to the way in which he does this in 'Romeo and Juliet.' It is impossible to resist the conclusion that one and the same man wrote the best plays attributed to Shakspeare and

most of the other plays. The lines of Ben Jonson on Shakspeare and the conversation of Ben Jonson with Drummond of Hawthornden sufficiently show that Shakspeare was that man, even if there were no other evidence of the fact.

E. YARDLEY.

Permit me to thank Mr. CURRY for his proof that in the very same year, 1592, in which Greene lampooned Shakspeare as Shakescene (and made him vince) another dramatist (Kyd?), in 'Arden of Feversham,' styled a somewhat ferocious murderer Shakebag. Three years later the playgoing Sir John Harrington puts out his unmistakable innuendoes, and in 1599 Middleton gives to Cheating Drone's lure the name of Shakerag. Thus the same idea runs through three of the playwrights' allusions, while the whole four are contemporaneous, independent of each other, and consistent as well with much of what we knew before as with Mr. AXON's discovery.

But why does Mr. CURRY speak of my "hatred" and "hereditary vendetta"? I do assure him that none exists. On the contrary, I own two of the Folios—a first and fourth. I only want, like Mr. Halliwell-Phillipps, to know what the real Shakspeare was like.

I have not even a theory about the plays, save that the eminent scholars and students in Lord Essex's pay, whose centre was at Bacon's Twickenham scrivenery, were capable of doing a great deal in that way, and were also in close touch with that very intimately connected pair Shakspeare and Bacon.

W. G. THORPE, F.S.A.

32, Nightingale Lane, Clapham Common, S.W.

ADULATION EXTRAORDINARY (8th S. x. 152, 322).—May I add another instance of this? It occurs in the dedication of a sermon dated 1701, the preacher being John Griffith, M.A., and the patron William, Duke of Devonshire:—

"Flattery, my Lord, sits but very indecently upon Men of my Profession; Yet, while the St. Evremonts applaud Your Valour, and the Poets of the Times Your Wit and Judgment deservedly, and all the World, that are honor'd with the least Knowledge of Your Lordship, the Awful Majesty of Your Person, the Noble greatness of Your Mien, and the unaffected Condescension and Humility of Your Deportment and Behaviour; I hope it will not be accounted Parasitical in me to express my just Esteem (According to the Poverty of my Apprehension, and the small Opportunities *[sic]* I have had of so much honour) of Your Grace's unexpected insight into Theological Affairs." Griffith, poor fellow, was the duke's most dutiful chaplain. RICHARD H. THORNTON.

Portland, Oregon.

THE 'MARSEILLAISE' (9th S. viii. 61, 126, 187, 245, 287, 331, 372, 407).—I have no wish to prolong this controversy, which seems to be unproductive of any real evidence in favour of the contention of MR. BLIND; but I must ask leave to contradict, as flatly as possible, the insinuation that I ever used the *pluralis majestatis*, "we." No suggestion could well be more inaccurate. Seeing that two correspondents of 'N. & Q.' had dared to differ from MR. BLIND, and not one had supported his contention, I wrote that, as I ventured to think, no one, so far as 'N. & Q.' was concerned, had yet been convinced by his "mass of statements," or, as he now describes it, "literature." That that was "a style and a statement contrary to patent facts," as he contemptuously asserts, is, I think, not at all justifiable. When facts are adduced I shall be happy, like others, to submit to their cogency, as I have said before. If a disputant wishes to retire from a discussion gracefully, while claiming the privilege of the last word, he should refrain, I think, from discharging Parthian shafts.

JULIAN MARSHALL.

Twice has MR. BLIND darkly hinted that he will have more to say on the origin of the French National Anthem "elsewhere," and has also concluded twice with "these final lines." Why is MR. BLIND so anxious to rob the real author and composer of his rights? Is it because MR. BLIND is anxious that one of his own countrymen should be hailed as the producer of this great work? I have already shown that the claimants to the melody put forth by MR. BLIND are ruled out of court on the mere trifling matter of *dates*. MR. BLIND's last note on the subject brings forth nothing that has not been known to hundreds, if not thousands, of students these twenty years past.

S. J. ADAIR FITZ-GERALD.

BARRAS (9th S. viii. 202, 228, 267).—Perhaps CANON TAYLOR did not know the Cornish cliff called Barras Nose, close to Tintagel. It is a high and steep promontory, washed by the sea.

H. M. BATSON.

"EXPENDITOR" (9th S. viii. 303).—There is an officer bearing this title in Romney Marsh, Kent.

R. J. FYNMORE.

Sandgate, Kent.

AUTHORS OF QUOTATIONS WANTED (9th S. viii. 85, 154).—

The lines beginning "Have communion with all" seem to be a wordy paraphrase of

Love all, trust a few,

Do wrong to none,

in 'All's Well that Ends Well,' I. i.

W. S.

Miscellaneous.

NOTES ON BOOKS, &c.

A New English Dictionary on Historical Principles.
 Edited by J. A. H. Murray, M.A., LL.D.—Vol. V.
H to K. (Oxford, Clarendon Press.)

THE progress made in the great Dictionary is duly noted in our columns upon the appearance of the quarterly sections. The rate at which this is maintained becomes increasingly apparent with the advent of successive volumes. Five completed volumes are in the hands of the public, and with the arrival of the sixth half the alphabet will be generally accessible. Encouraging as is such a statement, it conveys but a faint idea of what has been done, materials for two or three volumes being in course of arrangement, and the entire work being so forward that an interruption or suspension of the rate of progress is hardly to be feared. In the 3,820 columns of the fifth volume we have a total of 23,534 words, of which, roughly speaking, three-fourths are in current use. This represents for the first eleven letters of the alphabet a grand total of 167,234 words.

Many curious and interesting facts are given in the preface. We are told that whereas in the Bosworth-Toller 'Anglo-Saxon Dictionary' *H* occupies five times as many pages as *I*, in the modern Dictionary *I* requires rather more pages than *H*. This is, of course, due to the number of words beginning with the Latin prefixes in (*il*, *im*, *ir*), *inter*, *intra*, *intro*. Few of these words are old enough to have sustained any phonetic or even orthographic change, and few of them readily form compounds. Hence, while the main words in *I* amount to 11,350, against 8,900 in *H*, subordinate words and combinations, special or obvious, change the balance and assign *H* a total of 16,013 words, against 14,447, which are all that can be claimed by *I*. *J* and *K* have respectively but 1,727 and 1,577 words. *H* contains, it is said, no Latin prefix, but has, on the other hand, many learned words from the Greek. Of the exotic words with the non-English initial combinations *ka*-, *kh*-, *kl*-, *ko*-, *kr*-, *ku*-, *ky*-, it is said that, numerous as these appear, it would have been easy to double their number if every such word occurring in English books, or current in the English of colonies and dependencies, had been admitted. Dr. Murray's constant effort has been to keep down rather than to exaggerate "this part of 'the white man's burden.'" In the long list of services recognized names constantly appearing in 'N. & Q.' find naturally a prominent place. A further tribute, of unequalled warmth, is paid the late Dr. Fitzedward Hall, the F. H. of our columns, whose death is an incalculable loss to the Dictionary and would have been irreparable, but that the whole of his MS. collections have been handed over to the editor, and that free access to his important library is permitted. As a pure labour of love Dr. Fitzedward Hall devoted for many years several hours in the day to the examination of proofs and to enriching them from his enormous collections of notes. To the recognition awarded to Mr. James Platt, Jun., for information concerning words in remote languages we have already referred. While dealing with the foreign words in *K* it may be said that the ill-omened word *koyse*, so frequent in use of late, is first encountered in 1881 in the *Contemporary Review*, and that its one combination *koyse-*

strewn is from the *Daily Telegraph* in 1900. Under the form *koo-too*, *kotow* is met with so early as 1804. *Karoo* or *karroo*=a barren tract in South Africa, of Hottentot origin, but of uncertain etymology, dates back to the eighteenth century, being used by Paterson so early as 1789. One is surprised to find the word *Islam* used in Purchas so early as 1614 for "catholike or right-beleeving Musulmans." We have to wait a couple of centuries before encountering another instance of use. *Jobation*=a rebuke or reproof, which we had regarded as a piece of modern slang, we find with some surprise in use so early as 1687. *Jaw*=to speak, and as a substantive=vulgar loquacity, is in both senses traced to Smollett, 1748. The word in anatomy is said to be of difficult etymology, the evidence known to us affording conflicting indications. With *jaw* in the sense of loquacity Smollett associates the phrase "lace your jacket." Under *jacket* we find to *line one's jacket*, *dust*, *swinge*, *thrash*, *turn*, &c. If we were to seek a word that would best illustrate the utility of the Dictionary and the stores of erudition in it, we need not travel beyond *Jack* in all its various significations, from *Jack*, a common fellow, the associate of *Jyll* or *Jill*, to *Jack-a-Lantern*. We should expect to find *every man Jack* in common use at an early time, but fail to do so, the earliest authority advanced being Dickens. *Jack*=knave at cards, is found in 1674; *jack* which strikes the bell of a clock belongs to 1498; the *jack* which turns the spit to 1587; *boot-jack* to 1679; *jack*=pike to 1587. No special information as to *Jack Robinson*, "before one can say Jack Robinson," is supplied, though *Jack Adams* in the seventeenth century=a fool. Far too numerous for mention are the combinations of this word. The reader is counselled to study *jackanapes*, and, indeed, all that is found under the word. Almost the only combination of *Jack* which is not clear is *jack-knife*, which is said to reach us apparently from the United States. The few words with which we deal are taken haphazard from the later portion of the volume, and are in no sense representative. Another set would have answered in every way as well. As we have previously said, the only change we could ask is an absolute impossibility, and is accordingly futile, viz., that the conditions of study required less imperatively a high desk and a bright light; and younger eyes may find no similar requirement. As to the amount of support now accorded this truly national venture we have no new information. That no country possesses a work so thoroughly up to date is conceded. The highest scholarship of various countries has been brought to bear upon the work from the outset. As supplements will from time to time, and according to requirements, be issued, the Dictionary will be kept up to date, and the consideration most distressing to students of limited means in the case of important works of reference, that by the time one edition is completed another is demanded, will not apply. A suggestion previously made in these columns, that there should be places in every district in which the work should be accessible to scholars, bore some fruit, and one spirited contributor to 'N. & Q.' declared that his own copy should be at the disposal of those dwelling in his neighbourhood. This is well so far as it goes. What we craved, and still crave, is a society that would appoint centres at which it could always be gratuitously consulted. That difficulties attend such proceedings is apparent. Municipal libraries, how-

ever, increase in number, and such form convenient centres. The time may speedily arrive when every moderately sized town will have a reference library, and each of these should have the Dictionary and its supplements. Such views are perhaps regarded as Utopian; but we have lived to see so many schemes derided and pooh-poohed, then contemplated and weighed, and ultimately adopted, that we cease to be numbered with those of little faith. Meanwhile we commend the new volume to the attention of our readers.

Mary Rich, Countess of Warwick (1625-1678): her Family and Friends. By Charlotte Fell Smith. (Longmans & Co.)

AMONG the many women, chaste, virtuous, and noble, who help to redeem from the charge of entire corruption the period of the Restoration has to be counted Mary Boyle, daughter of the first Earl of Cork, and by marriage Mary Rich, subsequently Countess of Warwick. Not for a moment is she to be compared, as regards influence or ability, with Margaret Cavendish, the great Duchess of Newcastle (Mad Meg of Newcastle, as she was sometimes called), nor, in regard of personal charm, with Dorothy Osborne, Lady Temple, one of the most fascinating women in literature or fiction. Quite worthy is she, however, to occupy a niche in seventeenth-century history near

That sweet saint who sate by Russell's side.

Saintliness is, indeed, her highest qualification for remembrance, though she had, as records show, a considerable leaven of firmness not easily distinguishable from obstinacy, nor, in those days, easily dissociable from undutifulness. While engaged upon the life of this exemplary lady—exemplary, at least, in many respects—for the 'Dictionary of National Biography' Miss Charlotte Fell Smith became interested in her subject, and conceived the idea of devoting to her a more sustained labour, the results of which are seen in the present volume. Materials for the task accomplished are abundant. With certain *lacune* the diary which Mary Rich undertook, and maintained with commendable perseverance, is in the British Museum, where are also her 'Meditations.' Extracts from these have been issued for the Religious Tract Society, and 'Some Specialities in the Life of M. Warwick' was edited by Crofton Croker for the Percy Society. From the Lismore Papers and from other sources additional information was obtained. A sermon preached by Anthony Walker, D.D., at her funeral at Felsted, in Essex, 30 April, 1678, was issued in 8vo in the same year, "with so large additions, as may be stiled the Life of that noble Lady, to which are annexed some of her Ladyship's Meditations."

On examining the MSS. Miss Smith found, as she owns, "no rare literary gems, no important historical document." "Yet," she continues, "a gracious, womanly, domestic life was revealed, a life which seemed too true and beautiful to be left unheeded. At the same time there came to light a wealth of information concerning the clergy, residents, and social life of the county of Essex at the period." Not wholly domestic, in spite of Miss Smith's disclaimer, though principally so, are the glimpses we obtain. In chap. vii. we have an interesting account of the Royalist invasion of Lees and the efforts—and shall we say diplomacy?—of our heroine to conceal weapons, learn of

the accident to Sir Charles Lucas, and assist at his murder and that of his associate Sir George Lisle. We own to be less devoted to the pious countess than is Miss Smith, and like her better in her early days, when her father spoke of her as his "unruly daughter" for her persistent refusal of the husband he had chosen for her, or when, with no less resolution, though after a nice balancing of chances, she married secretly her self-chosen lover, younger son though he was. There is much in the diary that is of more than temporary interest, and we are glad of the glimpses that are furnished us of the brave young Boyles, Dungarvan, Broghill, and the rest. Lady Warwick's 'Meditations' are edifying rather than poetical. She "meditates" upon anything that comes under her observation. Some of her reflections might well have been taken from the books of emblems then in fashion. Shakespeare may well have animated some. "A goodly apple, rotten at the heart," seems directly suggested when we find a heading such as "Upon seeing a very fair and beautiful apple, but when I had cut it, finding it rotten at the heart." A great addition to the attractions of a handsome and readable book, which makes direct appeal to a large public, is found in the illustrations. These include portraits of the heroine after Vandyck and R. White, of the first Earl and first Countess of Cork, the first Countess of Orrery, the second Earl of Warwick, Roger Boyle, Lord Broghill, with many others, and views of Lismore Castle and Lees—"Delicious Leez," as Lady Warwick calls the Essex residence, now in ruins, which she so long occupied.

THE first article in the *Fortnightly* consists of 'Guerilla and Counter-Guerilla,' by Sir Charles Dilke, with which we must not deal, strong as is the temptation so to do. Most of the contents of the number come in the same category. The first non-controversial paper consists of that of Mr. H. Buxton Forman on 'Richardson, Fielding, and the Andrews Family.' An animated account is given of the youth of Richardson, who was, "from a boy's point of view, not a little of a milkop, with all the weak ways of that uncomfortable type the superior person," and it is added, "just as the form of his future masterpieces were [*sic*] determined by his bent towards letter-writing, so the narrowly sententious, not to say sanctimonious, tone of his writings was derived from the early course of his employments and studies." The question is raised whether Richardson was, in fact, so scrupulous a moralist as he seems, and whether the sexual misdeemeanours he holds up in 'Pamela' had not so much attraction for him as to be a determining influence on his choice of a theme. This, at least, Fielding seems to have thought, and by this opinion was inspired the satirical purpose with which 'Joseph Andrews' was begun, though it was to a certain extent abandoned as the work progressed. The influence upon Richardson of Fielding's treatment is held to have been wholly beneficial. Writing on 'The Irish Literary Theatre and its Affinities,' Mr. Stephen Gwynn is less wholly eulogistic than we expected to find him. As an institution the movement finds, naturally, his support. He is not, however, insensible to the extravagance of some of its supporters, which prevents the movement from receiving much serious attention in England. Mr. Richard Davey writes entertainingly and well when advancing 'A Few More French Facts,' and his article repays study. He is oblivious enough, how-

ever, to talk about a "Sybil" (*sic*). 'Tchelkache,' with which the number concludes, is a translation from Maxime Gorki and is inexpressibly grim and terrible.—The most remarkable article in the *Nineteenth Century* is that by Mr. W. H. Mallock, called 'A New Light on the Bacon-Shakespeare Cypher.' We own to not having time to work out the theory Mr. Mallock advances, or to comprehend what is called the bi-literal cypher excogitated by Bacon. No doubt this might be done by the expenditure of a moderate amount of labour. We cannot all of us do all things, however, and in days when claims upon attention are so numerous and so urgent, one is compelled to limit one's interest. When we say, accordingly, that what commends itself to Mr. Mallock, and is declared to be "of pathetic and dignified beauty," does not similarly impress us, we own that our negative utterance is of little value or interest. At the same time, we are willing to grant that a mystery which so warmly commends itself to a mind so logical as that of Mr. Mallock deserves to be studied, even though the result, if we accept the deduction, would be to beget a species of infidelity, the result of which who shall foresee? The mystery of Mary Stuart, on which Mr. Lang has tried to throw light, would be pale and insignificant indeed beside that of Shakespeare, Queen Elizabeth, Bacon, and Margaret of Navarre. We cannot avoid a little dubiety whether Mr. Mallock is quite serious. A comparatively small portion of the review is occupied with questions concerning the war. In 'Marriage and Modern Civilization' Mr. W. S. Lilly finds that Roman Catholic views as to marriage and divorce are preferable to those accepted by other ecclesiastical communities. Sir Robert Anderson's views as to the way in which to treat professional criminals commend themselves to us, but we despair of seeing their adoption. Sir Wemyss Reid has been in America, and his monthly communication gains in interest from what he has seen and heard. Mr. Justice Grantham's 'Plea for the Circuit System' is a novelty in its way. Earl Nelson's article on 'Back to the Land' may be read in connexion with Mr. Trevelyan's 'The White Peril.' Mr. John Coleman advocates 'A National Theatre.' 'Sketches in a Northern Town,' Part II., 'Child-Settlers for South Africa,' and other contents repay perusal.—Attention in the case of the *Pall Mall* is almost monopolized by the article of Mr. W. E. Henley on Robert Louis Stevenson, simply headed 'R. L. S.' This has been the subject of attack or defence in nearly every literary periodical. We will contribute nothing to a controversy which concerns us not, but will only protest against the growing habit of using initials for persons or things. It is a time rather to make names more precise. Everybody will know, perhaps, who is intended by P. B. S. or E. B. E., but surely M. F. T. is beginning to be forgotten, and we do not wish under C. M. to be perplexed between Christopher Marlowe and, say, Cosmo Monkhouse. Under the heading 'A Literary Friendship' Mr. William Sharp describes the sustained intimacy between Mr. Swinburne and Mr. Theodore Watts-Dunton. Col. Newnam Davis writes on 'Good Form' at school and university, in barracks, and elsewhere. 'A Popular Illustrator' deals with Steinlen. 'The Rebuilding of London,' with London as it is, is capital. Mr. Sime's illustration to 'Hey-diddle-diddle' is very comic.—General James Grant Wilson gives in the *Cornhill*

a most readable account of 'Thackeray in the United States,' and, besides supplying many interesting anecdotes, reproduces two water-colour sketches of the novelist. Mr. Austin Dobson gives in his 'Ombres Chinoises' a characteristically good picture of last-century life. An exceedingly interesting paper on the 'Reading Public' is the joint production of Mr. Andrew Lang and a working man. The statements advanced are discouraging enough, but a few genuine readers are to be found. We can point to a working man who knows more about the Tudor dramatists than ever a professor at either or any university. Mrs. Henry Clarence Paget describes a daring visit to 'The Ruby Mines of Upper Burma.' A 'Londoner's Log-Book' remains very amusing, and 'The Tale of the Great Mutiny' is finished.—In the *Gentleman's* Mr. Bretherton scolds Defoe for his narrative of 'The Apparition of Mrs. Veal.' Miss Amy Tasker answers in the negative her inquiry 'Did Mary Stuart love Bothwell?' and rather airily dismisses the Casket Letters as forgeries. The questions concerning Mary Stuart are not to be settled just yet. Surely the Camille Domet mentioned in M. Maurice Daumart's 'Censorship of Plays in France' should be Camille Doucet. Another article is on 'Marriage and Music in China.'—The most interesting paper in *Longman's* is that by the Rev. John Vaughan on 'Some Additions to our Native Flora,' showing what new plants have spread from cultivation into wild growth and are doing something to compensate for the destruction of our native species. Miss C. Fell Smith writes on 'The Love Affairs of Frances Cromwell,' Miss Dempster on the 'Letters of Lady Louisa Stewart to Miss Louisa Clinton,' and George Paston on 'The Eighteenth-Century Felon.'

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 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. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

DEVONIAN ('Pomeroy Family of Devon,' *ante*, p. 424).—Send address. We have a letter for you.

CORRIGENDUM.—P. 423, col. 2, l. 2, for "Howard" read *Havard*.

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 14, 1901.

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Notices to Correspondents.

Notes.

SOME NOTES ON BASKISH BOOKS.

DR. H. KREBS, the amiable, efficient, painstaking, and well-remembering librarian of the Taylorian Institution in Oxford (in which one cannot yet say, in the words of G. Crabbe, "Here all the living languages abound"), has called my attention to the following old Heuskarian or Baskish tomes which are there enshelved, but never read. "Preserved they lie, in toms that open to the curious eye" (the *Library*). To appreciate their value one must note how they are numbered in the 'Bibliographie Basque' of M. J. Vinson (Paris, 1891 and 1898), a work which, with all its mistakes and incompleteness, is the best of its kind, and no less useful than interesting. The books are these:—

49 e. This is the second in date of the printed translations of the 'Imitatio.' The oldest of them—that of Pouvreau—has never been published. The manuscript exists in the Bibliothèque Nationale at Paris.

84 b. This copy contains the inscription, "Al serenísimo Sr Principe Luis Luciano Bonaparte con todo respeto. Vicente. Isac. Vitoria, Plaza de Bilbao, N° 10," but not

the book-plate of the Heuskara-loving prince. The following corrections must be made in M. Vinson's copy of the title, viz., *landuagaa*, and on the other side *oir*. The unnumbered pages at the end are not "iv," but v.

95 c. M. Vinson says he had seen no copy of this book. It has no date, but consists of 126 pages. The title runs: "Aita San Ignacioren egercicioen gañean, orien lau asteetaco meditacio laburrac, edo Egercicioen lau-garren partea. Jesusen Compañiaco Aita Agustin Cardaberazec animen oneraco emanac. Bear becela: Tolosan: Liburu-guille D. Francisco de la Lama-rén Echean." This helps us to correct the word "arteetaco" (there meaningless) in M. Vinson's copy of the title of the first edition.

103 c. This copy has lost the pages after 216. In M. Vinson's copy of the title, on p. 583 of his Supplement, "Franciso" should be *Francisco*.

103 f. This copy has the book-plate of Prince L. L. Bonaparte. In M. Vinson's copy of the title, on p. 583 of his Supplement, the name of the author ought to be in italic. On p. 4 the author (A. Cardaberaz, who helped M. Larramendi) says that it was (*i.e.*, in 1764) 107 years since the licentiate Capánaga, priest of Mañaria, published (in Bilbao, 1656) his translation, in Biscayan Euskera, of the Doctrine or Catechism of the famous Padre Ripalda.

105. The first leaf and the last are missing. At the end there is the memorandum "Donostia. f. 26 Sept: 1856. Jimenez." Donostia is the modern Baskish name of San Sebastián.

126. Read Lendavicicò and Echean in the title.

192. Instead of "165" in M. Vinson's numbering of the pages, read 186. In the title of the original the words *Baita to ere* and *D. Juan to jaioa* are in italic. All these books belong to the eighteenth century except the last, which is of the nineteenth. They are rare and valuable specimens of the language. The Taylorian Library possesses many later and useful books in or about Baskish, including Capt. Duvoisin's Labourdin translation of the whole of the Bible from the Latin of the Vulgate edition. This copy was presented by Dr. Joseph Wright, the successor of Dr. F. Max Müller in the Chair of Comparative Philology.

Some of my own publications concerning the language of the Basks having found their way into various libraries and booksellers' catalogues, I have been asked more than once to compile a list of them. I avail myself of this opportunity of publishing it, hoping

that other English scholars will produce less imperfect work in this branch of philology :—

1. Some letters in the *Academy*, from 1889 to 1896 inclusive.

2. Some letters signed PALAMEDES and HEUSCAROLOGUS ANGLICANUS in 'N. & Q.', from 1890 to 1900 inclusive, and signed E. S. DODGSON in 1901.

3. Some articles in *La Revue de Linguistique* from 1890 to 1901 inclusive. Of these the parts containing my work called an 'Analytical Concordance or Synopsis of the Verbal Forms used in the Baskish New Testament of Jean de Leizarraga, printed in 1571,' are the most important. They embrace the Epistles of St. Peter and the Gospel of St. Mark. For this work I have had the satisfaction of obtaining the following certificate :—

"Paris, Nov. 16th, 1901. I do hereby certify that Mr. E. S. Dodgson's researches and works on the verbal formation in the Basque New Testament of 1571 by Jean de Leizarraga are most valuable and useful, and one of the best and most accurately made contributions to the matter. — Professor Julien Vinson."

I am much bounden to the editor of *La Revue de Linguistique* for this high compliment.

4. Some articles in the *Euskara*, of which seventeen numbers were published in Berlin down to 1896.

5. My edition of a translation into the Souletin dialect of French Heuskara of the first canto of the 'Inferno' of Dante, written by Canon Inchauspe of the diocese of Bayonne (Paris, 1892). The author still lives.

6. In 1893 I published at Viseu a reprint, with an introduction and an index to the verbal forms, of the oldest remaining catechism in Spanish Heuskara, that of Martin Ochoa de Capánaga, a bilingual work of high importance. It is the only Baskish book that has been printed in Portugal.

7. In 1892 and 1893, in *La Revue des Bibliothèques* at Paris, a Supplement in three parts to the 'Bibliographie Basque' of M. Julien Vinson.

8. In 1893 and 1894, in the *Bulletin de la Société Ramond* at Bagnères de Bigorre, under the heading 'Étude sur la Langue Heuskara,' two other parts of my long work on Leizarraga's verb, those embracing the Epistle of St. Jude and that of St. Paul to Philemon.*

9. In 1893 and 1895, in the *Actes de la Société*

Philologique de St. Jérôme, under the presidency of M. le Comte H. de Charencey, those dealing with the Epistles of St. John and those of St. Paul to Timothy.*

10. I corrected all the proofs and wrote an Appendix for the edition of P. d'Urtes's Baskish version (the oldest) of Genesis and part of Exodus published by the Clarendon Press in 1894, the first Heuskarian book printed in Oxford.

11. From 1892 until 1895 my translation in French prose of some of the rimes of Bernard Dechepare, the first known Bask poet, appeared in the 'Études Historiques et Religieuses du Diocèse de Bayonne,' printed at Pau. A continuation of it awaits publication.

12. In 1896 I published at Bayonne an index to the verbal forms occurring in the 'Biscayan Proverbs,' printed at Pamplona in 1596, and republished by W. J. van Eys at Geneva in 1896.

13. In 1896 an offprint of my collection of Baskish inscriptions, with a translation and notes in French, published in the *Boletín de la Real Academia de la Historia* at Madrid. I have a supplement ready for the press.

14. In 1897, at Cork, a treatise in Gipuskoan Baskish, by an unknown author, against Freethinkers, under the title 'Eracuste Caltegarriaren Contra,' i.e., 'Against the Pernicious Teaching.'

15. At Seville, in 1897, my reprint of the oldest attempt at a 'Grammar of the Biscayan Language,' that of R. Micoleta, from the MS. in the British Museum, once owned by Sir Thomas Browne, of Norwich.

16. In 1898, in the *Transactions* of the Philological Society of London, my essay on a point of Baskish syntax wrongly explained by Prince L. L. Bonaparte, and in 1899 an appendix thereto. Of these articles there was an offprint.

17. In 1898, at Tolosa, my edition of a book by A. Cardaberaz, entitled 'Good News for Heuskara,' of value to philologists, adding an index to the verbal forms and some notes.

18. In 1898, at Bayonne, in the *Bulletin de la Société des Sciences et Arts*, that part of my work on the Leizarragan verb which covers the Epistle of St. Paul to Titus.*

19. In 1899, at Châlon-sur-Saône, the part belonging to the Epistle of St. James.

20. In 1899, in London, my reprint of P. d'Urtes's Baskish version of Genesis.

21. In 1899, at Dax, in the *Bulletin de la Société de Borda*, the fourth part of my Supplement to the 'Bibliographie Basque' of

* Of each of these studies there was an "offprint," if I may use a word which I found in my head, but not in the word-books, about a year ago. [We sent Dr. Murray a quotation for this word from the *Athenæum* in 1892.]

* See note in previous column.

1891. In this there is my translation, in Baskish verse, of Virgil's lines, "Sic vos non vobis."*

22. In 1900, at San Sebastián, my reprint, with supplementary notices and an index to the verbal forms, of the famous book of Sebastián Mendiburu, the most classical writer of Spanish Heuskara, on the 'Heart of Jesus.' The Provincial Parliament of Gipuskoa bought twenty-five copies of it.

23. In 1901, in the *Transactions* of the Philological Society, an 'Analytical List of the Verbal Forms in the Second Gipuskoan Baskish Book.' With the offprint of this there is an article headed 'Venoms Antidote,' criticizing the preface of the second edition of the 'Testamentu Berria' of J. de Leizarraga (Strassburg, 1900).

24. Poems in Heuskara, original or translations, published in various newspapers in Spain, France, and California, including a version of 'Dulce Domum,' in the metre of the Latin, which appeared in the *Wykehamist*, the organ of my old school.

Other writings of mine concerning Baskish are ready for the press. During 1902 I hope to "proof" the third edition of the aforesaid New Testament of 1571. Of this I am permitted to state that Prof. W. I. Knapp possessed a copy which is not included in the list which Prof. Vinson put into his bibliography. He obtained it from Mr. B. Quaritch, and lately sold it to Mr. Archer M. Huntington, of Westchester County, in New York State. It has not yet been stated what became of the three or four copies which Prince L. L. Bonaparte is known to have acquired.

EDWARD SPENCER DODGSON.

Oxford.

"BUCKS" AND "GOOD FELLOWS" IN 1778.

(See 9th S. iv. 225, 333, 399, 520; vi. 213.)

THE following is a continuation of my list of kindred societies.

Eccentrics, The Illustrious Society of.—The favourite meeting-place of this society was the "Sutherland Arms" in May's (now Great May's) Buildings, St. Martin's Lane. This was at the beginning of the nineteenth century. Here they had an exclusive apartment, where they met "at least three hundred and sixty-five nights in the year." Of this club, which met first at a tavern in Chandos Street and then at the "Crown" in Vinegar Yard, Drury Lane, Sheridan was a member. Tom Rees was the name of the landlord of the "Sutherland Arms," and the club is stated to have flourished as late as

the middle of the nineteenth century. In 1815 it was a house of superior standing, and noted for possessing the best waiter in London ('Epicure's Almanack,' 1815). Cunningham describes the club of Eccentrics as composed of "privileged wits so called."

The Everlasting Club.—See Timbs's 'Club Life.'

The Farmers' Club (1799) met at the "Thatched House Tavern" in St. James's Street.

The Farmers' Society (1796) met at the "Crown and Anchor" in the Strand.

The Fiddle-faddle Club.—*Gentleman's Magazine*, vol. iii. p. 234.

Fleece Tavern Club.—See House of Lords Club.

The Fountain Club met at the "Fountain Tavern" in the Strand. It was a political association opposed to Sir Robert Walpole (*vide* Glover's 'Life,' p. 6). At the "Fountain" the Whigs themselves used to meet, sometimes 200 strong, to make speeches and pass resolutions. "Simpson's Tavern and Divan," the famous chess-players' rendezvous, No. 103, Strand, stands on the site of the "Fountain," which had for its landlord Christopher Cat. (See Kit-Cat Club.)

The Fox-hunters' Club.—A condition of membership is suggested by the author of 'Tavern Anecdotes,' 1825, as being a thrice-broken collar-bone. A broken rib or two should secure admission, while the president should have broken his neck and have been taken up for dead once or twice. It does not appear whether this is the club to which an admission ticket in the Banks Collection (British Museum) relates, and which met at the "Rising Sun" in Suffolk Street, Haymarket.

The Free and Easy Johns.—This society met at the "Hole-in-the-Wall" "to tipple porter and sing bawdry." The "Hole-in-the-Wall" is described by Mr. F. G. Hilton Price as on the east side of Mitre Court, opposite Fetter Lane in Fleet Street. The house in 1825 is again mentioned, not too favourably, as "where compositors have long held their orgies, and where many portentous questions relating to the price of their labour have been debated in full conclave." (F. G. H. Price's 'Signs of Fleet Street,' and 'Tavern Anecdotes,' 1825.)

The Free and Easy under the Lamb (1801)—*i.e.*, the "Lamb Tavern," Vere Street, Clare Market. (Banks Admission Tickets.)

The Society of the Free and Easy round the Rose was accustomed to meet at "Sam's Coffee-House" in Ludgate Street (now Hill). An admission ticket in the Banks Collection

* See note in col. 1 of previous page.

(British Museum) to this effect bears the provision that "This ticket admits bearer to dinner at Scots Hall in Blackfriars" (portfolio i.). "Round the Rose" apparently refers, like "under the rose," to the flower of Venus, consecrated by Cupid to Harpocrates, the god of silence. "Free and easies" of an ostensibly "harmonic" character were numerous, both within and without the City, at the beginning of the nineteenth century, but their devotion to the god of silence was not always marked enough for magisterial approval.

The Free Trade Club.—A semi-political club, originally established in Regent Street, and thence removed to St. James's Square. Messrs. Cobden, Bright, Moore, and other members of the Anti-Corn Law League were its founders and principal frequenters; but it never came into vogue with the community, and is now extinct. ('The London Clubs,' 1853.)

The Friendly Brothers was a benefit society of gentlemen's servants which met at the "Cock and Bottle" in Upper Brook Street, Grosvenor Square. Founded in 1807.

The Friends of the People Society (for Parliamentary reform) met at the "Freemasons' Tavern" in 1792.

The Gang (1784) met at the "Star and Garter Tavern" in Pall Mall.

The Gloucestershire Society, a charitable institution, met at the "Crown and Anchor" in the Strand, where was sung

"George Ridler's Oven," a Right Famous old Gloucestershire Ballad, corrected according to the Fragments of a Manuscript copy found in the Speech House, in the Forest of Dean, several centuries ago."

Golden Fleece, Knights of the Antient and Honourable Order of the.—See Knights.

Gor-mo-gon, The most August and Ancient Order of the.—This society, resembling that of the "Free and Accepted Masons," was in existence from 1725 to 1738, when it was dissolved. (See 'N. & Q.,' 3rd S. vii. 457.) The following advertisement, calling a "General Chapter," occurs in the London *Evening Post* of 25 April, 1732:—

"By Command of the Vol. Gl.—A General Chapter of the most August and Ancient Order Gor-mo-gon will be held at the Castle Tavern in Fleet Street on Monday, the 1st of May, to commence at Twelve o'Clock; of which the several Graduates and Licentiates are to take Notice, and give their Attendance.—K. A. T."

Nor passed the meanest unregarded; one
Rose a Gregorian, one a Gormagon.

Pope's 'Dunciad,' iv. 576.

Green Dragon Forum.—See 'Old and New London.'

Green Ribbon Club.—See 'The King's Head Club' (Timbs's 'Club Life,' p. 35).

J. HOLDEN MACMICHAEL.

(To be continued.)

SHAKESPEARIANA.

'HAMLET,' I. i. 117, 118 (9th S. viii. 237).—It is clear that a line has been lost. If I venture to supply the missing line, and read the passage as follows, I think that I shall make less alteration than MR. THISELTON has made:—

The graves stood tenantless, and the sheeted dead
Did squeak and gibber in the Roman streets.
Such monstrous prodigies were then beheld
As stars with trains of fire, and dews of blood.
Disasters dimmed the sun; and the moist star, &c.
Stars with trains of fire are comets; and these have been often thought ominous.
Homer speaks of drops of blood, falling from above, as indicative of misfortune:—

αἱματοείσας δὲ ψιάδας κατέχευεν ἔραζε.

'Iliad,' xvi. 459.

I think that he also mentions dews of blood, but I cannot find the passage in which he does so. I do not think that the stars were associated with dews of blood. I think that dews of blood and stars with trains of fire were the prodigies. Blood is a common prodigy. Virgil says that it flowed from wells before the death of Julius Cæsar.

E. YARDLEY.

'ROMEO AND JULIET,' II. ii. (9th S. iv. 221).

—MR. YARDLEY is apparently correct in his suggestion that the reference in Apollodorus to a saying of Hesiod is to one of the latter's lost writings. The passage from Apollodorus, ii. 3, is given among the 'Hesiodi Fragmenta' (No. 83) in Gaisford's 'Poetæ Minores Græci,' Oxonii, 1814, vol. i. p. 196, but Hesiod's text is not given.

ROBERT PIERPOINT.

'A MIDSUMMER NIGHT'S DREAM,' II. i. 36, 37.—

Skim milk, and sometimes labour in the quern,
And bootless make the breathless housewife churn.
According to Johnson, "the sense of these lines is confused.....The mention of the milk seems out of place, for she (the fairy) is not now telling the good, but the evil that he (Robin Goodfellow) does." Ritson understands "labour in the quern" as a mischievous prank: "He skims the milk when it ought not to be skimmed, and grinds the corn when it is not wanted."

It seems plain that "labour in the quern" is a mischievous prank, but in the same way as in

And bootless make the breathless housewife churn.

He labours *in* the quern, retarding the grinding, or making it come to naught, just as he labours in the churn to prevent the desired result. To find the milk skimmed—the most valuable part gone—would be annoying, but to explain “labour in the quern” as “grinds the corn when it is not wanted” is something like saying “saws and splits the wood when it is not wanted.” The surprise of finding the work done in either case would be rather a pleasant one than otherwise. E. M. DEY.

‘A MIDSUMMER NIGHT’S DREAM,’ II. i. 68–72.—

Why art thou here,
Come from the farthest steppe of India?
But that, forsooth, the bouncing Amazon,
Your buskin’d mistress and your warrior love,
To Theseus must be wedded.

Is there not an idea of compulsion in “must” as here used? Theseus had wooed Hippolyta with his sword, and, according to Titania, although the bouncing Amazon was Oberon’s buskined mistress and his warrior love, she was the captive of Theseus, and, as such, subject to his will—to Theseus must be wedded.

In another instance where “must” is used, according to Abbott (app. Furness), to indicate definite futurity (‘Merchant of Venice,’ IV. i. 182):—

Then must the Jew be merciful,
is not the meaning, “Then there is no other way out of the difficulty than for the Jew to be merciful—the logic of the situation compels the Jew to be merciful—then must the Jew be merciful”? Shylock evidently so understood it:—

On what compulsion must I? Tell me that.

As for the word “steppe,” the reading of the first quarto, there would seem to be reason for adopting “steepe” of the second quarto and folios. “Steppe” has a modern meaning at variance with the idea Shakespeare probably had in mind—a distant elevation, “the farthest steep of India.” E. M. DEY.

‘A MIDSUMMER NIGHT’S DREAM,’ III. ii. 25.—

And, at our stamp, here o’er and o’er one falls.

“Stamp” refers to the distinguishing mark, the cast or form, that has been placed upon Bottom. Puck was the active agent in translating Bottom, but the “our” may refer to the joint conspiracy to use the love-juice—“our stamp,” a fairy creation. E. M. DEY.

‘A MIDSUMMER NIGHT’S DREAM,’ IV. i. 92.—

Now thou and I are new in amity.

Instead of “new,” of which Mr. W. A. Wright says, “It is difficult to say whether it is here

an adjective or an adverb, probably the latter,” I believe we may with certainty read the adverb *anew*, which expresses the idea intended. They were friends *again*, not friends for the first time—“new in amity.” “Are new” and *are anew* are so similar in sound that the *a* could easily have been lost by a compositor who set up from dictation.

E. M. DEY.

[More probably due to stage recitation.]

“BORE” OR “BOAR,” AND OTHER FASHIONABLE SLANG.—A passage in the recently published life of Lady Sarah Lennox gives some clue to the date at which this expression came into use, and it would be curious to ascertain when it changed its spelling from “boar” to “bore”:—

“I told you the word ‘boar’ is a fashionable expression for tiresome people and conversations, and is a very good one, and very useful, for one may tell anybody (Ld G. Cavendish, for example), ‘I am sure this will be a boar, so I must leave you, Ld George.’ If it were not the fashion, it would be very rude; but I own I encourage the fashion vastly, for it’s delightful, I think. One need only name a pig or pork, and nobody dares take it ill; but hold their tongues directly.

“To ‘grub up such a one’ is also a new expression, which cannot be better illustrated to you than by supposing you were talking to Mr. Robinson, who diverted you very much: in comes the D. of York, or Gloucester, and sitting down by you ‘grubbs up’ poor Mr. Robinson, perhaps, for the whole evening. The Dukes will either of them serve for an example of a boar too, also Ld Clanbrassil.

“When you know what ‘lending a tascusa’ is, you are *au fait* of the *bon ton*. You have lent that puppy Major Walpole many a ‘tascusa,’ and, indeed, I think you have the knack of lending them better than anybody, so when you are *glumpy* and that puppy comes and talks to you, the snub that they will get from you is exactly a tascusa in its full force. Take notice the word, tho’ it appears Italian, has no meaning of its own; its like ‘chiquinno,’ which is used for any card under a 5 at quinzé.”

R. B.

Upton.

[The ‘H.E.D.’ says that *bore*, in the sense of a dull time, arose after 1750, the etymology being unknown. The earliest quotation for the substantive is 1766, in a letter from the Earl of March, the earliest quotation for the verb being 1768.]

TOBIAS WHITAKER.—In the ‘D.N.B.’ vol. lxi., it is stated that “Whitaker died early in 1666, before 21 May.” His burial is thus recorded in the Wandsworth parish registers: “1666, May 19, Dr. Tobias Whittacar, primarie phesicon to his Ma^{ties} housold.”

LIBRARIAN.

MERCHANTS OF LUKES: MERCHANTS OF LUK. (See *ante*, p. 338.)—COL. PRIDEAUX in his contribution as to St. Mary Matfelon, White-

chapel, refers to a "merchant de Lukes" and to "merchantz de Lukes" (*temp.* Edw. III. and Richard II.), and adds that Dr. Sharpe thinks that "Lukes" represents the town of Lucca in Italy. In 'The Lives of the Berkeleys,' vol. i. p. 171, it appears that Thomas de Berkeley (Thomas the second) became surety to the king (Edward I.) for the payment by Thomas FitzMaurice, of Ireland, of seven hundred marks, which the king had assigned "to the marchants of Luk." G. E. WEARE.
Weston-super-Mare.

MARY QUEEN OF SCOTS BIBLE.—The following appeared in the *Monthly Magazine* of July, 1811 (p. 562):—

"There was lately for sale in the sale-room of M. Sylvestre, at Paris, a quarto Latin bible, printed in that city in 1497. It belonged to Mary Queen of Scots, whose name is written in the title-page, with her cypher M. S. and the following verses:—

Meieux ne me peult advenir,
Qu'a mon dieu tousiours me tenir.

On the same title-page is the date, 1571, with the signature of the famous Besme, who the year following assassinated the Admiral Coligny. He has also written some lines with his own hand, in which he intreats God 'to grant him grace to derive the profit resulting from perusal of this holy book.'"

W. ROBERTS.

FREAKS OF NATURE.—While inspecting lately the historic chapel of St. Vaclav (German *Wenzel*, anglicized *Wenceslaus*) in the cathedral of the Hradschin, Prague, I noticed on the wall what seemed to be a faded fresco of a man's head and what distantly resembled a flower. This, it was explained by the sacristan, was an accidental effect of the process of nature upon an amethyst. There are, I understand, numerous instances of quaint designs in stone, wood, and shell due to no living artist, human or otherwise.

FRANCIS P. MARCHANT.

Brixton Hill.

LONDON STREET CRY: "ANY BAD SHILLINGS?"—In a MS. note-book (in my possession) of a person who carried on the business of a newsvendor at No. 63, South Molton Street, London, from at least 1815 to 1818, and who was apparently living as late as April, 1851, but then, I think, residing elsewhere, is the following, which may interest the readers of 'N. & Q.':—

"Bad Shillings.—How is it to be accounted for that the Traffic in bad Shillings, has so entirely Ceased within the last 20 or 30 Years [*i.e.*, between 1788 (or 1798, and 1818). The cry in London Streets of 'any bad Shillings,' was as Common as that of any other, and the business was Conducted by Jews who gave 2*l.* a peice and if desired Cut or Clipp'd them with a Pair of Shears that they Carried for that purpose. Have the Laws against Coining been

more rigidly inforced and [is] the quantity of base Money in Circulation less now than formerly? The Traffic ceased long before the old silver Coinage was Called in.—1818."

This was certainly a remarkable and daring "street cry," the existence of which one can now hardly credit.
W. I. R. V.

"NOTARIKON."—In Hebrew hermeneutics 'Notarikon' is a well-known form of exegesis. The first letters of a sentence are taken to form some name. For instance, "Maccabee" is derived from the four words "Meecho moucho boeileem hadounoi." Now in a very well-informed article on this abstruse subject in the 'Encyclopædia Britannica,' by Prof. Salmond, that gentleman has been betrayed into an unaccountable error. He classes Yarchi and Rashi as two distinct exegetes, whereas they are one and the same in identity. Rashi is the Notarikon of Rabbi Shelomo Yarchi—Yarchi being the hebraized form of Lunel. Yayrach=lune=moon. Lunel, as every schoolboy knows, is a French town. Here Rashi had a college over which he presided, besides writing his huge commentaries on the Bible and the Talmud.

M. L. R. BRESLAR.

"ALMOST QUITE": "VERBATIM AS POSSIBLE."—We have recently been informed that the King had "almost quite recovered" from an attack of rheumatism. On similar lines is the story of a man who asked an editor to report his speech "as verbatim as possible." In both cases the meaning is plain, but the form of expression leaves something to be desired.

ARTHUR MAYALL.

'TABLETTES D'UN SPECTATEUR.'—In 1879 there circulated in Paris a hand-written diurnal named *Tablettes d'un Spectateur*, sufficiently curious as a vehicle for promulgating calumny to deserve making a note of. The subscribers were privileged and the price necessarily high. It contained all the scandal, true and false, current at the time, concerning important personages; no name, however exalted, was exempt from its aspersions, and somehow it contrived to evade legal penalties. Unscrupulous journalists did not hesitate at times to make use of information derived from such an objectionable source to damage the reputation of a political opponent. On 9 January, 1879, the *gérant* and *rédauteur en chef* of *La France Nouvelle* appeared before the Civil Tribunal of the Seine for a defamatory article in which M. Challemeil-Lacour was accused of having been expelled from a certain club for false play. The statement had been made on the authority of the *Tablettes d'un Spectateur*. M. Challemeil-

Lacour declared that he belonged to no club, nor ever had. He never played; he did not know how to play. Gambetta came to speak for his friend. He described the *Tablettes d'un Spectateur* as "une officine ténébreuse où l'on distille la calomnie en toute sûreté contre ceux qu'on veut perdre." Challemel-Lacour was about to fill a diplomatic post at Berne, and the object of the calumny was to bring him into discredit with his colleagues and so destroy the influence of the representative of the Republic. There is an interesting passage in Gambetta's pleading appreciative of English notions in cases of this kind. He said:—

"Je n'entends pas, messieurs, une condamnation corporelle, une peine physique qui enverrait en prison ceux qui ne sont que les hommes de paille, les instruments des machinations d'autrui. Non, messieurs, je vous demande de frapper les vrais coupables, de les frapper de haut, efficacement, virilement, à la façon des Anglais, c'est-à-dire non d'envoyer en prison les malheureux inculpés, mais d'atteindre ceux qui les mettent en avant et restent derrière eux, les possesseurs de l'officine dont je vous parlais, les actionnaires, ceux qui font ce commerce de diffamation que je vous signale."

B. D. MOSELEY.

Burslem.

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.

"ODOUR OF SANCTITY."—I require for the 'Dictionary' the origin of this phrase and instances of its use before 1800.

J. A. H. MURRAY.

Oxford.

"ODIUM THEOLOGICUM."—This well-known phrase occurs in a note to Hume's 'Essays and Treatises,' ed. 1758, p. 121, where it is said that "the *Odium Theologicum*, or Theological Hatred, is noted even to a Proverb, and means that degree of rancour which is the most furious and implacable." Can any reader of 'N. & Q.' tell us who first used the phrase, or give an instance earlier than 1758? A direct communication (in the first place) addressed Dr. Murray, Oxford, will oblige.

J. A. H. MURRAY.

HENRY MASSEY, VICAR OF KENDAL, 1645-1650.—In 1645 the Master and Fellows of Trinity College, Cambridge, presented Henry Massey, M.A., to the vicarage of Kendal. He is mentioned as "minister of Kendall" in a letter from the mayor of Kendal to Speaker Lenthall, dated 10 March, 1645/6. On 22 April,

1646, the Committee for Plundered Ministers voted 50*l.* per annum out of the revenue of the Dean and Chapter of Durham "for increase of his maintenance." He would seem to have ceased to be vicar on 6 January, 1650, for in that year the same committee ordered the sum of 38*l.* 18*s.*—arrears of the aforesaid sum of 50*l.*, calculated from "25 of March, 1649, to the 6th of January last"—to be paid to him or to Mr. Richard Massey "to his use."

Can any of your correspondents tell me to what branch of the Massey family this vicar of Kendal belonged, and, if possible, his father's name, his birthplace, or any particulars respecting him? About the time when Henry Massey was vicar of Kendal there was a Richard, third son of John Massey, of Coddington, in Cheshire, and brother of Major-General Edward Massey of the Parliamentarian army. There was also a Richard, fourth son of Sir William Massey, of Poddington, about the same period, and he had a brother Edward, married to Alice, daughter of Richard Braithwaite, of Burnside Hall, in Kendal parish. I do not, however, find a Henry Massey in any pedigree I have been able to consult. J. A. M.

LECTERN IN DURHAM CATHEDRAL.—The lectern in Durham Cathedral is in the form of a pelican in her piety, the drops of blood falling from her wounded breast into the mouths of her young ones being very curiously represented. Is there any other known instance of a pelican, either "in her piety" or "vulning herself," being used as a lectern in a church? At the exhibition of the London Church Congress in South Kensington, 1899, there was to be seen a lectern in the form of a web-footed eagle. The attendant, on being questioned as to this, expressed his surprise at it; had not noticed it; supposed it was a copy of some ancient lectern. Is this form of eagle recognized in ecclesiastical furniture? The Durham lectern is explained by the fact that a pelican in her piety was the crest—or rather badge, for a bishop has no crest—of Bishop Fox (1495). Of course we all know that pelicans do not do as the heraldic legend says they do. MICHAEL FERRAR.

Little Gidding.

CURE BY THE HAND OF A CORPSE.—Relative to the supernatural powers attributed to a dead hand (9th S. iii. 68, 172, 294) the following extract from the *Universal Magazine and Review* for July, 1790, p. 94, may be worth recording in 'N. & Q.':—

"Domestic Intelligence.—Dublin, July 1.—Some fishermen in the neighbourhood of Castlelyons,

searching last week for baits, found a woman's hand cut off at the wrist and buried; they brought it to the town, and a man viewing it, thought it very like his wife's, who had been interred a few days before. He immediately had the body taken up, and found it not only dismembered, but all the human fat taken out. The alarm became general, and the people were at a loss to account for such savage conduct; however, it was found out, that four suspicious fellows had lately taken an empty house in the town, and on the discovery being made instantly decamped. It is generally believed, on what authority we will not vouch, the shocking conduct of taking out the fat was for making a candle, which being put into the dead hand, and carried at night to commit a burglary, that while it remains lighting in this manner, no person in the house will awake, therefore a robbery may be committed with safety."

Had the Rev. Richard H. Barham this superstition in his mind when he wrote 'The Nurse's Story: The Hand of Glory,' in 'The Ingoldsby Legends'? GEO. S. CARY.

THE YOUTHFUL YEAR. — Considering that from the tenth century to 1749 or 1751 the years of Florence were computed from 25 March, I am surprised that Dante should have written

In quella parte del *giovinetto* anno,
Che il sole i crin sotto l' Aquario tempra,
Et già le notte al mezzo di sen vanno.

I should have thought that a year which began in March would be stricken in months by the end of January or the beginning of February. Will somebody kindly make plain to me the justice of the epithet?

ST. SWITHIN.

STOWE MISSAL. — This early text was among the Ashburnham MSS. Will one of your correspondents kindly inform me by whom it was bought and the price paid? I have no access to 'Book-Prices Current.'

H. A. W.

['Book-Prices Current' does not, as a rule, deal with MSS., and we fail to trace in the last volume any reference to the Stowe Missal.]

SOURCE OF QUOTATION WANTED. —

Goe notte halfc waye to mete a cuminge sorrowe,

["Venienti occurrere morbo," Persius, iii. 64.]

Butte thankfulle bee for blessinges of to-daye,
And praye that thou mayst blessed be to-morrowe,
Soe shalt thou goe with ioie upon thy waye.

M. E.

LADY MARY TUDOR. — Will some reader of 'N. & Q.' tell me the date of the birth of Lady Mary Tudor, daughter of Charles II. and Mrs. Mary Davies? G. E. P. A.

CROLLY FAMILY. — The mother of Stanislas Leszczynski of Poland was a daughter of the Count de Croll. What was her Christian

name and her maternal grandmother's? Was the latter Lady Anne Gordon, daughter of Lewis, third Marquis of Huntly? Where is an account of the Croll family to be found?

J. M. BULLOCH.

118, Pall Mall.

IRISH BADGES. — When were the following badges introduced in connexion with Ireland — the greyhound of Cicely Neville, wife of Richard, Duke of York, Viceroy of Ireland, 1449 A.D.; the three crowns of Robert de Vere, Duke of Ireland; the triple castle of Queen Eleanor of Castille, wife of Edward I., with hart issuing?

Also who were the Irish chieftains that used for war cry "Abou Farrah!" — "Victory for ever"? Which early heraldic writer gives illustrations of above arms? D. B.

"NOSE AND NOSATAME." — Can any reader explain this phrase? It occurs in a letter of August, 1617, and is evidently a term of derision. WILLIAM FOSTER.

"LUCKY AS A CALLING DUCK." — Is this phrase known; and what is its precise meaning? It comes from a letter of 1617.

WILLIAM FOSTER.

BARBARA JOHNSTON. — In the *London Magazine* of June, 1769 (p. 397), there is a notice of the death, at the age of eighteen, of Miss Barbara Johnston, daughter of Col. Johnston. I hope one of your readers will be able to inform me who this Col. Johnston was and the name of his wife. F. A. JOHNSTON.

16, Draycott Place, S.W.

CLAYMORE. — Can any one tell me the approximate date or maker's name of a claymore having a fox with "S. H." stamped on its body on the blade? H. EVERARD.

SOMERSET GORE IRVINE was admitted to Westminster School on 13 October, 1825, aged twelve. I should be glad of any information concerning him. G. F. R. B.

DENHAM, LAIRD OF WISHIELS. — Can any one give me a pedigree of this family, as well as their arms? Margaret Denham married — *temp.* Elizabeth — the Rev. Hans Hamilton, vicar of Dunlop, son of Archibald Hamilton of Raplock, Lanarkshire.

KATHLEEN WARD.

Castle Ward, Downpatrick.

ARMS WANTED. — Can any one give me the arms of Sir Jenico d'Artois, a Gascon, who, by his wife, Hon. Maud Plunkett, was the father of Sir John Dowdall's wife, *temp.* Elizabeth? I wish also those of Philip

Chowte, whose daughter Anne married Sir Walter Waller of Groomsbridge, *temp.* Elizabeth.

KATHLEEN WARD.

Castle Ward, Downpatrick.

COMMISSION OF SEWERS.—I shall be glad of any information as to the above. Who issued a commission? to whom? for what purpose? And where is any record of commissions to be found? I find in Cooper's 'Annals of Cambridge,' vol. iv. p. 504, the following entry:—

"1813. On the 18th of February a Commission of Sewers was granted for certain limits in Cambridge-shire, extending from where the river Granta first runs into the parish of Little Shelford."

And in Dr. Peile's 'History of Christ's College,' at p. 153, I find a reference to the water-course running from Shelford to Cambridge, and a statement that "the right to this water [*i.e.*, a part of said watercourse] was granted by the Commissioners of Sewers" to certain colleges.

G. A. M.

EARLIEST AUCTION OF LANDED PROPERTY.

—Can any correspondent inform me as to the earliest known auction (*i.e.*, public sale to the highest bidder) in this country of landed property of which the particulars were printed, and as to where a copy of the particulars can be seen? I do not think there were any such prior to the Revolution of 1688. Information as to early public auctions of any other kind of property is not required.

W. I. R. V.

THE COMING CORONATION. — The *Church Review* says that there will be no administration of Holy Communion at the coronation of Edward VII., and adds that this is "without precedent." But I have read somewhere that at the coronation of James II. the Communion was omitted, the reason being that James, having joined the Roman Church, would not receive the Church of England sacrament. Will some more learned reader say how far this was the case?

GEORGE ANGUS.

PRESIDENT ADAMS.—Can any one tell me if John Adams, at one time President of the United States, was of English extraction? If so, in what county was he born? Any information concerning him or his ancestry that any reader can give will be esteemed a favour.

A. L. W. P.

[Born at Braintree, now Quincy, Mass.]

PORTRAITS OF EARLY LORD MAYORS.—Are there any public portraits in existence of the earlier Mayors of London, say from 1600? If not so early, from what date, if any?

A. L. W. P.

Replies.

WHITTINGTON AND HIS CAT.

(9th S. viii. 305.)

THE statement that the "cat" was a coal barge, and that the word is so entered in Johnson's Dictionary, may give rise to misapprehension. The entry in Johnson's Dictionary (fourth edition, folio, 1773) reads: "*Cat*, a sort of ship." A reference to the 'H.E.D.' will furnish particulars of the "sort of ship," showing it to have been of primitive design, of great strength, and of a capacity from four to six hundred tons burthen. Its antiquity may be seen in the quotations given in Du Cange, *s.v.* 'Catta, Cattus,' and 'Gata, Gatus,' defined "Navis species," where a reference to one of these terms is dated 1071. The "cat" in its day was, in fact, a vessel of large tonnage, capable of long voyages. In an early period of navigation it was apparently understood in much the same sense as the term "East Indian" was understood at a later period—that is, as the general designation for a large trading vessel. A treacherous sand off the Thames, called the Mouse, suggested the conundrum, once current among North Sea mariners, quoted by Dr. Murray in the 'H.E.D.': "When did the Mouse catch the cat?" The obvious answer to this was, "When the cat was wrecked on the Mouse (sand)." By such grim humour the name of "cat" as applied to vessels of burthen has been recalled to us. The 'E.D.D.' cites an example of a "Catt or bark of 350 tons," dated before 1771, at which period "cats" appear to have been associated almost exclusively with the coal trade. The reason of this may be explained.

As the riding-horse when past a certain age may take his place on the rank as a cab-horse, so the vessel growing in years was adapted as a collier. Growing less seaworthy, a ship ceased to be classed for long voyages, and became relegated to the coasting trade or utilized as a timber carrier. The great bulk of the coasting trade was furnished by the carriage of coal from the Tyne and Wear to London and the coast ports, and in this service antiquated types continued in use long after they had been superseded in the shipbuilding yards by new models. Hence in its latter days each kind of vessel came to be associated with the coal trade, and its name became the name by which a collier vessel was known, as in the instance cited in the 'E.D.D.': "A catt or bark of the coal trade." The "cat" was superseded by the "pink," a

vessel with a narrow stern on which a tower-like erection was placed; and when the "pink" had had its day on the high seas it took the place of the "cat" as a coaster, and eventually prevailed so completely that "pink" became a synonym for a collier ship. The "pink" in its turn gave way to the collier brig, not yet extinct.

How long some types of vessel have continued in use may be judged by the fact that the *Betsey Cains*, built as a frigate in 1690, was seaworthy as a collier until she was wrecked in 1827, and that until a few years ago the *Brotherly Love* was regularly carrying coals, although built in 1764. According to the 'H.E.D.' the "cat" itself lingered until the middle of the nineteenth century, when "the last cat-built ship is said to have been lost."

R. OLIVER HESLOP.

Newcastle-upon-Tyne.

The suggestion that the "cat" was a ship is now an old one; see the article 'Whittington' in 'D.N.B.,' lxi. 157. There was a correspondence on the various meanings attached to this word "cat," in connexion with the Whittington legend, in the *Daily Graphic*, December, 1895. It is true that there was a mediæval word "catta" used for some kind of ship, entered by Du Cange, used by Polydore Vergil, and included in Coles's 'English-Latin Dictionary.' But Dr. Murray can trace no relation between it and the English word. His earliest quotation of an instance in English is 1699. In Lodge's 'Illustrations of British History' (second edition, 1838) mention is made of a ship called "the Cat of Lynne" in 1555 (vol. iii., list at end). We must first prove that "cat" was the name of a ship in Whittington's time.

W. C. B.

"YCLEPING" THE CHURCH (9th S. viii. 420).

—In reference to this custom there is a note in Hone's 'Every-Day Book' for 1826, p. 431: "When I was a child (writes L. S., a Warwickshire correspondent), as sure as Easter Monday came, I was taken to see the children clip the churches." He then proceeds to describe the forming of a chain of children around the sacred building, holding hands, their backs toward the church. It would surely seem that the word "clip," as here used, does not bear the significance of "yclepe" at all, but rather that of "Clipped about with this most tender air" ('Cymbeline,' V. v.), or "You elements that clip us round about" ('Othello,' III. iii.). If this reasoning be correct, the story of the annual ceremony at Painswick being the old Saxon custom of "ycleping" or naming the church on the anniversary of its original

dedication falls to the ground, and another origin must be looked for.

It must be noted, first of all, that this Painswick festival was only a revival of an old custom once not uncommon at Eastertide. The vicar of Painswick, Rev. Herbert Seddon, revived it in this instance in September, because it is the custom at this place to hold the Painswick Feast, or dedication festival of the church.

Now this church belonged to, and was built and rebuilt by, the canons of the priory of Lantony Secunda, at Gloucester, and it is accordingly dedicated to the Virgin. One would, therefore, have expected that 8 September, being the Feast of the Nativity, would have been selected for this festival. But it is not the case; the Painswick festival is held on the third Sunday of September and on the octave. Moreover, the "clipping" occurs on the octave. In 1897 it occurred on 26 September.

Looking down upon the performance from the church tower, I was at once struck by the shape into which the multitude of whitely attired children formed. It was, of course, purely natural, but it was that of a nimbus or "vesica piscis."

It will be interesting to hear the real explanation of this custom, which doubtless some of your learned correspondents will give us.

ST. CLAIR BADDELEY.

See 5th S. vi. 308, 436, 520; vii. 38; ix. 367; 7th S. i. 329. Further information is much to be desired.

ST. SWITHIN.

BIRTHDAY CAKE WITH CANDLES: A GERMAN CUSTOM (9th S. viii. 344).—The custom alluded to is widespread in Germany. I know for certain that it is prevalent in the province of Saxony, in Hanover, and the mark of Brandenburg. As many lights as the one whose birthday it is has years are stuck round the cake or the *Torte*, a thick one in the middle called the *Lebenslicht*, the light of life. For persons advanced in years one candle must do duty, as otherwise too many would be required; or a skilful lady expresses the exact number of years in Roman figures (XX., L.). When Moltke completed his seventieth year during the campaign of 1870-1 the Crown Prince Frederick William, later on the Emperor Frederick, presented him with a cake adorned with seventy lights. Only he or she who celebrates his or her birthday may put out the light of life; it is unlucky if done by any other member of the family. We see in the lights symbols of life and its portions, the years; and what sign for them could be more simple and beautiful than

light? Death was represented by the ancients as the genius with the turned-down torch; the Norns sit at Nornagest's cradle and proclaim that his life will last only as long as the candle burning there lasts. When a bishop pronounced the anathema on an offender, the assistant priests threw down the tapers they had been burning in their hands during the solemnity, and extinguished them with their feet. We have a phrase, slightly ironical, for doing away with some one, to wit, "Einem das Lebenslicht ausblasen," known already to Wolfram von Eschenbach (Willehalm, 416, 14): "Bi lichter sunnen da verlasch Manegem Sarrazin sin licht." And do not the English as well as the French say of a man who lives very fast, "He is burning his candle at both ends"; "Il brûle la chandelle par les deux bouts"?

G. KRUEGER.

Berlin.

My son, who is at present staying in a *pension* in Germany, says that on his birthday a short time since a similar cake was presented to him; but in addition to the candles showing his age there was a longer one, called a "life candle." In this case, too, nobody could explain how the custom arose, or precisely what it signifies. C. C. B.

A cake is festal fare, a lighted candle is symbolical of life, and the eighteen of different hues marked the number of the changeful years that the young girl had successfully achieved. When I was a little child my age was notified by the number of plum puddings made in celebration of my birthday. They were boiled in small cups; but, as a matter of course, I had not seen many summers before the pious observance was abandoned at the bidding of domestic convenience.

ST. SWITHIN.

"ELECTROCUTE" (9th S. viii. 420).—If the coiner of this term considered it etymologically identical with *electro-execute*, or a simplification of it, your correspondent has clearly pointed out that it was founded upon a false analogy, and could not claim to be inserted in a future supplement to our great 'Oxford Historical Dictionary.' Remembering, however, that we have, for instance, a Latin verb *percutio*, *percutere*, meaning to kill, the formation of the new verb *electro-cute*, to kill by an electric stroke, does not appear to be so barbarous or contrary to all rules as is asserted—nay, it may be justified. As to the matter itself, I may perhaps add that an American friend tells me that electrocution, as a new way of execution,

is at present confined by legislation to the State of New York, whereas in the other United States criminals condemned to death are usually hanged. As I learn from the same source, it has recently been proposed in several of the United States to entirely abolish capital punishment. H. KREBS.
Oxford.

ST. KILDA (9th S. viii. 324).—The origin of this name has been the subject of much speculation, which is summed up in Seton's book on St. Kilda. Martin thinks the island derives its name from one Kilder who lived there, and Macaulay—not the historian—indulges in amusing lamentations because Martin gives us no information about this individual. He also mentions that there was a female St. Kilda, who founded the Abbey of Whitley and fought hard for the liberties of the ancient British Church; but her connexion with the island seems improbable. A third suggestion is that the name is derived from the Culdees, one of whom at least may have gone from Iona to live an ascetic life upon the lonely rock. Such, at any rate, is the view of Mr. James Wilson, who adds:—

"The Celtic term 'kil,' or rather 'cille,' is applied to a place of sepulture, or it may be also (like the Latin *cella*) to the cell or chapel of a devotee; and then, by a kind of misty and imaginative personification, the prefix 'Saint' is added, thus investing with something of a spiritual character the wild and rocky region of the fulmar and the gannet."

T. P. ARMSTRONG.

The writer of the article on St. Kilda in 'Chambers's Encyclopædia' says the name is "probably of Columban origin." He refers to authorities dating from the sixteenth to the nineteenth century. THOMAS BAYNE.

St. Kilda is named by Fordun (1370) Irte; Speed in his map, 1672, gives St. Kilder. Sir Herbert Maxwell in his 'Scottish Land-Names' explains it thus:—

"St. Kilda must be a corruption of the Gaelic: there never was a saint of that name, which probably represents Oilean celi Dé, isle of the servants of God, or holy Culdees."

JOHN RADCLIFFE.

ARCHITECT'S NAME WANTED (9th S. viii. 384).—The name of the soldier-architect referred to was Moore. He was a corporal in the 15th Foot (my old regiment), which was stationed in Ceylon from 1846 to 1855. Previous to enlistment he had been apprenticed to a carpenter and builder. In 1852 he built the church at Newera Ellia, which he had himself designed; and soon afterwards he was employed in superintending the building and wood-fitting of the college chapel at

Colombo, which was subsequently called the cathedral. He is mentioned more than once in the 'Memorials of Bishop Chapman' (Skeffington, 1892). He was promoted to sergeant, and served in that rank at the regimental depot in the Isle of Wight in 1857.

W. S.

Mr. Beresford Hope in his book 'The English Cathedral' regretfully refers to the Colombo Cathedral as having been built to the design of a non-professional architect, and I remember reading a description of it in an old number of the *Illustrated London News*, in which it was stated that the architect was a military man. It is hardly correct to say that "the fittings of the nave and choir are of ebony." The altar is of ebony, but I think nothing else, certainly not the choir-stalls, pulpit, or lectern.

J. P. LEWIS.

WEST-COUNTRYMEN'S TAILS (9th S. vii. 286, 410; viii. 87, 192, 334).—I am not aware whether Mr. Baring-Gould, quoted at the last reference, mentions the fact that the English are alluded to at least three times in the metrical romance of 'Richard Cœur de Lion' (Weber) as tailed. The King of France calls them "tailed dogs" (l. 1868); the King of "Almayn" calls King Richard "taylard" (l. 724); the three messengers sent by King Richard from Cyprus to the emperor are thus answered by the latter (l. 2112):—

"Out, taylards, of my paleys!
Now go and say your tailed king
That I owe him no thing."

H. P. L.

CHOCOLATE (9th S. viii. 160, 201).—M. Piganioi de la Force ('N. D. de la F.', iv. 527), writing in 1722 of the trade of Bayonne with Spain, says:—

"L'on envoyoit autrefois beaucoup de sucrés et castonades dans la haute Navarre, où l'usage du chocolat est cause d'une grande consommation; mais depuis quelque tens la haute Navarre les fait venir de Saint Sebastien."

THOMAS J. JEAKES.

JAMES THE DEACON AND AYSGARTh (9th S. viii. 359).—Mr. C. S. TAYLOR may like to know that the eminent antiquary lately familiar to us as Canon Raine wrote many years ago of James the Deacon:—

"He resided for some time at Akebargh, James' town, near Catterick in Deira, and was very diligent in teaching and baptizing.....He is supposed to be buried in the churchyard at Hauxwell, and to be commemorated by an ancient cross."

In a note signed W. H. D. L. (Longstaffe?) it is suggested "Possibly the word Hawks-well is Jake's-well, just as Akebargh is Jakes-bargh" ('Fasti Eboracenses,' p. 44).

Canon Isaac Taylor believed that Aysgarth, like Asgardby, had reference to Asgard, the home of the gods ('Words and Places,' p. 328).

ST. SWITHIN.

DOCKLOW (9th S. viii. 384).—Low G. *dokke* = "a bunch, stump, peg"; see Prof. Skeat's 'Concise Etymological Dictionary.' *Dokke* is an antecedent of *dock*, v. = curtail; therefore Docklow should mean stumpy hill, or a degree less pronounced than a mamelon. We are told that Docklow is placed on an eminence; if therefore the eminence be stumpy, then the origin herein suggested is satisfactory.

ARTHUR MAYALL.

The first syllable may well be the plant-name dock, or common mallow, A.-S. *docce*. Docking would then be the meadow of docks; Dockwray the corner of docks.

H. P. L.

WILLIAM NOYE (9th S. viii. 365).—I am inclined to the opinion that the Visitation pedigree is correct, and that it was William Noye the uncle who married Sara Yorke. According to Vivian's 'Visitations of Cornwall,' the marriage took place at Phillack, 26 November, 1606, their children being born respectively as follows: 1. Barbara, baptized at Phillack 21 August, 1608; 2. Humphrey, born in 1609 (aged eleven in 1620); 3. Philip, baptized at Phillack in 1612; 4. Joseph, born about 1616 (aged four in 1620). On the other hand, Humphrey Noye, eldest son of the Attorney-General, matriculated at Exeter College, Oxon, 2 December, 1631, aged seventeen. The probability therefore is that his parents were married about 1612 or 1613. There was only about thirteen years' difference between the ages of uncle and nephew.

W. D. PINK.

Lowton, Newton-le-Willows.

The 'Visitations of Cornwall,' by Lieut.-Col. J. L. Vivian, 1887, says that Sara, daughter of Humfrey York, of Phillack, married William Noye of Buryan (uncle to William, the Attorney-General to Charles I.). The work is a reliable one, with the pedigrees of vol. ix. of the Harleian Society extended and augmented with verified information.

JOHN RADCLIFFE.

Musgrave's 'Obituary,' Harleian Society's Publications, vol. xlvii., 1900, cites various references for consultation.

H. J. B.

BORROW'S 'ROMANY RYE' (9th S. viii. 417).

—I read this article with the greatest interest, and should like to draw attention to one or two more Hungarian blunders in the book under criticism. Referring to Borrow's "Király or King of the Magyars," p. 225,

Prof. Knapp directs his readers to pronounce the digraph *ly* like Spanish *ll* or Portuguese *lh*. This may be the theory, but in practice no native of Hungary pronounces it so. It is mostly reduced to *y* (compare French *ll*, once sounded *ly*, now reduced to *y*); thus the word for "king" would be *kiráy*. But in some parts of Hungary no difference is made between *ly* and *l*, which explains why in German bills of fare *golasch* or *gulasch* is written for the national dish *gulyás*. Again, Prof. Knapp supports the derivation of *hussar* from Hungarian *husz*, "twenty." This has long been exploded (see 8th S. ii. 156). In Irish Prof. Knapp is also not happy. Annotating p. 291, he quotes with approval Brooke's etymology of *raparee* from "*réubóir* *ri*, plunderer, robber, freebooter of the king." Had he consulted Skeat's 'Etymological Dictionary' he would have discovered that it is from Irish *rapaire*, or rather (if I may be permitted to improve on Skeat) from the plural of *rapaire*, namely, *rapairidhe*. My reason for this suggestion is that *rapaire* is accented upon the first syllable, whereas its plural has the same stress as the English word, viz., on the final, being, in fact, its exact phonetic equivalent. There are other cases known of a plural used for a singular—*assassin*, *Bedouin*, *cherubim*, *seraphim*, &c.

JAS. PLATT, Jun.

PRIVATE PRINTING PRESS (9th S. viii. 384).—The following is taken from Mr. Worthy's 'History of the Manor and Church of Winkleigh in the County of Devon':—

"The Rev. William Davy [misspelt "Davey" in the 'History'], who was thirty-six years curate of Lustleigh [in Devon], when a young man conceived the idea of composing a system of divinity in a course of sermons, and he published six volumes by subscription at Exeter. Thinking the work, however, incomplete, he determined to print an enlarged edition, and being of a mechanical turn, and not finding sufficient encouragement from the publishers, he began to print the work in the parsonage house at Lustleigh, with no other assistant than his servant. He constructed a press, and purchased a cast-off set of type. After many years of incessant labour he completed his work. It consists of twenty-six volumes octavo, the subject being the virtues and vices of mankind. He only printed fourteen copies, the greater part of which were given to the universities, the Royal Society, and the Cathedral Library at Exeter. After he had completed his seventy-eighth year he recommenced his printing, and worked off a fresh volume of sermons."

The 'Bibliotheca Devoniensis' records what is probably the last work mentioned above:—

"'Divinity; or, Discourses on the Being of a God,' &c., extracted from 'A System of Divinity.' By the Rev. W. Davy, of Lustleigh. 2 vols.

Portrait. Exeter, 1825. With an account of the Author's struggles against every kind of difficulty in the progress of his works in 26 volumes."

Mr. Davy was preferred to the vicarage of Winkleigh a short time before his death, on 22 March, 1826, being then just eighty-three, for he was born on 4 March, 1743. He died in his new vicarage on 13 June in the same year in which he was inducted, having only held possession for the short period of two months and twenty-two days.

A. J. DAVY.

Torquay.

A resident in Freshford says there was a house called Prospect Villa, but its name has been changed. In 1831 it belonged to a farmer named Dyke, and until quite recently has been a farm.

H. P.

STONE PULPIT (9th S. viii. 325, 394).—W. P., referring to "the reader's pulpit" (as it is universally known in architectural circles) at Shrewsbury, remarks, "Good authorities consider it to be fifteenth-century work." This is a mistake. The best authorities date it not later than the end of the reign of Edward III., i.e., 1350-60.

HARRY HEMS.

Fair Park, Exeter.

No plummet has ever reached the bottom of popular ignorance about the Druids, but FOTIS may be content to learn that the beautiful pulpit in the Shrewsbury coalyard is Decorated work of the fourteenth century.

C. S. WARD.

[Similar replies received.]

"CONSERVATIVE" AS A POLITICAL TERM (8th S. vi. 61, 181; vii. 356; xi. 494; 9th S. iv. 333).—In 4th S. iii. 143 is a contribution on 'The Canning Episode,' which concludes with the idea that the term "Conservative," as used to denominate a party, might have been suggested by a speech which Canning made at Liverpool in 1822, in which he referred to the middle class in these terms: "Of that most important and *conservative* portion of society, I repeat, I know not where I could look for a better specimen than I now see before me." I should be glad of a more precise reference for this use of the word; but meanwhile I may note that in his farewell speech at Liverpool on 21 August, 1822 (as reported in the *Liverpool Courier* of two days later), Canning twice emphasized the political necessity to conserve, and especially in the exclamation: "Gentlemen, apart from the interests of separate classes, we have all a common interest in the conservation of

that order of things which is the security of the whole." ALFRED F. ROBBINS.

THE GODMOTHERS OF QUEEN ELIZABETH (9th S. viii. 345).—Edward Halle's 'Union of the Two Noble and Illustre Families of Lancastre and Yorke,' 1550, says, "The Godfather was the lorde Archebishop of Cantorbury: the Godmothers were the old Duches of Norfolk and the olde Marchionis of Dorset, widdowes." The first-mentioned godmother, I think, would be Agnes, daughter of Sir Philip Tilney, Knt., second wife of Thomas Howard, Duke of Norfolk, 1514-24. The second, Margaret, daughter of Sir Robert Wotton, Knt., of Bocton, Kent, sister of Sir Edward and Nicholas, Doctor of Laws, both executors to the will of King Henry VIII., widow of William Medley, of Whitnes, co. Warwick (according to Burke's 'Extinct Peerage'), was the second wife of Thomas Grey, Marquess of Dorset, who died 10 Oct., 1530. JOHN RADCLIFFE.

By the dates it would appear that the queen's godmother was Margaret Wotton, widow of William Medley, and second wife of Thomas Grey, second Marquis of Dorset (1477-1530). She was mother of Dorset's children, and consequently grandmother of the Lady Jane Grey. A. R. BAYLEY.

"TOBACCO": "PIROGUE" (9th S. viii. 322).—With regard to the etymology of *tobacco*, I venture to direct attention to the following quotation from a little book entitled 'Tobacco Talk and Smokers' Gossip' (London, George Redway, 1884):—

"Although, therefore, I shall not decide upon the justness of the etymology, I must clearly assent to the truth of the fact asserted by that critic who found its name to be derived from three Hebrew words which, if I recollect aright, were *Tob*, Bonus, *Ach*, Fumus, *A*, Ejus, 'Good is the smoke thereof.'" —*Gentleman's Magazine* (January, 1788), vol. lviii. p. 34.

HENRY GERALD HOPE.

Elms Road, Clapham, S.W.

A LADLE (9th S. vii. 467; viii. 94, 174, 292).—I well remember being present at a "love feast" some thirty-five years ago at Ascote, near Towcester, in this county. I was at the time on a visit to the place, and during my stay the Primitive Methodists, who were very vigorous, held a series of revival meetings. On the Sunday morning in question they marched in force round the village, headed by their leader, singing revival songs. In the afternoon a camp meeting was held in a field, and in the evening the "love feast" took place in the chapel. I distinctly recollect that bread and water were handed round

to the congregation, and that all who would partook of the simple fare. A jug and glass held the water, and the bread had been broken into small pieces on a plate. Several people present related their experience, and hymns were lustily sung. There was also prayer and Bible reading. JOHN T. PAGE.

West Haddon, Northamptonshire.

RIDDLE: "WHEN ADAM FIRST SATE DOWN ON GRASS" (5th S. xi. 507).—This was quoted twenty-two years ago by AN OLD BOOKWORM, who promised to furnish the answer. Was the answer ever printed in these columns?

RICHARD H. THORNTON.

Portland, Oregon.

DOROTHY CECIL (9th S. viii. 362, 386).—Can Mr. PHILLIPS give me his authority for saying that the Hon. Dorothy Cecil, youngest daughter of Edward, Viscount Wimbleton, died unmarried in France in 1652? I have always understood that my ancestors, the Earls of Ranfurley, quarter the arms of Cecil in virtue of their descent from her. Mr. PHILLIPS will find the curious epitaph "Dorothy, unmarried as yet," on the monument to Edward, Viscount Wimbleton, in Wimbleton Parish Church. It is mentioned in 'Viscount Wimbleton's Life,' published some years ago. H.

"G. B. H." writes from the Travellers' Club: "There appeared in your issue of the 25th a contribution by "C. W." referring to an unnamed church. I venture to think that the name of a church containing a monument of historical interest of which the epitaph is a part should be known, especially as the church is so near, and as the family of Cecil have now, as in the seventeenth century, when the monument was erected, a commanding influence in public affairs. It is the parish church of Wimbleton that is referred to, and on the south side of the chancel is the mortuary chapel, containing, as mentioned by "C. W.," an altar tomb with armorial devices. The latter are in small windows surrounding the chapel, and under each is a label bearing the name of one of the four daughters of General Sir Edward Cecil, Viscount Wimbleton, who served in the Low Countries and in Spain. His reputed coat-armour hangs on the wall, and a viscount's coronet depends from the roof over the tomb. The label under one window is, as stated, "Dorothy Cecil, unmarried as yet," for her three sisters' names are recorded with their husbands'. From one of them named Albinia, who married Sir Christopher Wray, several families still trace their descent, and that lady's Christian name is perpetuated by them in nearly every generation to the present time. The history of Lord Wimbleton is noticed in the "Dictionary of National Biography." —*Times*, 29 Oct.

W. H. PEET.

BIBLIOGRAPHY OF THE BICYCLE (9th S. viii. 304).—A series of articles on 'The Evolution

of the Cycle' appeared in the *L.A.W. Bulletin and Good Roads*, published in this city. They began in the issue of 24 December, 1897, with a description of a hobby-horse shown in a stained-glass window in St. Giles's Church at Stoke Poges, near Windsor, said to date from 1643. They appeared every week until the issue of 8 April, 1898, each being illustrated with many types of wheels, up to the "High Diamond" of 1896, and though short, and necessarily technical, were of considerable interest and value throughout.

N. W. J. HAYDON.

34, Union Park, Boston, Mass.

POLITICAL PAMPHLETS AND BIG SALES (9th S. viii. 383).—'Five Years of Tory Rule, a Lesson and a Warning,' by Nemesis (Alfred F. Robbins), published in 1879, had a circulation of between 105,000 and 110,000.

POLITICIAN.

ST. BARNABAS'S DAY, 11 JUNE (9th S. vii. 445; viii. 111, 214).—The meteorological folk-lore associated with certain saints' days may have originated (a) either in the idea of the intervention of the saint commemorated, as in the case of the so-called translation of St. Swithun or Swithin (15 July), or (b) simply from the observation of the meteorological conditions on a given day or during a period immediately following it.

In the case of 15 July it may perhaps be supposed that St. Swithun continues to exert his influence, in this twentieth century, on the very day on which the festival is kept, and on its proverbial forty days after.

To ascertain the day in our present calendar which is the true anniversary in the solar year of any one of the saints' days included in my second classification (b), it should be stated that such anniversary will be a certain number of days subsequent to the nominal day, and that the number of days after the nominal day will vary with the century during which the meteorological observation was first made and recorded, the more remote the period of observation, the smaller being the number of days to be added.

Thus in our present calendar 5 January (N.S.) is the true anniversary of 25 December, 1750 (O.S.); but 4 January (N.S.) is the true anniversary of 25 December, 1550 (O.S.). It is clear, therefore, that it is necessary in each case to know the century of the origin of each bit of folk-lore.

Assuming (merely for the sake of illustration) that all this folk-lore originated during one century, and assuming further that that century was the sixteenth, then, in order to find the true anniversaries of the feasts, it

would appear to be correct to add ten days to the numerical designations of those feasts as given in the present calendar.

On the assumptions aforesaid, and by the addition accordingly of the ten days, the true anniversary (in the solar year) of St. Barnabas's Day, 11 June, 1550 (O.S.), is 11+10=21 June, which day is given in the almanacs of 1901 as the longest day and therefore the shortest night.

(This agreement supports the belief that the familiar distich, if it was written when it was true, must have been composed in or about the sixteenth century.)

Similarly, to find the true anniversaries of saints' days connected with folk-lore which originated earlier than the sixteenth century, the number of days to be added is *less than ten*, and the remoter the time of the origin of the folk-lore, the fewer the number of days to be added.

THOS. C. MYDDELTON.

St. Albans.

DUELS (9th S. viii. 364).—The Duke of Hamilton and Lord Mohun fought with small swords in Hyde Park on 15 November, 1712. Both died of their wounds. Capt. Peppard and Mr. Hayes fought in 1728; the latter was killed. Messrs. Hamilton and Morgan fought in 1748, the former being killed. A proclamation was issued in 1679 that no person should be pardoned who killed another in a duel. The proclamation implies some previous Act about to be enforced. As duels were at first a form of legal procedure (cf. 'Bellum antea Duellum Vocatum') it is not surprising that the law did not intervene earlier for their suppression. Nevertheless, the greatest legal authorities in different times—such as Coke, Bacon, and Hale—have all distinctly affirmed that a duel in the eye of the law differs in nothing from an ordinary murder. The seconds of both parties were also guilty. In the Indian Code duelling is punished as homicide. See the 'Encyclopædia Britannica,' s.v. 'Duel,' with the bibliography at the end of the article; also Bentham's 'Introduction to the Principles of Morals and Legislation.' The 'Dictionary of Dates' gives interesting particulars, and Steele, in *Tatler*, Nos. 25, 26, 28, 29, 31, 38, and 39, deals with the question of duelling from the standpoint of a contemporary in the first half of the eighteenth century. ARTHUR MAYALL.

Mr. H. S. Cuming knew a Dr. Smith, the surgeon, who resided in what was then called Upper Marlborough Place, Walworth, and a Mr. Livermore, one of the seconds in what he believes to have been the last of the duels,

and which was fought a short distance from London. Mr. Murphy, one of the principals, was shot. He lived in St. George's Road, Southwark. Mr. Livermore, who was well known to Mr. Cuming, was almost dead with fright, his fear being that he would be hanged, and his terrors positively had the symptoms of *delirium tremens*. Miss Cuming tried to fix the exact date of the encounter by some contemporary event, but failed. Mr. Cuming, from an independent standpoint, has been trying to narrow the limits within which the fatal shot was fired, and thinks it must have been between the years 1836 and 1842. In *Chambers's Journal* of 12 January, 1895, "the last duel" is stated to have been fought in a field in a solitary part of Holloway in 1843. The principals were Col. Fawcett and Lieut. Munro. On this point not much information is, I think, to be gleaned either from John Cockburn's *History of Duels* (1884) or from George Neilson's *'Trial by Combat'* (1890). See also John Ashton's *'Dawn of the Nineteenth Century.'*

J. HOLDEN MACMICHAEL.

Wimbledon Park Road.

Your correspondent will find in 'A Contents-Subject Index' (1900), by A. Cotgreave, references to nineteen works or magazine articles on duelling, both in the British Isles and on the Continent. In addition thereto, in 1891 Carl A. Thimm published 'A Complete Bibliography of the Art of Fence, including Duelling,' which contains a long list of duels fought in England, France, and Italy. 'N. & Q.' (8th S. ix. 230) furnishes particulars of, I believe, the last duel in England, the death of one of the parties, and trial of the other for murder.

EVERARD HOME COLEMAN.

71, Brecknock Road.

The last duel was between the Earl of Cardigan and Capt. Tuckett, 12 September, 1840, and an abstract of the proceedings before the magistrates is given in 'Interesting Incidents in Wandsworth History,' by Cecil T. Davis, published by Burleigh, 79, High Street, Wandsworth, 1900.

ALBERT A. BARKAS.

Free Library, Richmond, Surrey.

Mr. Carl A. Thimm's 'Complete Bibliography of the Art of Fence, comprising that of.....Duelling,' first edition, 1891, second edition, 1896, will supply an abundance of material.

W. C. B.

CHARLES WESLEY, GEORGE LILLO, AND JOHN HOME (9th S. viii. 402).—The parallel from Lillo is interesting, but we need not

suppose that Wesley was borrowing from him. The thought is, in fact, a commonplace in literature, and for aught I know may perhaps be traced to the ancients. Shakespeare has, in 'Macbeth,' I. vii. 6:—

But here, upon this bank and shoal of time,
i.e., time as contrasted with eternity. Dr. Aldis Wright, in his note on the line, says, "Human life is compared to a narrow strip of land in an ocean," and quotes from Moore:

A narrow isthmus 'twixt two boundless seas,

The past, the future, two eternities.

Cowley thus anthropomorphizes life:—

Thou weak-built isthmus, that dost proudly rise
Up betwixt two eternities.

The author of 'Hymn Studies' has furnished an apt parallel from the *Spectator*, No. 590, 6 September, 1714:—

"In our speculations of eternity we consider the time which is present to us as the middle, which divides the whole line into two equal parts. For this reason many witty authors compare the present time to an isthmus, *a narrow neck of land*, that rises in the midst of an ocean immeasurably diffused on either side of it."

The words I have italicized seem to show conclusively that Charles Wesley had this passage in his thought when he wrote,

Lo! on a narrow neck of land, &c.

But, besides this, he undoubtedly remembered a couplet in his favourite poem, Prior's 'Solomon':—

Amid two seas, on one small point of land,
Wearied, uncertain, and amazed we stand.

Nor is it likely that he would forget, as he wrote, two familiar lines in Pope's 'Essay on Man':—

Placed on this isthmus of a middle state.—Ep. ii.

His time a moment, and a point his space.—Ep. i., the latter of which seems to find an echo in Charles Wesley's line:—

A point of time, a moment's space,
where, however, the original reading was "a point of life." Young, too, another favourite author of Charles Wesley's, calls life "a narrow isthmus betwixt time and eternity" ('On Pleasure,' letter iii.). And John Wesley, probably drawing from the same sources as his brother, writes in 1747, "I desire to have both heaven and hell ever in my eye, while I stand on this isthmus of life, between these two boundless oceans."

This last parallel illustrates a point of difference, not yet, I believe, noticed by any one in print, in Charles Wesley's adaptation of the common thought. The last two lines of the verse seem to show that from *his* point of view the "two unbounded seas" were not the two eternities, past and future, but the

endless heaven and the endless hell. If John Wesley's words referred to his brother's hymn (published 1749) they would tend to render this interpretation certain; but the dates may make this reference doubtful.

I much fear the Land's End story is a pure myth. A few years ago an autograph letter of Charles Wesley's was reported to have been discovered in America, assigning the place of composition to a spot, I think, in Georgia; but internal evidence satisfied me that it was a forgery. See the correspondence in the *Methodist Recorder*, October, 1894.

As regards the parallel to "indignant spirit," supposed to be found in Home's 'Douglas,' I would suggest (as far as I may venture to do so apart from examining the context) that perhaps a common source was Virgil's line in 'Æneid,' xi. 831, where it is said of the dying Camilla:—

Vitæque cum gemitu fugit indignata sub umbras.

C. LAWRENCE FORD, B.A.

Bath.

The thought of Wesley is the thought of Cowley, who has written the following lines:

Oh! life, thou nothing's younger brother!
Thou weak-built isthmus, that dost proudly rise
Up betwixt two eternities,
Yet canst not wave nor wind sustain.

E. YARDLEY.

"ALRIGHT" = ALL RIGHT (9th S. viii. 240, 312, 413).—I hope MR. BAYNE'S supposition that "alright" will get into the language instead of "all right" is wrong. My reason is that it makes a new word with an old meaning, and the dropping of an *l* makes learning of spelling more difficult. A child then has two things to remember instead of one.

RALPH THOMAS.

This was in frequent use in Devonshire twenty years ago.
Richmond, Surrey.

W. CURZON YEO.

Edward VI.'s Prayer Book, 1549–52, and Queen Elizabeth's Prayer Book, 1559, have "shalbe."

W. H. CUMMINGS.

THE MITRE (9th S. viii. 324).—In the authority quoted by your correspondent there is no mention of the fact that from time immemorial the ducal coronet circling the mitre has been borne by the Durham episcopate, who, in addition to their ecclesiastical titles, were Counts Palatine and Earls of Jedburgh. In their case the coronet symbolized the palatinal authority accorded them by reason of the unsettled state of the county and its neighbourhood to the Scottish border. Its use in the archiepiscopal mitre is of comparatively recent origin, and it appears

probable it was annexed in emulation of the Durham bishopric, a proceeding which custom has sanctioned.

The latest representation of an Anglican bishop clad in the ancient vestments occurs on the Harsnett brass in Chigwell Church, Essex, dated 1631. Samuel Harsnett was Archbishop of York, and it is noticeable that the mitre he bears is without the coronet.

My uncle, Dr. J. Prince Lee, when Bishop of Manchester, and some wags had managed to portray him with cope, staff, and mitre, objected strongly in that, although a cope was admissible, neither staff nor mitre was the legal complement of an Anglican bishop.

HENRY J. LEE.

168, Finborough Road, S.W.

The mitre seems to have sunk into disuse in post-Reformation times, except as an ornament ensigning the arms of the different sees, though now it is being revived and worn by some of the bishops of the Anglican Church. Sir Bernard Burke, whom every one must allow to be a high authority on heraldic matters, merely assigns the ducal coronet to the see of Durham, and omits it from the arms of Canterbury and York, where it is usually placed, and the coronet, from its having been thus used, I suppose, entitles them to be styled "Your Grace."

Samuel Seabury, the first bishop of the American Church, consecrated at Aberdeen in 1784, wore the mitre, thus described by Arthur Cleveland Coxe in his 'Christian Ballads':—

The mitre with its crown of thorn,
Its cross upon the front;
Not for a proud adorning worn,
But for the battle's brunt:
This helmet, with salvation's sign,
Of one whose shield was faith;
The crown of him for right divine
Who battled unto death!

In an appended note on "crown of thorn" the mitre is thus described:—"The mitre is of black satin, adorned with gold-thread needlework. The cross is embroidered on the front, and on the reverse a truly significant emblem—the crown of thorns." The author states that he "has placed it in the library of Trinity College, with an appropriate Latin inscription."

There used to be a fine engraving of Bishop Seabury in the vestry of St. Andrew's Church, Aberdeen, and I have a photograph of it representing a bluff, hearty-looking man, in his rochet and chimere, but bareheaded. He died in 1796.

JOHN PICKFORD, M.A.

If the archiepiscopal mitre is in heraldry surrounded by a ducal coronet, it is perhaps

because the ecclesiastical rank of an archbishop is, or was, accounted in some way the equivalent to the civil or military rank of a duke. The Catholic Vicars Apostolic certainly pontificated in mitres in the seventeenth, eighteenth, and nineteenth centuries. Old editions of Dr. Challoner's works have frontispieces representing that venerable bishop vested in full pontificalia, including the mitre, and holding the pastoral staff. Porny was, therefore, decidedly in error. I might add that the portraits of Bishop Challoner show him wearing a full-bottomed wig under the mitre.

JOHN HOBSON MATTHEWS.

SNOW-FEATHERS (9th S. viii. 403).—I well remember the glee with which other children and I welcomed the first fall of big snow-flakes on a still day. "The old woman above was plucking geese"—geese, I suppose, because "Michaelmas geese" were generally about due. Another saying was that "Th' owd woman at Scotland was plucking geese."

THOS. RATCLIFFE.

Falling snow in Devonshire generally induces the juveniles to say, "Thol dummun's pickin' 'er guze."

W. CURZON YEO.

In Nottinghamshire we used to say when it snowed that the "old woman was shaking her feather-bed" or "plucking her geese." I do not remember that we ever inquired who the "old woman" was.

C. C. B.

There is a couplet which the children invariably repeat here when it snows. It runs as follows:—

See the old woman's a-picking her geese;

She sells her feathers a penny apiece.

No doubt Clare had this rime in his mind when he wrote the lines quoted by COM LINC.

JOHN T. PAGE.

West Haddon, Northamptonshire.

DEMON REPENTANT (9th S. viii. 242).—This note reminds me that Robert Burns, in his 'Address to the Deil,' hints at the possibility of Satan's repentance, no doubt jocularly:—

But fare-you-weel, auld *Nickie-ben!*

O wad ye tak a thought an' men'!

Ye aiblins might—I dinna ken—

Still hae a *stake*—

I'm wae to think upo' yon den,

Ev'n for your sake!

Neenah, Wis.

DOLLAR.

NEWSPAPER ERRORS (9th S. viii. 403).—The quaint mistake referred to in connexion with the Red Mass recalls a point which may be worth noting. English Catholics use at the present day a curious phrase, applied to the

laymen (generally boys) who, habited in cassock and cotta, officiate within the chancel or sanctuary, whether as servers at Mass or as thurifers, torch-bearers, or the like. Such persons are said to be "on the altar." One often hears such a remark as "I know that boy by sight; he is on the altar at St. Mary's."

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

Miscellaneous.

NOTES ON BOOKS, &c.

Some Feudal Coats of Arms. By Joseph Foster, Hon. M.A. (Parker & Co.)

ONE of the most indefatigable of scholars and writers, Mr. Joseph Foster has taken up the position vacated by Col. Chester and has enriched the twin studies of heraldry and genealogy with works of established authority and recognized importance. His 'Alumni Oxonienses' did for Oxford University what that institution could not, or would not, do for itself, and what no other university, so far as we are aware, has had done for it by others. He now proceeds to show that the recognized and authorized heralds have no monopoly of the heraldry of early times, and has compiled his new work on feudal coats of arms from sources such as the British Museum, the Record Office, the Bodleian, and the colleges at Oxford and Cambridge, not dependent on the collections (now, as we are told, seriously reduced in number and importance) of the College of Arms. Mr. Foster is, of course, wholly a volunteer. His work wins no official recognition beyond an honorary degree granted by the university for which he has done so much; his support comes wholly from those interested in the studies he prosecutes; and the very nature of his labours is calculated to bring upon him much covert opposition as well as some open and avowed hostility. Not at all the man to shirk a combat is our author, and his opening words involve a direct challenge which is little likely to go unanswered. Into personal questions we shall not enter, and we refrain from dwelling even upon points of variance. The work is conducted on the ambitious scale to which the writer has accustomed us, and the present volume is the first of a series which will comprise 'Ancestral Families and their Paternal Coats of Arms,' and 'Ancestral and Heraldic Families,' alphabetically classified under county divisions.

Primarily Mr. Foster's latest work is a collection from the Heraldic Rolls of the names, "with the personal insignia displayed on their banners or vestments, of the combatants at the battle of Falkirk, 1298, and at the siege of Carlaverock, 1300, at the tournaments of Dunstable in 1308 and 1334, at the battle of Boroughbridge, 1322, at the siege of Calais, 1345-8, and before Rouen, 1418. With these have been incorporated the names and blasons in the so-called heraldic Rolls or lists.....concluding with the Arundel Military Roll, emblazoned *circa* Henry VI." In the case of these rolls Mr. Foster has substituted for the modern names, sometimes significant only of temporary possession, others indicative of their source and authority. A wish is expressed by our author that he had proceeded further in this direction, as very probably in future volumes

will be the case. In his heraldic introduction our author, while paying small heed to totemistic theories of the origin of heraldry, is at pains to trace from Greek vases of five and six hundred B.C. the Hellenic equivalent of our heraldic system. Illustrations, reproduced from Greek and Etruscan vases, show on the shields of heroes and demigods devices such as an eagle displayed, a demi-boar salient, and two white "lyons" rampant, regardant. As a frontispiece he reproduces a bronze shield found in the river Witham, dating from the beginning of our era, showing the boar, the national symbol of the Celtic tribes of Gaul and Britain. For symbols of the Normans at the period of the English conquest the Bayeux tapestry, of which constant use is made, is invaluable. The incorporation by Richard III. of the Heralds' College Mr. Foster regards as "ill-starred," and he promises to show in his forthcoming 'Ancestral Families' that the "History of official Heraldry is written and embodied in the petty commercial jealousies of Heralds," and in other shortcomings.

A plate of Geoffrey, Count of Anjou (ob. 1150), father of Henry II., is given from an enamelled tablet in the Museum of Mans, the lions on the shield being said to be "perhaps" the earliest specimens of armorial bearings. The accounts name the rolls from which the arms are taken, the Dering Roll being considered to be the earliest of the rolls assigned to Henry III. An alphabetical arrangement is observed. The escutcheons are in black and white, the colours being readily supplied by the reader acquainted with the science of blazon from the accompanying description. Full-page achievements and pedigrees are given where such are obtainable, and figures from monumental brasses and other sources are of frequent occurrence. Under Beauchamps, Earls of Warwick, occur some most interesting plates, one of them being a presentation of "Richard, Erle of Beauchamp, justyng at Gynes" circa 1410, where "he cast to the grounde at his spere poynt, behynde the horse taile, the Knight called the Chevalier Ruge." This is from the Cotton MS. Julius E. IV. in the British Museum, and the views of the king, the heralds, trumpeters, &c., and the spectators, some of them in apparent danger from the horses of the combatants, are very striking. The figures reproduced are not wholly those of "knights and barons bold," but include "store of ladies"—Bohun, wife of Sir Peter Arderne, from Latton Church, Essex; Elizabeth, second wife of Sir Roger Northwoode, from Minster Church, Isle of Sheppey; and Joice, widow of Sir John Tiptoft, from Enfield Church. Under the arms of Howard, Earl of Surrey, for bearing which he was attainted and executed 21 January, 1547, Mr. Foster has the note, "It does seem rather hard that a man should lose his head for using arms fabulously ascribed to a person who never bore arms—those of Edward the Confessor." Among the designs from rubbings are those of King Edward III., from Elsing Church, Norfolk, and Edward, the Black Prince, from Canterbury Cathedral. Some of the achievements given are modern. Among them are those of the Marquess of Salisbury and Viscount Wolseley. At the close of the work are given some pages of 'Men of Coat Armour, their Bearings and Badges,' to be published by the same author, intended to contain the arms and badges of most county families. To do full justice to Mr. Foster's work requires special knowledge, which few except heralds possess.

Mr. Foster fights strenuously and successfully against the abuses of modern heraldry, is in favour of important alterations in the constitution and proceedings of the College of Arms, and would apparently abolish the system of paid grants to "newly armigerous" persons. Into these matters we may not follow him. His work has, however, profound interest for all who indulge in the study of heraldry, and the innumerable zincro reproductions of drawings from the Bayeux tapestry, from seals, later heraldic rolls, &c., give the work artistic value. The lightness observable in a form of art often cumbrously and heavily treated is specially praiseworthy.

The Complete Works of Geoffrey Chaucer. Edited from Numerous Manuscripts by the Rev. Walter Skeat, Litt.D. (Oxford, Clarendon Press.)

WE welcome, as an addition to the "Oxford Poets," the completed works of Chaucer in the excellent edition of Prof. Skeat. Glad as we are to possess the works of a great poet in the handsomest form, we can find in our hearts to write an encomium of the one-volume edition. For purposes of pleasure we more often use the one-volume edition than its more pretentious predecessor and rival. Editions of Shakespeare, Tennyson, Molière, &c.—we do not confine ourselves to the Clarendon Press editions, though in some cases these are the best—which can be slipped into the pocket and taken on an excursion are among the most desirable things in life. With his thousand pages—including the glossarial index, which is of too much importance to be omitted—Chaucer is far too heavy and bulky for the pocket. It may, however, which is the next best thing, be carried in a handbag, a companion in railway carriage and hotel room, of resting hours in a stroll or a lounge. As the title indicates, the entire works are given—the translation of Boethius and the 'Treatise on the Astrolabe,' as well as 'The Romaunt of the Rose' and 'The Canterbury Tales.' It is a great comfort to have the glossary immediately at hand. Prof. Skeat's fine edition, with its broad gold lettering, smiles at us pleasantly and complacently as we write. It is a book in which to delectate. The new edition will be a more accessible work, and will enjoy a more sociable intimacy. Perhaps even—who knows?—it may be our cherished companion in the excursion forthwith to be taken.

The Origin of Species by Means of Natural Selection. By Charles Darwin, F.R.S. (Murray.)

IN order to take the wind out of the sails of those who, counting on the approaching expiration of copyright in Darwin's 'Origin of Species,' are preparing cheap reprints, Mr. Murray has issued in a popular form the authorized and completed edition, which does not lose copyright for some years to come. To whatever cause its appearance may be due, this shilling Darwin is an inestimable boon to thousands of readers. As regards appearance and legibility it leaves nothing to be desired.

Indian Fables. Collected and edited by P. V. Ramaswami Raju. (Sonnenschein & Co.)

THIS collection of Indian fables by Prof. Ramaswami Raju appeals strongly to the lover of folk-literature. Thanks to the illustrations of Mr. F. Carruthers Gould, it will be welcome to children also. More than a hundred fables have been brought together, many of them derived from original

sources. Each has its separate moral in prose or rime, and most of them will be new to the majority of readers. In the characters of animals the same rules are observed as in Western fable. As the symbol of strength the lion—or, in one or two instances, the tiger—is king, the fox is the symbol of cunning, the bear of inert power, the wolf of ferocity, the owl of assumed wisdom, and so forth. The story of the ass and the watchdog recalls a well-known fable of the former and the lapdog, but it is by braying all night instead of leaping on his master's knees that he seeks in the Indian story to make himself agreeable. Some of the morals lack conciseness.

Giving is but giving in vain
When we give to take again

is less vigorous, even if less coarse, than "Twice given stinks."

The English Catalogue of Books. Vol. VI., January, 1898, to December, 1900. (Sampson Low & Co.)

THE sixth volume of this invaluable aid to the bibliophile concludes the record of English books of the last century. How rapidly the output increases is shown by the fact that whereas the fourth volume of slightly over 700 pages contained the books published from 1881 to 1889, the sixth volume, which reaches nearly 800 pages, covers no more than three years. It is true that additions to the information supplied are made in the later volumes. These are, however, responsible for less than a hundred pages, and go very little way towards explaining the rate of increase. According to the admirable scheme now followed, titles and index are not only in one volume, but in one alphabet. Take a name, for instance, such as Kipling, R. This, as that of the author, is printed in heavy type. It is repeated before every item, and the full title of the book, its dimensions, contents, price, publisher, and year are also given. As regards size, we have not only terms, such as "cr. 8vo," but particulars, such as "7 $\frac{3}{4}$ × 5 $\frac{1}{2}$." We have spoken of this work, not only on the appearance of volumes, but on the production of annual parts, as one of the most serviceable we possess. Few works concerning books are consulted by us with more frequency or advantage, and the appearance of successive volumes is hailed by us with gratification. The possession of a complete set is a matter on which the book-lover is to be congratulated almost as warmly as is the librarian and the bookseller, to whom it is, of course, a trade organ.

The Library. Edited by J. Y. W. MacAlister. (Kegan Paul & Co.)

THE latest number of the *Library* contains an excellent portrait of Mr. Melvil Dewey, the inventor of the system of decimal classification and the corresponding editor of the *Library* for the United States. Mr. Cyril Davenport exposes what is really a new terror for the bibliophile in the shape of 'Forgeries in Bookbinding,' which seem to be as easy as they are objectionable. It would appear that there is a trade in false Grolliers and Maiolis. Mr. Dix's 'Irish Provincial Printing prior to 1701' gives much interesting information as to presses at Waterford, Kilkenny, Cork, and Belfast. 'The King's Printing House under the Stuarts' supplies some curious particulars as to Robert Barker, John Bill, and others. Mr.

W. E. A. Axon describes a visit to the church library at Michelstadt, in Odenwald. Mr. Archibald Clarke writes on 'Lessing as a Librarian.' There is, indeed, in the number any amount of valuable matter.

Photograms of the Year 1901. (Dawbarn & Ward.)

THE latest volume of *Photograms* is in no respect inferior to the previous volumes, to which we have annually drawn attention. There is, indeed, a constant advance which is of happiest augury. Many of the illustrations now given, most of them reproduced by Carl Hentschel & Co., are of remarkable beauty. This is especially true of portraits and landscapes, but many of the figure subjects are arrayed and grouped with artistic feeling. The successive volumes since 1895, when the first appeared, rest on our own shelves, and are prized. As the illustrations are not confined to work executed by English processes, but extend to America and several European countries, the whole gives a glimpse of the general progress of photography.

WE have also received from the same London firm and Tennant & Ward, of New York, successive monthly parts of the *Photominiature*. These are also of much interest. It is a pity that they are not issued in volumes like the preceding, since it is impossible to devote space to single numbers.

MESSRS. HODDER & STOUGHTON are publishing, in a series to be called "The Red-Letter Series," the Isopel Berners episode of George Borrow, extracted from Borrow's 'Lavengro' and 'Romany Rye,' with a critical introduction and notes by Mr. Thomas Secombe, assistant editor of the 'Dictionary of National Biography.'

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 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. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

W. R. ("Papers referring to Books Wanted").—The *Bookseller*, published by Whitaker & Sons, Warwick Lane, E.C., is the best of these.

CORRIGENDUM.—P. 468, col. 2, l. 4 from end, for "three years" read *three hundred years*.

NOTICE.

Editorial communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Brean's Buildings, Chancery Lane, E.C.

LONDON, SATURDAY, DECEMBER 21, 1901.

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Notices to Correspondents.

Notes.

DESBOROUGH PORTRAITS AND RELICS.

In the great sale at Stowe about 1843 a pair of portraits, purporting to represent General and Mrs. Desborough (sister of Cromwell), were sold to Messrs. Dent, and are, I believe, now at Sudeley Castle in Gloucestershire. They had been engraved by S. Cooper for the Duke of Buckingham, and these engravings are now extant as portraits of the above personages. Some of these engravings of the general are in the Bodleian Library, and one of them forms the frontispiece of an edition of 'Hudibras.' The engraving of Mrs. Desborough is in the British Museum, but not this engraving of the general. Many years ago I happened to come across this engraving of the general, and at once recognized it as exactly representing one of a pair of portraits I had known from childhood, which hung in a house where my aunts and grandmother had lived since the early part of last century. They may now be seen at the South Kensington Museum, to which they have been lent by my brother, Mr. Richard Du Cane, their present owner. The man is dressed in a black robe or gown, with white falling

collar and tassels, the lady in a black dress, with pearl necklace. They are about three-quarters length. There was always some uncertainty in our family as to whom these portraits represented, but the name of General Desborough was mentioned in connexion with them, though with much doubt. These portraits came into our family through my grandmother, whose grandfather was Cromwell Desborough, grandson of General Desborough and Jane Cromwell. Cromwell Desborough's wife was Cornelia, daughter of Cornelius and Sarah van den Anker, and with her he acquired an estate called Trimnals in Essex, which was left her by her father. This property afterwards came into possession of my grandmother Mrs. Henry Du Cane, and with it these portraits. As too commonly happens, the tradition as to the originals of these portraits seems to have been lost, but it was natural that the name Desborough should be, though hesitatingly, connected with them.

I could not understand how exactly similar pictures should be at Stowe, definitely said to represent General and Mrs. Desborough, and it is curious that Mr. Foster, who edited the Stowe catalogue, should have put in it a note saying that they certainly did not represent those personages, but "a worthy Dutch couple."

A note in Noble's 'House of Cromwell,' where he refers to the descendants of General Desborough, seemed to furnish a possible solution of the question whom our portraits represent, for he says that at Trimnals are two three-quarter portraits of Mr. and Mrs. van den Anker, also some relics of General Desborough, armour, &c. A note made in 1860 by my late brother, the Rev. A. Du Cane, in his copy of Noble's 'House of Cromwell,' a copy of which I have lately come across, seems to furnish an explanation of the whole matter. He records that the aunts to whom, as above stated, these pictures belonged used to say that they had been reduced in size to suit a small room, and that the man who thus reduced them made copies of them and sold them as portraits of General and Mrs. Desborough. This probably is the origin of the Stowe copies, and it may thus be considered certain that the engravings do not represent General and Mrs. Desborough, but Cornelius and Sarah van den Anker.

As regards the armour and relics referred to by Noble, the same note says that my grandmother gave them to the Leverian Museum. I have ascertained, by the kindness of Sir Maunde Thompson, that this museum was collected by Sir Ashton Lever in the

latter part of the eighteenth century. It passed into the possession of J. Parkinson, and was finally sold by auction in 1806, there being 7,879 lots, and the sale lasting sixty-five days. The catalogue was drawn up by Edward Donovan. I should be glad to hear of anybody who has this catalogue, and to know the leading auctioneers in London at that date, and their modern representatives, if they have any. E. F. DU CANE.

10, Portman Square.

CASANOVIANA.

(Concluded from p. 441.)

LAFORGUE's adaptation of the 'Histoire de ma Vie'—which he called "Mémoires de J. Casanova de Seingalt, écrits par lui-même"—does not pretend to be an exact reproduction of the original. The professor evidently sailed as near the wind as he could. The appearance of the first four volumes (two in 1826, and two in 1827) stung the German censor and the reading public. The cry was so loud that Herren Brockhaus did not feel it safe longer to exasperate public opinion, and five years elapsed before vols. v. vi. vii. viii. saw the light; this time not at Leipzig, but in Paris. They appeared in 1832, under the protection of Messrs. Heideloff & Campé, 16, Rue Vivienne. The German *censor morum* who had crushed the first four volumes was imitated by his French *confrère*. The publication was stopped, and the remaining four volumes, which were to complete the first edition, were carried off to Brussels—*la ville lumière*, whose censor was not to be feared. In that city, in 1838, appeared the four concluding volumes of this *editio princeps*, which is now so rare. For obvious reasons the publisher's name was not affixed to the work. Meanwhile, between 1825 and 1827, a pirated edition of the memoirs was published in Paris by Messrs. Tournachon-Molin. This work is merely a retranslation from the German expurgated edition, and consequently has no value. Its title ran thus:—

Mémoires du Venitien J. Casanova de Seingalt, extraits de ses Manuscrits originaux publiés en Allemagne par G. de Schütz, et traduits: les trois premiers volumes par M. Jung, les sept autres par Aubert de Vitry. (10 vols. in 12mo.)

The following list of the various editions, drawn from Laforgue's adaptation of Casanova's MSS., which have appeared since 1827, may interest bibliophiles:—

Mémoires sur les cinquante dernières années du XVIII^e siècle par Jacques Casanova de Seingalt, publiés d'après les Manuscrits originaux de l'auteur. Tomes i. et ii. Paris, 1830. (Imprimerie Cosson.)—No further volumes issued.

Mémoires de Jacques Casanova de Seingalt écrits par lui-même. (Edition originale, la seule complète.) Paris, 1833-37. 10 vols. 8vo. Paulin, éditeur. Mémoires (same title). Bruxelles, 1833. J. D. Méline. 10 vols. in-18.—An incomplete edition.

Mémoires (same title). Nouvelle édition. Published by Paulin in 4 volumes, 12mo. Paris, 1843. Imprimerie Béthune & Plon.

Mémoires (same title). Bruxelles, J. Rozez. 1860 and 1863, 6 vols. 12mo; and in 1871, 6 vols. 8vo.

Mémoires (same title). Paris, Garnier Frères. 8 vols. 8vo (1879), and 8 vols. in-18 (1880), with analytical table.

In 1894 Messrs. H. S. Nichols & Co. published in London a translation, in 12 vols., of the memoirs of Casanova. It was, I believe, printed for subscribers only.

There has since been an expurgated edition published in London in English, of which I know nothing.

We have it on the authority of Herr Heinrich Brockhaus that the Brussels edition, designated "la seule complète," is not more complete than the one arranged by Laforgue and published by his firm at Leipzig, Paris, and Brussels, except that the names of historical personages, who were indicated by initials in the first edition, are now set out in full. Unfortunately, much of the original has been eliminated. In the Rozez edition there are many chronological errors, due either to haste, transcription, or printer's ignorance. The last volume has evidently been considerably curtailed. In Brockhaus's German edition Cagliostro is mentioned. He appears in the chapter on Aix-la-Chapelle; in later editions his name is not to be found.

I should like here to point out to those who conscientiously condemn these memoirs on account of the immorality which pervades them that they were not in the first instance written for the public eye. Casanova, like Tallemant des Réaux, whose 'Historiettes' were not printed for two centuries after his death, wrote his 'Histoire de ma Vie' only for the amusement of his intimate friends, and at the express desire of Count Joseph Waldstein and the Prince de Ligne. It would, of course, have been better if Casanova had cast a veil over the libertinage of his career. But, in that case, the general effect of the picture which he has so well drawn would have been marred. As a tableau of the eighteenth century these memoirs have a peculiar value; and, while we most honestly condemn certain portions of that work, we must remember that it is not easy to gauge the manners of that epoch by our own standards of morality. In an age which courted the acquaintance of, and assisted to maintain, such men as the Comte de St. Germain, the Marchese Ludvig Ritter, Baron

von der Trenck, Cagliostro, Jannowitch, Prince Giustiniani, Casanova lived. Although an avowed adventurer, he was at least a man of extraordinary abilities, who possessed the friendship of those whom the world delighted to honour.

His European celebrity arose mainly from two episodes which, in these prosaic days, would scarcely have attracted permanent notice. I refer to his duel with Branicki and his romantic escape from the Piombi. As regards his so-called "dark arts," they were all moonshine, and were merely intended to gratify the exasperating credulity of willing dupes like Madame d'Urfé and the Duchesse de Chartres.

It would be interesting to know exactly how many of Casanova's manuscripts are still extant. A complete list is undoubtedly required. Meanwhile, I propose to conclude my notes with such information as I have been enabled to procure. In the possession of the Herren Brockhaus may be found

1. 'Rêverie sur la Mesure Moyenne de notre Année selon la Réformation Grégorienne.' With the following motto: "In pondere et mensura." (Written at Dux, April, 1793.)

2. *Essai Critique sur les Mœurs, sur les Sciences et les Arts.* Motto:

Hoc si erit in te
Solo, nil verbi, pereas quin fortiter, addam.

Hor., ii. Sat. 3.

This MS. comprises twenty-four leaves in folio, divided into twenty-seven chapters. The author discourses on slavery, freedom, decorum, wealth, princes, the throes of death and its majesty, morality, politics, logic, natural history, chemistry, mathematics, theology, mechanics, valour, religion, atheism, astronomy, liberty of conscience, theosophy, sacred history, poetry, the *épopée* of architecture and painting, and the Latin tongue.

3. Eighteen letters to "M. de Feldkirkner, Maître d'hôtel de Monsieur le Comte Joseph de Waldstein."

They purport to be the author's justification in the form of letters. Only eleven of these effusions have been published.

4. A manuscript written in a neat hand and with much precision, entitled 'Lucubration sur l'Usure: moyens de la détruire, sans la soumettre à des comminatoires.'

This remarkable essay is said to have been composed with as much depth as good sense. It comprises sixteen leaves in folio, and opens with a dedication to the Emperor Joseph II.

5. A scheme for the establishment of the Paris lottery at the Ecole Militaire in that city.

6. Directions for a Chinese fête, which, according to the dramatic poet Lorenzo da Ponte, Casanova organized for the amusement of Joseph II. at Vienna.

7. Translations in Italian verse of Voltaire's 'Eccossaise' and the 'Rhadamiste' of Crebillon.

8. Satires on the Abbé Chiari; also that allegorical romance which led to his final rupture with the Venetian nobility, 'Ne Amori ne Donne ovvero la Stalla d'Augia ripulita.'

Casanova in his memoirs tells us that the following MSS. would be found at Dux after his death:—

1. Notes on the 'Iliad' and the 'Odyssey.'

2. Three parts (out of five) of his 'Histoire des Troubles de Pologne.'

3. The last will and testament of Count Carolo Coronini, in octosyllabic verse.

This curious legacy was bequeathed to Casanova by the count himself. In the last chapter of the memoirs we find these words:

'J'ai conservé religieusement ce legs du Comte.J'aurais autant aimé sa fortune.'

4. A panegyric, written *circa* 1740.

In 1868 Prince Edmond Clary-Aldringen, grandson of Casanova's friend Prince Charles Joseph de Ligne, made a hasty inspection of the papers left at Dux, and found among an indescribable confusion of letters, memoranda, notes, &c., the following fragments. Prince Clary shall speak for himself:—

"The first manuscript that fell into my hands was dedicated to my grandmother Clary, *née* Ligne, and consisted of 'Reflections on the French Revolution.' I remained for two hours in that library, and made a superficial examination of the contents of a large drawer. The letters are certainly very interesting, but I had not time to read them. I confined my researches to a discovery, if possible, of any continuation of the memoirs, of which, however, I found no trace. I came across leaves detached from stitched paper books, but in such indescribable confusion that I had no time to arrange them. I found a mass of blurred MSS.—some rough copies, and some 'extracts' copied out fair. There were several sheets relating to the 'Icosameron,' a work that has been published; also a dialogue entitled 'A Dream.....God and I'; an 'Essay on Material and Immaterial Matter'; a kind of journal entitled 'History of my Existence.' There were also numerous historical essays, several bundles relating to Poland, a *catalogue raisonné* of the Dux library, and, finally, many poems, dramas, &c., with a tragi-comedy entitled 'Le Polémoscope,' which Casanova appears to have dedicated to my grandmother."

I have, I think, pretty well traversed the ground upon which I set forth six years ago. I have not done full justice to the subject—partly through my own insufficiency, and partly because much that would have been material to the issue is veiled in mystery. Casanova's "literary remains" are in the keeping of those who shrink from having their names associated with that brilliant adventurer, whose last words so well express the variable tenor of his life: "J'ai vécu en philosophe—je meurs en chrétien."

RICHARD EDGUMBE.

CHRISTMAS BIBLIOGRAPHY (*continued from*
9th S. vi. 485):—

Bynceus, Antony (1654-98), 'Explicatio Historiæ Evangelicæ de Nativitate Christi.'

Betham, John, 'Sermon of the Epiphany,' 6 January, 4to, 1686.

Spinney, Rev. T. H., 'Christmas Carols for Church Use,' First Series (seven carols), W. Reeves, 185, Fleet Street, n.d. (about 1890).

Dowling, A. E. P. R., 'Flora of the Sacred Nativity,' 1900 (see *Saturday Review*, 22 December, 1900).

On the Boy Bishop, Rex Natalicius, and some early carols, see the 'Camden Miscellany,' vol. vii., and Oxford Historical Society's Publications, vol. v. pp. 39-49, 150, 152. Vestments for the Episcopus Puerorum appear in many ecclesiastical inventories.

W. C. B.

CHRISTMAS CUSTOMS, 1610.—Andrew Willet, in his 'Hexapla in Danielelem,' 1610, book ii. p. 458, gives these notes "ex Polano":—

"At the natiuitie of Christ, an infant made of wood wrapped up in swathing cloutes is carried vp and downe by boyes and girles. In the festiual of the three kings, which they say came to worship Christ, three apparelled like kings doe goe from doore to doore singing and begging with a star made of paper. In the day of the purification candles are carried about."

Good Master Willet's comment is, "All their seruice is nothing else but a meere stage-play."

W. C. B.

"BRATTLE."—In an article on 'Dialects,' in the *Gentleman's Magazine* for 1900, part ii. p. 541, Mr. Ralph Harold Bretherton includes some singular criticism on Burns. His remarks, no doubt, are largely facetious, and probably his main design is to produce a burlesque philological medley. The passage on Burns, however, seems to be marked by a serious intention, and, at any rate, the definite and unqualified assertions made are calculated to mislead the untutored reader, and therefore they fairly challenge consideration. The writer assumes that Burns invented words when he needed them for indispensable rimes. He illustrates his contention from the opening stanza of the ode 'To a Mouse,' which stands thus:—

Wee, sleekeit, cawrin, tim'rous beastie,

O, what a panic's in thy breastie!

Thou need na start awa sae hasty,

Wi' bickerin brattle!

I wad be laith to rin an' chase thee,

Wi' murderin' pattle!

On this Mr. Bretherton comments as follows:—

"Sleekeit, we suppose, is the Scotch form of sleek, and a glossary tells us that 'brattle' means hurry, and 'pattle,' plough-staff. It is possible that they do have these meanings, but we cannot get rid of

the suspicion that one of the words was coined to make a rhyme with the other. Burns must have been extraordinarily fortunate if he found his rhymes so easily in the comparatively limited number of obsolete words which have been introduced into the Scotch dialect. 'Pattle' may be a true word, for if it were an invented word there was no reason for calling it a plough-staff any more than a hoe or a spade. It was probably introduced because it suited the pretty rhythm, and then 'brattle' was invented and inserted in the line above to make a rhyme. That the latter word is put in for rhyme's sake is almost certain, for it is noticeable how it has succumbed to the temptation of alliteration."

When a writer speaks of obsolete words having been introduced into the "Scotch dialect," and insinuates that the form of speech thus designated is a mere exhibition of modern patchwork, one can only conclude either that he is feigning the art of Touchstone or that his experience is singularly strange and new. As Mr. Bretherton's effort would be a very hopeless joke, it seems only fair to him that he should be regarded as a serious philological critic, and, at any rate, it is more than likely that the majority of his readers will have accepted him as enacting this character. It seems, therefore, perfectly fair to meet his challenge. Nothing need be said at the moment of the "Scotch dialect," regarding which much to the point has already been written variously in these columns, nor does there seem to be special necessity for dwelling on "sleekeit" (written "sleekeet" by Burns), but a word or two may not be amiss in reference to "pattle" and "brattle."

Had the critic fixed on "pattle" as the doubtful word, he might have made some show with his argument. "Pattle" is what is called in many parts of Scotland a plough-spade, and thousands of Scotsmen have simply to assume, on the authority of Burns, that the term is in use in Ayrshire. This, however, they are willing to admit without cavil, nor do they for a moment presume to raise against the poet a charge of coining words in the interests of his versification. Jamieson duly enters "pattle" in the 'Scotish Dictionary,' indicating this passage of Burns as the authority for its use, and adding a tentative etymology. All this is quite to the purpose, and nothing more needs to be said, except, perhaps, that Burns has the word in other two poems with the spelling "pettle," which suits his rime. "Pattle," it appears, is the name of an implement of husbandry in use in Ayrshire; Burns has given it permanent literary value; and the language is enriched by the possession of such a liquid, melodious word.

The case is altogether different as regards

"brattle." Here we are on solid ground. Burns had many precedents for the use of "brattle," as may be seen by a reference to Jamieson and those English dictionaries that have utilized his information. It is curious, by the way, that a philological critic did not look into this before committing himself to such a position as that taken up by Mr. Bretherton. Had he done so he would have found that Jamieson and his followers have illustrations of "brattle" from Gavin Douglas, Allan Ramsay, Alexander Ross, John Skinner, and John Mayne, and other two from Burns besides the example that has exercised his futile ingenuity. Above all, he would have seen that they give the charming passage from 'A Winter Night':—

List'n'ng the doors an' winnocks rattle,
I thought me on the ourie cattle,
Or silly sheep, wha bide this brattle
O winter war.

As regards the extract from Gavin Douglas, it may be noted that Jamieson's immediate followers (among whom, probably, the editors of the 'H.E.D.' are not to be counted) simply content themselves with repeating his reference in the form "Doug., Virgil, 202, 28." This should not be possible now, or at any time since 1874, when Mr. Small's edition of Douglas appeared. The reference should be, "Doug., Virgil, Prologue of the Sevynt Buik, 133."
THOMAS BAYNE.

"JETSAM": "LAGAN."—"The olde boke of the lawes and customes of Yermouth translated oute of Frenssh and [sic] Englyssh by Thomas Banyard, styward ther, in the zeer of our Lord God MCCCCXXXI,' was printed by H. Swinden in his 'History and Antiquities of the Ancient Burgh of Great Yarmouth' (1772). From this I extract the definitions (pp. 145-7) of *jetsam* and *lagan* (earlier than any English instances in the 'N.E.D.):—

"For as moche as it ys beforseid of detenu of chatell in some maner, zet it ys to sey of the same mater after the lawe maryne, whiche falleth in VI maners.

"One ys of wreke of the seee.

"The seconde, whiche ys called laggan.

"The IIIde whiche ys called jetsoun.

"The IIIIth, whiche ys called weyff.

"The Vth, whiche ys called robbery.

"The VIth, whiche ys called gayn sur enemys.....

"As to lagan, none shall recover, for that that lagan ys that thyng that ys chaced in the sea by strength and abatyng of the water, and of every possession of properte, and to him it ys to have and cleyme, that fyndyth it, withoute withseyng of any.....

"As to Jetson, ther ys recoverer, yf the godes be chaced to the lond; and fresh sute after be therof made....."

It will be observed that the word *flotsam*—which in modern English seems almost inseparable from *jetsam*—does not appear in this passage, *weyff* taking its place. The earliest instance of *flotsam* in 'N.E.D.' as an English word is of 1531 (cited s.v. 'Lagan').

O. O. H.

JEWISH RECOGNITION OF TOLERANCE.—Till within recent years, English Jews in their prayer for the Royal Family were accustomed to beseech Divine Providence to incline the hearts of the authorities with "Rachmonus" towards their suffering race. The word signifies mercy or clemency. Justice and equity they required, and these they had to the full in common with others. So "Rachmonus" was deleted, and a much happier form substituted. M. D. DAVIS.

PORTRAITS BY GEORGE DANCE, R.A. (See 9th S. iv. 1.)—To my list at this reference may be added the following, of which the original drawings are in the Soane Museum, Lincoln's Inn Fields: Sir John Soane, R.A., when young; another dated 1795; two of his son George Soane, one at the age of thirteen and another dated 22 July, 1793; and George Wyatt, R.A., of which last there is a duplicate.
W. ROBERTS.

47, Lansdowne Gardens, S.W.

"AS MAD AS A TUP."—In Derbyshire, at any rate, there is no commoner saying to express anger shown by any one than to say that he or she was "as mad as a tup." "A tup" is a ram—"a tup sheep"—and its furious onslaught upon an intruder at a certain season of the year has produced the saying "as mad as a tup." There is another variant concerning an angry person: "As mad as a tup; looks as if he'd lost a sovereign an' fun's sixpence."
THOS. RATCLIFFE.

Workshop.

REV. GEORGE DOCKER GRUNDY.—You have very reasonably discouraged references to cases of individual longevity, the subject of long life having been already fully dealt with, and having also a strong tendency to tediousness; but the case of the clergyman whose name is given above is so exceptional that it deserves notice. He died at Hey, near Oldham, on 9 November, in the ninety-fifth year of his age and the sixty-third of his vicarship. He had lived under five sovereigns and seven bishops, having been born (the son of a Manchester merchant residing at Cheetham) on 2 August, 1807. He graduated at Brasenose, and it is recorded that one of his examiners was Newman. Mr. Grundy was ordained deacon in 1830, and

priest a year later. While Mr. Grundy was at Loudwater, High Wycombe, Mr. Disraeli called upon him to solicit his vote and influence. Later, when at Harewood, Yorks, he read the lessons before her late Majesty Queen Victoria, then Princess Victoria. On the occasion of Mr. Grundy's first jubilee at Hey in 1888, the late Canon Bardsley of Ulverston, whose works are from time to time quoted in your columns, wrote, "Almost the first sermon I can recall is one of his, and one of the very earliest recollections of worship is in Hey Chapel." St. John the Baptist, Hey, of which the old Oxonian was vicar, had been built as a chapel-of-ease to Ashton.

This "Grand Old Man" of the Church of England conducted service and preached so recently as 20 October last, and the writer can testify that a very few years ago the solemnity and impressiveness of his language and manner, and the clearness and beauty of his enunciation, were remarkable. Mr. Grundy's record is as creditable as it is exceptional.

ARTHUR MAYALL.

PROOF-READING AND MISTAKES.—A little experience of proof-reading and a little reflection convince a man that it is a possibility for an author to leave unchallenged a word or phrase entirely unlike what he originally wrote and what he really intended. Because the printer has given an actual word (not a misspelt monster), and because the author is now only proof-reading, not weighing each word as when he wrote, a whole argument may be spoilt by an inconsistent substitution. One or two examples that I have come on in the last few months may be of interest.

In Stanley's 'Life of Arnold' (of which Mr. Murray has just announced a new edition), in the eleventh edition, there still persists a strange error. On pp. 16, 17 we read, "Arnold's bodily recreations were walking and bathing. You know that to the last moment of health he had the same predilections; indeed, he was, as much as any one I ever knew, one whose days were

Bound each to each by natural piety.

His manner had all the tastes and feelings of his youth, only more developed and better regulated." Only the other day, though I had again and again read the 'Life,' did I discover that to get a satisfactory sense I wanted "his manhood."

I have since found that the error remains uncorrected in the fifteenth edition.

In Dean Vaughan's 'Rest Awhile' we are warned not to lead "sleeveless" lives, but to have some definite aim before us. It is to be

supposed that the word originally intended was "heedless."

T. NICKLIN.

Rossall School.

[We are not sure of the first instance, but it must be remembered that Stanley's handwriting was unusually difficult to decipher. "Sleeveless lives" is probably correct, *sleeveless* meaning unprofitable. See 'Troilus and Cressida,' V. iv. 9, and Schmidt's 'Shakespeare Lexicon.']

BURIAL OF A SUICIDE.—A resident in the parish of North Kelsey, Lincolnshire, tells me the following story which he learnt from one of the men employed to bury the suicide under-mentioned.

About twelve years ago a tramp, who was a stranger, killed himself by placing his neck on the railway line, near Howsham, to be run over by a train. The verdict brought in by the coroner's jury at the inquest which followed was *felo de se*. The dead man was therefore buried at midnight, coffinless, and without any religious service, his head being carried to the churchyard wrapped up in a newspaper. The body was placed in the grave in a standing position, so that it was only about two feet below the surface of the ground, and a large stone was then laid above it.

"I have heard," says my informant, "that it is the general thing to lay suicides in the grave with their feet to the west, but an 'upright burial' of such a recent date as this Lincolnshire instance seems unusual."

M. P.

SAVILLE FAUCIT FAMILY.—With the Editor's permission I should like to make a few remarks under a different heading from 'Sweeny Todd.' A Saville Faucit is described by Mr. H. B. CLAYTON (*ante*, p. 274), on the authority of the late G. A. Sala, as a "melodramatic playwright," who is further identified by GNOMON (p. 348) as E. F. Saville. Some time ago I was making inquiries into the family (see 8th S. viii. 488; ix. 33, 115, 157), and accumulated a great many items of information, mainly owing to the kindness of your esteemed correspondent Mr. W. DOUGLAS; but the claim of authorship rests on very slender foundation, as far as the British Museum Catalogue is concerned. John Saville Faucit, the father of Helen Faucit, is credited with 'The Miller's Maid,' founded on Bloomfield's poem of that name, the dedication to Miss Kelly being dated from Margate, 30 August, 1821, and 'Edipus,' a musical drama, avowedly a compilation from the translations of Dryden, Lee, Corneille, and Maurice; but on the title-page of the latter he is described as the author of 'Justice,' a musical drama in three

acts, 'The Lazar's Grave,' and 'Scripture Concurrence,' which are not in the library. The notices of Edmund Henry Faucit Saville as an actor and manager are very numerous, but never have I seen an allusion to his authorship till now as a conjectural author of 'Sweeny Todd.' There is a portrait of him as Hamish M'Tavish in 'Military Punishment' in the *Theatrical Times*, 29 August, 1846. But he had by his second wife a daughter Harriet, and a son whose name I do not know, and who from lameness did not go on the stage, but had some literary ability and wrote several novels and plays; he died when about twenty-five years old. Possibly he is the prolific writer confused with his better-known father, uncles, and grandfather. Any further particulars of him would be welcome. There are no entries in the British Museum Catalogue of novels or plays under 'Faucit' to guide us beyond the above-mentioned.

AYEAHR.

New Cross, S.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.

MAJOLICAN BACINI ON OLD CHURCHES AT PISA AND ELSEWHERE.—Is it possible to get any definite information in regard to the origin of the *bacini* or *piatti*, of apparently a rude kind of majolica, which are to be seen incrustated on the exterior walls and *campanili* of many old churches in Pisa and other places in Tuscany? They occur on at least six churches in Pisa—sometimes on the façades and walls, quite as often on the brick *campanili*—sometimes perfect, in other places greatly damaged, while not unfrequently a number are missing in a row or other series; and probably they once existed on many churches or parts of churches where, from restoration or rebuilding or the injuries of the weather, they have now entirely disappeared. They are not, I think, often noticed by travellers, being for the most part either very inconspicuous from their smallness or the height at which they are placed (as on the façade of S. Sisto and the *campanile* of S. Francesco), or found on churches which lie quite away from the main points of interest in Pisa, and are not seen at all by the ordinary tourist. These *bacini* also occur on several old churches in the neighbourhood of Pisa, and are, perhaps, seen to the best advantage on the interesting

and curious church of S. Piero a Grado (perhaps tenth century), about three miles to the south-west of the city and near the site of its ancient harbour, where, however, while on one side of the building they are still almost intact, on the other little remains but the cavities which once contained them. I have also seen them at San Gimignano, and on the red-brick façade of a deserted church in Certaldo; while they are reported as also to be seen in other parts of Italy.

These *bacini*, in shape not unlike the modern *scodella* or soup-plate, are sometimes monochromic, a rich chocolate red and sea-green being favourite colours; others show a number of fantastic designs on grounds of various colours—conventional flower patterns, birds, ships, &c.—though it is generally difficult to get near enough to them to make out these designs quite distinctly. They appear to have little artistic merit, but might well seem precious at the time these churches were built, when such things were new and strange in Italy. The archives of Pisa appear to be quite barren of any documents which would bear on the question of their origin; but a popular tradition assigns their appearance in Pisa to the time of the Pisan conquest of Majorca (1116), when, it is asserted, they formed a part of the precious booty the conquerors brought back with them, and were placed on these churches as trophies of their victory over the infidel.

The only references of any importance to these *bacini* known to me are in Marryat ('History of Pottery and Porcelain,' London, 1857, p. 12) and in G. Rohault de Fleury ('Les Monuments de Pise au Moyen Age,' Paris, 1866, p. 158), both of whom refer to the popular tradition of their origin, the latter inclining apparently to the view that if not actually Spanish or Moorish work, they point to the existence of a Pisan school of pottery in the twelfth century, which was based on Hispano-Moorish models. The fact that similar *bacini* are, so it is said, found similarly placed on old churches in other parts of Italy—e.g., at Pavia and other towns of Lombardy—might, on the other hand, point rather to the view that they formed a more or less general decorative element at a certain architectural period, though, of course, the fashion may still have been set here in Pisa.

The question has a certain interest and importance from the fact that it is now generally believed that the Italians originally learnt from Spanish or Moorish workmen who settled in Italy (probably including many from Majorcan factories) those secrets of the art which they afterwards used with

such splendid results (*v.* article 'Faïence,' by Ed. Garnier, in the new 'Grande Encyclopédie' of Lamirault). It appears at least to be quite certain that the Italian word *majolica* is nothing but the mediæval form of the name "Majorca," as used, *e.g.*, by Dante in 'Inferno,' xxviii. 82. It would be interesting to learn from some one who has travelled in the Balearic Isles whether similar majolican cups are to be seen on any old churches or houses there, and also whether any documents exist there or elsewhere which would help to throw light on the origin of those to be seen here in Pisa and its neighbourhood.

C. E. TYRER.

Pisa.

VANCOUVER.—I should be glad of any information as to the birthplace and parentage of George Vancouver, the circumnavigator. As these particulars are not given in any of the authorities I have access to, I presume they are unknown. THOMAS SOUTHWELL.

KINBOROUGH AS A FEMALE CHRISTIAN NAME.—What is the origin of Kinborough as a female Christian name? Presumably it is derived from a surname, and the latter from a place. If so, where is Kinborough? and is anything known of a family of that name? This Christian name was common to a group of families, all apparently connected with the family of Valentine. Kinborough Valentine married, as his second wife, Robert Piphoe, of Holywood, co. Wicklow, who died 20 April, 1610. She died, "aged by certain computation 118 years," 17 May, 1669, and was buried in St. Michan's, Dublin. Frances Piphoe, eldest daughter of Robert Piphoe (by his first wife Genet, widow of Henry Travers, and daughter of Jenico, third Viscount Gormanston), married David Sutton, of Castleton Kildraught, co. Kildare, and had a daughter Margaret Sutton, who married Charles Valentine, of Whitestown, co. Wicklow (second son of Loy Valentine, of Ipswich, Suffolk), who died 28 September, 1637, leaving by her, with other issue, a daughter Kinborough Valentine. Robert Barnewall, of Dunbroe, co. Dublin, who died 27 March, 1635, married as his second wife Kinborough, daughter of James Good, M.D., of London, and sister of John Good, of Malden, Surrey. Their second daughter Kinborough Barnewall married Christopher Nugent, of Kilmore, co. Dublin, died 21 November, 1635, and was buried in St. Audoen's, Dublin. Henry Hawley married, in September, 1633, Kinborough, daughter of John Good, of Malden, Surrey. This Henry Hawley was grandson of Jeremy Hawley, of Boston, near

Brentford, Middlesex, who married Kinborough, daughter of Valentine Saunders, and had, with other issue, a daughter Kinborough Hawley, who married Richard Wroth, of Havenend, Hertfordshire. The name is sometimes spelt Kinborow, Kenboroe, Kynburgh, &c., but Kinborough is the most usual form. Was it ever used as a male Christian name? G. D. B.

PEDIGREE FORMS.—Information is sought as to when printed blank forms for recording pedigrees (human or animal) first came into use in this country. Were any such forms published previously to the appearance of the 'Breeder's and Fancier's Pedigree Book,' by M. B. Wynne (Cassell & Co.), about 1870? QUERIST.

LEWIS KEN.—Can any genealogist give me details of Lewis Ken, who was Attorney-General of the Bahamas about 1836? Is there any history or other literature concerning these islands which might mention him and assist my search? A. B.

FIRST CHRISTMAS CARD.—The originator of Christmas cards is said to have been Mr. W. C. T. Dobson, R.A., who first designed one in 1844. As this has, however, been disputed, I should be glad to know of anything of the kind previous to that date.

FREDERICK T. HIBGAME.

[7th S. xi. 312 states that the first published Christmas card was designed by J. C. Horsley in 1846.]

HERALDIC.—To whom do the following crests and coats of arms belong? 1. Crest, A dove or, holding in the beak an olive branch slipped vert. Arms, Azure, on a chevron argent, between three eagles close or, three lions' gambes erased and erect sable, armed gules. 2. Crest, A goat's head erased Arms, Or, on a fess azure, between three unicorns' heads erased.....three fleurs-de-lis..... Neither coat is to be found in Papworth.

JOHN T. PAGE.

PETER LYLY.—Antony à Wood says of William Lyly the grammarian that "he left behind him a son named George.....and Peter, a dignitarie as it seems in the Church of Canterbury, father of another Peter Lilie, D.D., sometimes fellow of Jesus College in Cambridge," &c. I shall feel obliged if any one can give me particulars about this Peter Lyly (the Elder), and tell me whether he was really a dignitary of Canterbury. A. FEUILLERAT.

2, Upper Bedford Place, Russell Square, W.C.

"ULLIG" = CHRISTMAS IN MANX.—The Manx name of Christmas, *Ullig* or *Ullick*, has remained an unsolved riddle in Kelly's

well-known 'Manx Dictionary' (published at Douglas in 1866). Can it be identified with Yule, or with Gaelic *nollaig*=Irish *nodlog*, Early Ir. *nollaic*=Welsh *nadolig*, which Macbain in his Gaelic etymological dictionary (Inverness, 1896) derives from Latin *Natalicia*, the Nativity?
H. KREBS.
Oxford.

AUBREY DE VERE, TWENTIETH EARL OF OXFORD.—Can any one tell me where is an original painting of this nobleman? I believe there was one at "The Blues" (Horse Guards) some years ago, but from inquiries I learn it is not there now. There were two (by Kneller and Dobson) in Drummond's sale of 1840 at Christie's.
ALLAN FEA.

Calice House, Newnham, Kent.

J. P. INWOOD was admitted to Westminster School on 14 September, 1809. Can any correspondent of 'N. & Q.' help me to identify him?
G. F. R. B.

"HIGH-FALUTING."—What is the derivation of this Yankeeism—this "odious word," so termed by the late Mr. J. R. Lowell, formerly United States Ambassador to this country? I saw that Winston Churchill made use of it in his speech at the Constitutional Club on the 12th ult.
D. K. T.

[The 'H.E.D.' says the origin of the second portion of the word is unknown.]

KEYS TO NOVELS.—References desired to keys to novels similar to that of 'Endymion,' published in 'N. & Q.' 18 December, 1880.
C. R. S.

'THE PALATINE'S DAUGHTER.'—Can any reader tell me where I could find in print specimens of a class of poem peculiar, I believe, to the Irish language—namely, bilingual verses in alternate lines of English and Gaelic? In particular, is there any book in which is printed a poem of this kind called 'The Palatine's Daughter'? I have heard it recited, but never saw it written. I subjoin three lines of a similar composition which will illustrate my meaning:—

I cut my finger, *do ghearras mo mhéur,*
With a little sharp knife, *le sgaiain géur,*
A very little harm, *is beag an díobháil é!*

JAS. PLATT, Jun.

LADY LOUISA STUART.—Lady Mary Montagu takes as granted that the youngest child of her daughter and of her husband, the Earl of Bute, will never marry. She says as much in one of her letters. I have searched in all volumes I could lay my hand upon, the obituary notice in the *Athenæum* included, for an explanation, but I have

failed. Was Lady Louisa Stuart deformed, or what was the reason which made it quite evident from her youth that "she would not marry"? If you could enlighten me on this question you would very much oblige me.

ARTHUR LEVI.

"MINE HOST OF THE TABARD."—Is there any evidence that the immortal "Harry Bailly" of Chaucer's 'Canterbury Tales' was a real man who sat in Parliament?

A. R. BAYLEY.

CROSS ON THE CARNEDDAU HILLS NEAR BUILTH.—Walking over the Carneddau hills in the summer, I saw on one of the summits, which was crowned by a pile of stones, a very large cross marked out by stones carefully placed in the ground, almost like a pavement. The arms pointed N.S.E.W. I can find no mention of it in any guide or other book. Possibly some reader of 'N. & Q.' can throw some light upon it. I may be allowed, perhaps, to ask at the same time whether there is any report in the *Transactions* of any archaeological society on the remains of old earthworks which abound in this part of Radnorshire.
W. O.

SAMUEL INCE was admitted to Westminster School on 16 January, 1775. Particulars of his parentage and career are desired.

G. F. R. B.

Replies.

OBELISK AT ST. PETER'S.

(9th S. viii. 405.)

As I know of no book which furnishes all the inscriptions on the Vatican obelisk, to give it its generally accepted title, I give the following according to copies which I made on the spot five years ago, corrected a few weeks ago (November) by a friend in Rome.

In walking across the Piazza di San Pietro towards the steps of St. Peter's, taking a line at right angles with the steps, you come first to the east face of the obelisk. Where there are two or more inscriptions, I give the highest first.

East face.

...IVO CA.....I DIVI IVLII F AVGVSTO
...I CAESARI DIVI AVGVSTI F AVGVSTO
SACRVM

(The above is on the obelisk itself.)

ECCE CRVX DOMINI.
FVGITE
PARTES ADVERSAE.
VICIT LEO
TRIBV IVDA.

South face.

SIXTVS . V . PONT . MAX .
 OBELISCVN VATICANVM
 DIS GENTIVM
 IMPIO CVLTV DICATVM
 AD APOSTOLORVM LIMINA
 OPEROSO LABORE TRANSTVLIT
 ANNO M . D . LXXXVI . PONT . II .

North face.

SIXTVS . V . PONT . MAX .
 CRVCI INVICTAE
 OBELISCVN VATICANVM
 AB IMPVRA SVPERSTITIONE
 EXPIATVM . IVSTIVS
 ET FELICIVS CONSECRAVIT
 ANNO M . D . LXXXVI . PONT . II .
 DOMENICVS FONTANA EX PAGO MILI
 AGRI NOVO COMENSIS TRANSTVLIT
 ET EREXIT

PETRVS MACCARANIVS
 FABRICAE . S . PETRI . CVRATOR
 SEMITAM . MERIDIANAM
 PVBLICAE . COMMODITATI
 AERE . PROPRIO . F .
 ANN . MD CCCXVII

West face.

DIVO CAESARI DIVI IVLLI . F AV
 TI CAESARI DIVI AVGVSTI F
 SACRVM

(The above is on the obelisk itself.)

CHRISTVS VINCIT .
 CHRISTVS REGNAT .
 CHRISTVS IMPERAT .
 CHRISTVS AB OMNI MALO
 PLEBEM SVAM
 DEFENDAT

The inscriptions not specially noted are on the pedestal.

In the two inscriptions on the obelisk itself I have left blank those parts which are illegible.

My impression is that there are one or two remains of inscriptions just under the pyramidion. Versions of the "Divo," &c., inscriptions are to be found in Murray's 'Handbook of Rome,' twelfth edition, 1875, in Hare's 'Walks in Rome,' and in 'Egyptian Obelisks,' by Henry H. Gorrington, lieutenant - commander United States navy (London, John C. Nimmo, 1885), chap. v. p. 117. No two out of the three versions are exactly alike. Hare even makes the last "Augusto," "Augusta."

Commander Gorrington's book contains the following (chap. v. p. 118):—

"Fontana also mentions an inscription on the side of the pyramidion facing St. Peter's, the illegibility of which now is easily laid to the charge of three centuries of rain and dust 'Sanctissime cruci

Sixtus V. Pont. Max. consecravit e priore sede avulsam et Caess. Aug. ac Tib. S.L. ablatam MDLXXXVI."

Chap. v. of Gorrington's book is by Lieut. Seaton Schroeder; U.S. navy. He (see p. 111) quotes from 'Della Trasportatione dell' Obelisco Vaticano,' &c. "Fatte dal Cavallier [sic] Domenico Fontana. Roma, 1590."

Whether he has taken his copies of some of the inscriptions from Fontana's book I do not know. In the inscription on the south face he gives "diu" for "dis," and "dedicatum" for "dicatum." Also he calls the west face the east, and the east face the west.

Commander Gorrington was the officer who, commissioned by Mr. William H. Vanderbilt, with great labour and skill removed (1879-1881) "Cleopatra's Needle" and its pedestal from Alexandria to Central Park, New York.

I may add that in a book published fifty-two years before the removal by Sixtus V. of the Vatican obelisk there is a curious picture of it. The book is 'Inscriptiones Sacrosanctae Vetustatis,' by Petrus Apianus and Bartholomeus Amantius (Ingolstadii, 1534). The obelisk is represented as standing on a pedestal shaped like the obelisk, and proportioned so that the corners from the pyramidion to the ground are straight lines. Apparently four scrolls of stone or metal support the obelisk on the pedestal.

The "Divo" inscriptions are given as above (my copies fill in each other's blanks), except that the lines are not divided, that a few stops are given after abbreviations, that there is an abbreviation "Aug.," and that in the second version ("ex alio latere") "Caesaris" is given for the second "Caesari." On the top of the obelisk in the picture is a ball standing on a short upright supported by claws reaching down the corners of the pyramidion.

As the book is scarce I may as well give the short description which accompanies the picture (p. 214, which is headed 'Romæ in Obelisco qui est in Vaticano') :—

"Obeliscus in Vaticano juxta Basilicam B. Petri nō Iulia vocitatur, sed ex Aegypto Cay Principis jussu abductus, ut scribit Ioan. Tor. in altitudine brachia habet 45. latitudine in fundo ejuslibet quadri brach. 4 cum dimidio, in summitate vero brach. 2 (?) cum dimidio."

Does "Cay" stand for *Caii*? Caius Caligula is said to have brought the obelisk from Egypt to Rome about A.D. 40.

In 'Variorum in Europa Itinerum Deliciae,' by Nathan Chytræus (edit. sec., 1599, p. 27), appears the following :—

"In Obelisco aræ S. Petri. Christus vincit, Christus regnat, Christus imperat, Christus ab omni malo plebem suam defendit [not defendat]."

In pede ejusdem Obelisci.

Si lapis est unus, de qua siet arte levatus?

Quod si sunt plures; dic ubi congeries?"

I have no record of the present existence of the above couplet.

According to Lieut. Schroeder, Domenico Fontana, of the village of Mili, in the territory of Como, erected three other obelisks:—

"One in the Piazza del Popolo is of about the same height as that in front of St. Peter's; while another in the Piazza di San Giovanni in Laterano is the largest known, being still one hundred and five feet and seven inches high after having three feet cut or broken off. Both of these, however, are in several pieces, and the chief care was to adapt the fragments so as not to mar the stability or the symmetry of the shafts. The third, now behind the church of Santa Maria Maggiore, is still monolithic, but much injured and of smaller dimensions, being only forty-eight feet four inches in height; its pedestal, fortunately, being seventeen feet high, lends additional majesty to its presence."

ROBERT PIERPOINT.

St. Austin's, Warrington.

MOTTO ON VENETIAN COIN (9th S. viii. 385).

—MR. MILNÉ does not give accurately the motto on Venetian ducats. It begins with the word SIT, and in its extended form reads: SIT TIBI CHRISTE DATVS QVEM TV REGIS ISTE DVCA TVS; "May that duchy over which Thou reignest be devoted to Thee, O Christ."

JOHN EVANS.

Hemel Hempstead.

KNIFEBOARD OF AN OMNIBUS (9th S. vii. 487; viii. 23, 127, 311).—The evidence at the references given is valuable as to the specific use of the word "knifeboard"; but it should be noted that the human mind has worked on similar lines with a somewhat different application of the idea. According to the 'E.D.D.' the "hay-brede" in North Yorkshire is "the ledge on the forefront of a wagon upon which the driver sits." "Brede" has several meanings, but its obvious suggestion here is "small board." The 'Promptorium' has "brede, or lytlylle borde. *Mensula, tabella.*" Similarly "breyd = a board" ('Tim Bobbin's Glossary'), the word being now usually applied to a shelf. If we turn the "hay" into "heah," as, for instance, "heah-seld" = a throne, we stumble by chance on the idea cognate to the "imperial" one (p. 128). "Hay-brede" would, therefore, be the high-board, or the knifeboard with a difference.

ARTHUR MAYALL.

"ASK NOTHING MORE OF ME, SWEET" (9th S. i. 389; viii. 334, 394).—Let me complete my reference and fulfil my promise on p. 335 by adding the name of the composer of this charming song, Mr. Theo. Marzials, who deserves full recognition. No doubt it is to

him we owe the adaptation of the words, as given on p. 334, when he was arranging the music, and thus recreating as a love-song what had been far less effectively designed as an impassioned address to Liberty, when published in 'Songs before Sunrise,' 1892, as 'The Oblation.' No one can surpass my own admiration for A. C. Swinburne, our greatest living poet and virtual Poet Laureate, beyond all comparison our greatest. The volume in which his 'Oblation' originally appeared is almost the only one that I do not possess among my treasured first editions. I confess that I prefer the rendering of the song, for one hesitates at proclaiming adoration of such a bloodstained idol as the often-belied goddess of Liberty, in whose name, Madame Roland reminded us, so many crimes were perpetrated. The publishers of the music-sheet were Messrs. Boosey & Co., London.

J. WOODFALL EBSWORTH.

SIR JOHN FRYER, BART. (9th S. viii. 343).—Sir John Fryer was created a baronet 13 December, 1714. He was a J.P., Alderman of London, and Lord Mayor 1720. He married Isabella, daughter of Sir Francis Gerard, Bart., but by her, who married secondly Henry, first Viscount Palmerston, had no issue. Sir John died 11 September, 1726, when the baronetcy became extinct. He was a member of the Fishmongers' Company. See their records of a banquet he gave at their hall upon his election as Lord Mayor. VICAR speaks of his son, who died in 1724. I did not know that he had had a son.

GREVILLE E. FRYER.

Philadelphia.

Musgrave's 'Obituary,' Harleian Society's Publications, 1900, has—

Fryer, John, son of Sir Jno. F., Bt., Aldn. London, at Wherwell, co. Hants, 16 Aug., 1724.

Fryer, John (Sir), Bt., Aldn. London, 11 Sep., 1726.

Fryer, —, Lady of Sir Jno., wife of the Aldn., 12 Nov., 1718.

Fryer, —, Lady of Sir John, Aldn. Lond., 17 Aug., 1723.

Fryer, — (Miss), dau. of Sir Jno. F., Aldn. London, 25 Oct., 1731.

There are various references cited for consultation, including the 'Chronological Diary to the Historical Register' (25 vols. 8vo, London, 1714-38), P.P. 3407. For references to John Ball and John Evans consult the above-named Musgrave's 'Obituary.'

H. J. B.

ANCIENT BOATS (9th S. viii. 366, 407).—To those already recorded a recent find may be added, discovered over a twelvemonth ago at Tottenham, a little northward of Ferry

Lane, on a tract of land lying between the canal which forms the Lea navigation and the eastward river channel, where two enormous reservoirs are being constructed for the East London Waterworks. The ancient course of the River Lea ran through this tract, although now filled up with alluvium, and during the process of excavation an ancient British "dug-out" canoe (of the kind common in connexion with old lake-dwellings) was found, resting on a bed of fine sandy silt, mixed with fresh-water shells. The dimensions are: length, 14 ft. 10 in.; breadth, 2 ft. 4 in.; and depth, 16 in.

A description of this boat or canoe, which has been carefully preserved and will shortly be located in the British Museum, was given by Mr. Traill (one of the engineers superintending the excavations) in the *Reliquary*, January, 1901, with a sketch; while a further description occurs in 'Geological Notes on the New Reservoirs in the Valley of the Lea, near Walthamstow, Essex,' by Mr. T. V. Holmes, F.G.S., in the *Essex Naturalist*, the journal of the Essex Field Club, recently issued to members. Two illustrations of the boat are given therein: one made from a photograph taken *in situ* by Mr. C. W. Sharrock, the representative of the contractors (S. Pearson & Son), who has taken much interest in and preserved the various "finds"; while the other is from a drawing by Mr. H. A. Cole, showing the relic resting on a trolley for removal. At some distance north-eastward an old vessel had been found in a disused channel a little while before, which was described in the newspapers as a "Viking ship," and a probable relic of the invading Danish fleet of A.D. 895, which was captured or destroyed by King Alfred, as recorded in the 'Anglo-Saxon Chronicle'; but from a careful examination of its construction the writer is doubtful if it can possibly be older than a third of that period, or about 300 years. Among other finds during the progress of the works have been large quantities of Roman and later pottery and ironwork, while the number of broken tobacco pipes was great, varying from the seventeenth-century types to those of more recent date.

Wanstead, Essex.

WALTER CROUCH.

Probably the most perfect specimen of an ancient British boat is the one found by Mr. Arthur Bulleid at the Lake Village, and now preserved in the museum at Glastonbury. This was no rude "dug-out," though formed from the solid trunk of a tree—it shows that our ancestors were excellent carpenters, while other wooden objects and

utensils prove them to have been good coopers and expert turners. A photograph of this boat was given in the *Proceedings* of the Somerset Archaeological Society, vol. xl. p. 148 (1893). It is a curious fact, illustrating the conservatism of local custom, that the boats in use in the same neighbourhood to-day are of almost the same pattern, though now made of sawn wood, as that found in the peat, and pronounced to be not later than two centuries B.C.

F. T. ELWORTHY.

"WAGE"—WAGES (9th S. viii. 404).—May I say that to my mind the unusual word for the singular idea is "wages"? To hear an individual speak of his "wages" is to my ear as detestable as to be asked "if you have no objections." Surely one "objection" would suffice if the speaker were really as obliging as he professes to be. In the North we sometimes go to the other extreme, and speak of the book containing particulars of all the wages as the "wage book," not the "wages book"; but we use the plural form in such a sentence as this: "No person will be allowed to draw two wages." PROF. SKEAT's contribution to the question, being the second 'N. & Q.' reference of the Editor, is to be found reprinted as No. 163 in 'A Student's Pastime,' but that is twenty years old and differs from the definitions given in his dictionary just issued.

One is reminded of a verse in Mr. Austin Dobson's 'Before the Curtain':—

Ah, Reader, ere you turn the page,

I leave you this for Moral:—

Remember those who tread Life's stage

With weary feet and scantest wage,

And ne'er a leaf for laurel!

ARTHUR MAYALL.

"BYRON'S TOMB" (9th S. viii. 241, 388).—As Mr. John Peachy, of St. Christopher's, is one of those who have had greatness thrust upon them, it may not be altogether unworthy of mention that a certain Daniel Peachy "in Dr. George Butler's earlier years kept the key of the school, and rang the bell up from the head master's house before school." Dr. Butler—mis-called "Pomposus" by the youthful Byron—was head master of Harrow School 1805–29; and Peachy, a shoemaker by trade, had been a free scholar under Dr. Sumner in 1771. This old-time "custos" may very likely have been related to the owner and occupant of the "Peachey stone."

A. R. BAYLEY.

ARMADA QUOTATION (9th S. viii. 423).—The quotation asked for by C. B. M. occurs in 'The War with Spain.' This was first published in 1629, and is an exceedingly

scarce pamphlet of forty-six pages. The sentence wanted occurs upon p. 30. Bacon's executor, Dr. William Rawley, published in the same year a thin quarto entitled 'Certaine Miscellany Works of.....Francis Lord Verulam,' and in the preface writes that he has done so "to vindicate the wrong, his Lordship suffered, by a corrupt, and surreptitious edition, of that Discourse of his Touching a Warre with Spaine, lately set forth." In this edition the quotation is upon p. 48.

FRA. J. BURGOYNE.

The Tate Library, Brixton.

'CASTLE OF KILGOBBEN' (9th S. viii. 423).—DR. G. KRUEGER must refer to Charles Lever's 'Lord Kilgobbin.'

W. G. BOSWELL-STONE.

Oxford.

LONDON COFFEE-HOUSES AND TAVERNS (9th S. viii. 224, 345).—Respecting "Caviac's," Macky, in his 'Journey through England,' fourth edition, 1724, vol. i. pp. 169-70, states that

"near this [the Royal] Exchange are two very good French Eating-Houses, the one at the Sign of Pontack, a President of the Parliament of Bourdeaux, from whose Name the best French Claretts, are called so, and where you may bespeak a Dinner from four or five Shillings a Head to a Guinea, or what Sum you please; the other is Caveack's, where there is a constant Ordinary, as Abroad, for all Comers without Distinction, and at a very reasonable Price."

W. I. R. V.

Although in Macky's 'Journey through England'—as MR. MACMICHAEL states in his interesting communication—"Kivat's" is mentioned as one of the two good French eating-houses near the Royal Exchange, yet James P. Malcolm in his 'Anecdotes of the Manners and Customs of London in the 18th Century' (London, 1808), when purporting to cite *in extenso* at p. 157 this passage from Macky's 'Journey,' gives "Caveack's" as the name of the second of these French eating-houses. In a MS. diary now before me of a New York merchant who spent six months in England in 1765-6, he mentions, under the date of 1 May, 1766, that he dined at "Caveack's" with his brother and cousin. It would appear then that "Caveack's" was at this date the name of the eating-house referred to by Macky as "Kivat's."

E. T. B.

The following interesting and, I think, unnoted allusion to the political character of the taverns and coffee-houses in the earlier part of George III.'s reign occurs in 'The Duenna: a Comic Opera in Three Acts,' a parody of Sheridan's play, by I. Pottinger,

London, 1776, 8vo. The copy in my possession has a curious woodcut of the last scene in the third act, which might represent a "Tammany" committee in its last desperate straits. The "King's Arms" in Cornhill is among the political meeting-places satirized:

Boreas. Ha! ha! ha!—And this song was really sung, Mungo?

Mungo. Yes, my lord, at the Lumber-Troop-house in Shoe-lane; and at Sister Wills's Hole-in-the-Wall, Fleet-street.

Boreas. Why, do you belong to those societies, Mungo?

Mungo. Undoubtedly I do, my Lord—or I could not be of the service I am in city elections, which are governed by tavern-meetings, and ruled by the influence of alehouse clubs.—Why half the business (the political business I mean) of the *first mercantile city* in the universe, is adjusted at the Half Moon in Cheapside, the King's Arms in Cornhill, the Paul's Head in Cateaton Street, the Three Pigeons, Butcher hall-lane, and the two places I have already mentioned.

As to "Caviac's," the following may be of use from *Mist's Journal*, 1 April, 1721:—

"Advices from the Royal Exchange inform us that the minute in the great Coffee Houses of the Routs of the Brokers are strangely altered of late; for instead of being gone to Pontack's, gone to Brand's, gone to Caveack's, they now run, gone to the Chop House, gone to the Grill House. These advices add too that the Jews and late South Sea House Directors have left off boiling their Westphalia hams in Champagne and Burgundy."

J. HOLDEN MACMICHAEL.

Wimbledon Park Road.

NAPOLEON'S LAST YEARS (9th S. viii. 422).—On my shelves are two volumes entitled "The Last Days of the Emperor Napoleon. | By | Doctor F. Antonmarchi, | his Physician. | | London: | Printed for Henry Colburn, | New Burlington Street | 1845." Herein the last illness of Napoleon is described most minutely, and it seems to me that one could hardly desire a more authoritative pronouncement upon the subject. I know not what present-day writers may have to say, but I imagine that it would be a hard task for any one to write upon the last days of Napoleon without drawing largely upon Antonmarchi.

JOHN T. PAGE.

West Haddon, Northamptonshire.

"HALSH" (9th S. viii. 81, 255, 327, 411).—It is a small matter, but Q. V.'s knot should have its name; for 'N. & Q.' is exact, though not exacting. The knot is a weaver's knot, *teste* Darcy Lever.

J. P. STILWELL.

Hilfield, Yateley, Hants.

FAIRY TALES (9th S. viii. 424).—E. B. L. will find 'The Golden Touch' (story of Midas) in 'A Wonder-Book for Girls and Boys,' by

Nathaniel Hawthorne (London, Henry G. Bohn, 1852). Talks with girls and boys intersperse the narratives. The preface is dated 15 July, 1851.

W. G. BOSWELL-STONE.

Oxford.

"PLAY THE GOAT" (9th S. viii. 302).—Not merely to frolic foolishly, but also to lead a dissolute life, in allusion to a characteristic of the goat species. An old proverb says "An old goat is never the more reverend for his beard," meaning that an old sinner is the worst of all sinners. Pan and the satyrs were represented as goat-footed to indicate their dissolute propensities.

J. HOLDEN MACMICHAEL.

"KELL" OR "KELD"—A SPRING OF WATER (9th S. viii. 305, 374).—The words *kell* and *keld*, signifying well, are constantly met with in every part of Yorkshire, particularly in Craven and the North Riding. We have Keldholme, in the parish of Kirkby Moorside; the Craven Keld, on the road from Burnsall to Pateley Bridge, which marks the boundary between Craven and Nidderdale; Kelbrook, near Thornton in Craven; and other Kelbrooks, Kelburns, and Kellhouses in profusion. In the neighbouring counties of Westmoreland and Cumberland we have Salkeld, Thorkell, and Threlkeld (*turles* = holes), both as place-names and family names.

CHARLES A. FEDERER.

Bradford.

NEEDLE PEDLARS (9th S. viii. 105, 229).—There is one ditty I used to hear when I was an apprentice (1833-9) in Nottingham:—

Oh! don't you know the muffin man,
And don't you know his name?

Oh! don't you know the muffin man
Who lives in Byard Lane?

There was a second verse which began "Oh! yes, I know the muffin man," &c., and told his name, which an old man's memory does not retain. Byard Lane was a small street running out of Bridlesmith Gate, close to where my master's shop was situated, and so I had frequent opportunity of hearing his tuneful advertisement.

New York.

STAUNTON, WORCESTERSHIRE (9th S. viii. 383).—I presume this heading is a mistake for Staunton, Gloucestershire. A branch of the Dean Forest Whittingtons were living here in the seventeenth century. MR. HAWKINS should consult the *Transactions* of the Gloucestershire Archaeological Society (I am not sure of its precise title), which will give him full information as to the parish of

Staunton. I remember one long paper in particular on that subject.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

CUCKLAND (9th S. viii. 384).—Probably the surname is derived from the name of a locality. *Cuck*, an abbreviation of Cuckham, from Cwichehm, a Saxon name, would give Cwichehm's or Cuckam's land—i.e., Cuckland.

JOHN RADCLIFFE.

SONG WANTED (9th S. viii. 364).—I think that the song-book asked for by GNOMON is "The Universal Songster; or, Museum of Mirth, forming the most complete, extensive, and valuable collection of Ancient and Modern Songs in the English Language. Vol. i. London: Printed by John Fairbairn, Broadway, Ludgate Hill; Simpkin & Marshall, Stationers' Court; and Sherwood, Gilbert & Piper, Paternoster Row, 1825." We have the above first volume at home.

ROBERT RAYNER.

Herne Hill, S.E.

RENZO TRAMAGLINO (9th S. viii. 424, 448).—Renzo Tramaglino, quoted by Paolo Valera in his pamphlet entitled 'La Regina Vittoria,' in the passage relative to King William IV. of England, is not a real personage. He is simply the hero of the famous novel 'I Promessi Sposi' ('The Affianced'), by the celebrated Italian writer Alessandro Manzoni, of Milan. The two betrothed, who, after so many misfortunes and adventures, marry at the end of the beautiful book are Lucia Mondella and Renzo Tramaglino.

BARON ALBERT LUMBROSO, D.L.,

Director of the *Revue Napoléonienne*.
Frascati, Italy.

A SPANISH BIBLIOPHILE (9th S. viii. 342).—I was present when the late Dr. R. C. Christie read his account of Morante to the Manchester Literary Club. It had the usual characteristics of his work—fulness, accuracy, and restraint. It was printed in the club papers in 1883, and is to be included in the volume of the 'Selected Essays' of Mr. Christie which another friend, Dr. W. A. Shaw, is editing. Mr. Christie's library, which includes books from the collection of the Marquis de Morante, becomes the property of Owens College, Manchester.

WILLIAM E. A. AXON.

CROSDILL (9th S. viii. 124).—The *Gentleman's Magazine*, vol. xcv. 1825, p. 382, has "Yorkshire: Lately, aged 74, John Crosdill, esq., the celebrated performer on the violoncello. He performed at the Coronation both of his late and present Majesty." The 'Dictionary of

National Biography' has "He died at Eskrick [? Escrick], Yorkshire." The *Sheffield Mercury*, dated Saturday, 22 October, 1825, says that he died in London, and also says, "He came from Paris in 1821, to be present, as an instrumental performer, at the Coronation of George IV., having sixty-one years previously attended the Coronation of George III." The 'Dictionary of National Biography' has "In July, 1790, his father died." It is "Nov. 6" in the *Gentleman's Magazine* for November, 1790, p. 1055. Musgrave's 'Obituary,' Harleian Society's Publications, 1900, has "Rich Crosdill, music., 6 Nov. 1790, æt. 92." H. J. B.

"WEEK-END" (9th S. viii. 162, 292, 414).—MR. GOSSELIN's observations induce me to state that I first heard the phrase at Leicester during Christmas visits in 1858, 1859, and 1860. I am enabled to fix these dates, as on one of these occasions, when I was at Leicester, news arrived that South Carolina had seceded from the U.S. The expression was used by a lady, since deceased, who also mentioned another end phrase—viz., "the back end of the year" (autumn).

I am uncertain as to my impression at the time whether these colloquialisms were then in general use in Leicestershire, or were imported by my informant, who, some years previously, had changed her residence from a short distance further north.

HENRY T. POLLARD.

Molewood, Hertford.

"THERE IS A DAY IN SPRING" (9th S. viii. 423).—The passage in which these lines occur is quoted in the late Dean Church's 'Life of St. Anselm' as from the 'Story of Queen Isabel,' by M. S. W. C. B.

ST. TEILO (7th S. viii. 9, 194).—It may be worth while to correct a mistake into which NOMAD has fallen—viz., that Tenby was one of the three parishes that claimed his body. It was not Tenby, but the adjoining parish of Penally. In the churchyard of that parish one of St. Teilo's disciples, Tyfei, afterwards spoken of as "the martyr Tyfei," is buried.

While on this subject I may ask whether any of your contributors can suggest a derivation for the name Penally. *Pen* is probably the Welsh "head," but no Welshman that I have asked could give a satisfactory explanation of the rest of the word, which is, I suppose, like Lamphey in the same neighbourhood, a corruption of some Welsh word. The Latin form is Penalum, and the name is also spelt "Penn Alun." Speed, in his map of

Pembrokeshire, the date of which is, I think, 1610, spells it "Pennalye," so that the additional *l* is probably a modern introduction. It is noteworthy that the local pronunciation is as if the word contained one *l* only—Penaly, the second syllable riming with *lay*.

J. P. LEWIS.

SPIDER-EATING (9th S. viii. 304, 409).—Robert Lovell, in his 'History of Animals and Minerals,' Oxford, 1661, after relating various uses to which the spider can be outwardly applied, states, "Some of the Indians eat spiders to cause vomiting," and again, "The field spiders eaten or drunk doe inequally affect the whole body by heate, cold, horror, and itching, inflaming it, causing it to swell, disturbing it, and much troubling the braine, whence followeth a distention of the nerves, trembling, and diabetes."

He then proceeds to give cures for the poison and bites of the various spiders, and quaintly finishes up by stating, "The description is needlesse, they are engendered of aerial seeds, corrupted and putrified. They hate the Stellion, Lizard, and Serpents, and spin in fowle weather, out of their excrements: and feelee easily."

HERBERT SOUTHAM.

Shrewsbury.

GREEN CRISE OR CRYSE (9th S. viii. 384).—The origin of this name was much discussed by local antiquaries many years ago, but without any very elucidating result. A suggestion I ventured to make at the time, that the name is simply a corruption, by contraction, of "Green Oak Rise"—an appellation accurately descriptive of the character of the place—still seems to me the most probable explanation of it.

JOHN HUTCHINSON.

Middle Temple Library.

"Crise" and "cryse" are both obsolete forms of "crisis." One of the meanings of "crisis" is "a turning-point." Taking this meaning in a secondary sense, it will apply if the road take a turn in the length of the avenue. "Crise" is the more correct form. See 'H.E.D.'

ARTHUR MAYALL.

CASTOR-OIL PLANT (9th S. viii. 224).—I do not think that this plant, *Ricinus communis*, also called Palma Christi, will keep a room free from flies, but in this country, where mosquitos abound, it is alleged that the neighbourhood of land planted with *Ricinus communis* is free from this pest, and many people have a few of these plants in their gardens to keep their houses undisturbed by these unwelcome visitors.

The eucalyptus family has also the property of driving away mosquitos; as the leaves of these plants are very fragrant, their perfume might also drive away flies. I would recommend your friend to purchase a plant of *Eucalyptus citrodorus*, or *globulus*, to place in his study; the scent of the *citrodorus* is by far the more pleasant, but the *globulus* might be more efficacious. Some years ago I saw plants of this genus for sale at Mr. Bull's in Chelsea. M. M. L.
Costa Rica.

SWEENEY TODD (9th S. vii. 508; viii. 131, 168, 273, 348, 411).—The collection of pottery and porcelain to which Mr. HERBERT B. CLAYTON refers as having been lately on view at the Bethnal Green Museum was lent by Mr. Henry Willett, of Brighton. There were eighteen specimens of "criminal" crockery included in the catalogue. JOHN T. PAGE.
West Haddon, Northamptonshire.

W. Hornegold (pronounced Horneygold), referred to at the last reference, is in Boase's 'Modern English Biography.' I have hundreds of prints drawn by him. The Willett collection of art pottery is the one Mr. CLAYTON refers to. Before it was at the Bethnal Green Museum it was at Brighton. It is probably unique, and is, from an historical point of view, most interesting; and Mr. Willett can feel assured that his liberality in allowing it to be exhibited is fully appreciated. RALPH THOMAS.

SIR ISAAC PENNINGTON, LORD MAYOR OF LONDON, 1643 (9th S. viii. 263, 429).—Your correspondent Mr. W. D. PINK is in error as to the date of death of the father of this Mayor, which should be 1627 (instead of 1628). On 26 April of that year, as we learn from the parish register, he was buried at St. Andrew Undershaft, London, as "Mr. Rob^t Penington, householder." Sir Isaac Pennington's eldest son was baptized in the same parish, 8 Dec., 1616, as "Izaacc [*sic*] s. Mr. Izaacc Pennington" (Par. Reg.).

W. I. R. V.

BIRTHPLACE OF LORD BEACONSFIELD (9th S. viii. 317, 426).—In P. Boyle's 'General London Guide,' 1794, p. 4, there is the following entry under the head of 'Merchants': "D'Israeli Ben. 26, Broad-st.-buildings."

W. C. B.

'THE TEMPEST' ANAGRAM (9th S. viii. 442).—At the age of six I used to be rather a don at what we called "the letter game," and should have thought scorn of myself if I had offered a solution which required a letter

beyond the confused heap handed to me by a playfellow. MR. SIBREE does not "play fair." Let me try. "E. S., D.,* University College, found Bacon's freedom† prematurely worm'd." There you have every letter—and the apostrophe.

To quote Autolycus, "I'll anagrammatize" you so eight years together, dinners and suppers and sleeping-hours excepted; it is the right "Bacon-woman's rank to" mania. Next, please! Q. V.

The anagram is ingenious; and doubtless Bacon would have been delighted to make it or discover it, had he been able. But, unfortunately, he was prevented. 'The Tempest' was put on the stage, probably in 1610, certainly before 1614, in which year Ben Jonson brought out 'Bartholomew Fair,' the induction of which contains a manifest allusion to 'The Tempest.' But Bacon was not created Lord Verulam till 1618. If, therefore, he wrote the concluding lines of the Epilogue, he must either have prophesied, or (perilous supposition!) have got at Heminge and Condell, and persuaded them to add those lines when they were bringing out the folio. C. B. MOUNT.

This anagram occurs in Act III. sc. v. of 'Romeo and Juliet':—

Now by Saint Peter's church, and Peter too,
He shall not make me there a joyful bride.

On transposing the letters we get

William Shakspeare. Not another poet could be author.

Your correspondent has taken the liberty of adding a letter. I have taken the liberty of discarding a dozen letters. We can get any meaning that we please through anagrams, especially when we can choose out of a hundred thousand lines such as are most convenient for our purpose. E. YARDLEY.

"BEN-CLERK" (9th S. viii. 325).—This word as quoted by MR. DEEDES, although practically the same as "Beauclerk" (= fine scholar), is not, I have good reason to believe, a misprint for the latter. W. I. R. V.

PARIS CATACOMBS (9th S. viii. 422).—Precisely the same question was asked thirty years ago (4th S. vi. 369), to which a reply was

* If Mr. SIBREE is not a Doctor (of Literature, or otherwise), so ingenious a person deserves the sixteenth and seventeenth century contraction for that title.

† *Freedom*, obviously used in the sense of "frankness, outspokenness, self-disclosure," as in Addison's 'Italy' (1705, p. 86): "They are generally too distrustful of one another for the Freedoms that are us'd in such kind of Conversations."

given (p. 467), with the titles of five works, published between 1812 and 1822, on this subject. To these I may add *Chambers's Edinburgh Journal*, First Series, xi. 18, Third Series, v. 51; *All the Year Round*, First Series, vi. 516, Second Series, xv. 105; *Good Words*, v. 35. EVERARD HOME COLEMAN.
71, Brecknock Road.

HAVRE DE GRÂCE (9th S. viii. 422).—Havre de Grâce in 1516 was merely a fishing village with a chapel dedicated to Notre Dame de Grâce. Camden's 'History of Elizabeth' says:

"They should deliver in her hands for Caution Franciscopolis, a Town built by King Francis the First at the Mouth of the Seine, which the English call New-haven and the French Port de Grace or Havre de Grace."

Holinshed's 'Chronicles,' 1587, vol. ii. pp. 1196–1201, gives an account of the occupation, &c., of Newhaven, or Havre de Grâce; also Hayward's 'Annals of the First Four Years of Queen Elizabeth' (Camden Society).

JOHN RADCLIFFE.

English occupation in 1562–3. See a letter in 'Hist. MSS. Commission Report on Mr. Eliot Hodgkin's MSS.,' p. 32. The town was then known in England as Newhaven.

A. E. S.

THURLOW AND THE DUKE OF GRAFTON (9th S. viii. 405, 454).—The scene in the House of Lords when Lord Thurlow replied to the Duke of Grafton's uncalled-for attack occurred in June, 1779, just a year after Lord Thurlow's elevation to the peerage. This scene is described by Butler in his 'Reminiscences,' i. 142, and quoted by Lord Campbell in his 'Lives of the Lord Chancellors,' v. 533.

ROBERT WALTERS.

Ware Priory.

According to the 'Dictionary of National Biography' it was the third Duke of Richmond to whom Lord Thurlow applied the epithet "the accident of an accident." The authorities cited are Butler's 'Reminiscences,' Mahon's 'History of England,' and the 'Parliamentary History.'

C. L. S.

STRAWBERRY LEAVES (9th S. viii. 463).—It will be seen from plate xx. in Pory's 'Heraldry' that the turban portion of the Great Turk's crown is decorated with strawberry leaves and jewels. The Papal crown owes its triple character to the use of three marquises' coronets, in the form of which, of course, strawberry leaves occur. The early crowns were diadems; and the diadem is that which is bound across—bands or fillets, in fact. Hence the pine, laurel, and parsley crowns of the Grecian games. The vegetable

kingdom very naturally supplied the material for most of the early crowns. The trefoil as emblematic of the Trinity may have some bearing on the case, and it will be observed that in the crosslets on the royal ball and the sceptre, the feathers of the Prince of Wales, and the form of the fleur-de-lis, the threefold idea occurs. It is supposed that the fleur-de-lis may have originally represented a battle-axe or other weapon. The strawberry leaves, or some conventional trifold equivalent, on the crown of the Grand Turk would appeal to the minds of the Crusaders, and would be readily adopted by them on account of their religious suggestiveness. It may be that the strawberry leaves in the coronets are derived from that source.

ARTHUR MAYALL.

Similar questions have appeared in 'N. & Q.' in years gone by. I think the remarks of the Editor on a previous occasion will answer the present querist (6th S. x. 27):—

"At 5th S. ii. 129 a similar query is propounded. To this (5th S. v. 75) MR. F. RULE replied denying that the trefoil floral ornaments of ducal coronets are strawberry leaves, and stating that the question of interest is, why and on whose authority they were so styled. At 5th S. xii. 114 MR. J. CHURCHILL SIKES supplies an extract from the *Gentleman's Magazine* of July, 1879, dealing with the whole question, and asserting that the conventional leaves used to decorate coronets were not originally called strawberry leaves, and were at first very unlike them."

EVERARD HOME COLEMAN.

71, Brecknock Road.

GREEK PRONUNCIATION (9th S. vii. 146, 351, 449; viii. 74, 192, 372).—W. H. B. says that the French form of the Latin *sal* being *sel*, it follows that the *a* in *sal* may have been pronounced with the English *a* sound—I suppose like the *a* in the word *sally*. He adds that "no Frenchman would allow that his word was even as much erroneous—i.e., had strayed as far from the Latin original—as the English word." But, in the first place, the Italian for *sal* is *sale*, in which word the *a* has its fullest sound, and surely no Italian would allow that *his* word was even as much erroneous as the French one; secondly, the English *salt* does not appear to come from the Latin *sal*, but, according to Prof. Skeat, from the Anglo-Saxon *sealt*, so that it is not easy to see what the sound of the *a* in *salt* has to do with the sound of the *a* in *sal*. W. H. B. goes on to say: "Can any wise man be absolutely sure that the Latin word *vas* was not pronounced *vass* by the Romans?" Now the word *vas* has also the form *vasum*, and to pronounce *vasum* *vassum* is by no means easy. We must also remember that the Italians pronounce their word *vaso*

with the soft *s* sound, *i.e.*, as the English *z*. Without, therefore, going as far as to say that it is *absolutely* sure that *was* was pronounced as *varze*, it may safely be said that it is *most* probable. M. HAULTMONT.

PRISONERS OF WAR IN OUR LITERATURE (9th S. vii. 469; viii. 46, 153).—Once again, trusting to the unvarying kindness of the Editor, and relying upon the indulgence of the readers of 'N. & Q.,' I venture upon offering another extract from the 'Annual Register' for 1812. It is a trifle "out of date," yet at the present moment, when the treatment of prisoners of war has become, perhaps, the most important political question of the hour, it may be interesting, if to nobody else, at least to the "man in the street."

"August 19. French Prisoners.—As a proof of the good treatment of the prisoners of war in this country, the following comparative statement of those sick and in health will be the best answer to the calumnies of the *Moniteur*:—

Thursday, August 20.

On board prison-ships.	In health.	Sick.
Hamoaze ...	6,100	61
In Dartmoor dépôt ...	7,500	74

This small proportion of sick is not the common average of persons not confined as prisoners of war. At Dartmoor dépôt 500 prisoners, such as labourers, carpenters, smiths, &c., are allowed to work from sunrise to sunset; they are paid 4*d.* and 6*d.* per day, according to their abilities, and have each their daily rations of provisions, *viz.*, a pound and a half of bread, half a pound of boiled beef, half a pound of cabbage, and a proportion of soup and small beer. They wear a tin plate in their caps, with the title of the trade they are employed in, and return every evening to the dépôt to be mustered."

In this same volume, and also in previous and subsequent volumes, of the 'Annual Register' there are to be found most interesting paragraphs respecting the French prisoners in England: how the officers fought duels among themselves; how 1,000 of them escaped (or tried to escape); how several Englishmen were severely punished for aiding and abetting, with many other interesting old-world details.

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

CLOCK AND WATCH FIGURES (9th S. viii. 385, 465).—Like one of your contributors at the last reference, I was of opinion that dialling as surviving from sundials would account for the use of IIII for IV; but is the evidence from this source sufficiently definite to justify the opinion? I ask for the sake of information. So far as my means of judging, which are not special, go, the facts

are the other way, and Britten appears to be justified in his attitude. Unless it can be shown that IIII was the rule on sun and moon dials the argument is of little or no value. What is the evidence?

ARTHUR MAYALL.

"PARVER ALLEY" (9th S. viii. 325, 451).—Modern writers on architecture certainly count what is generally called the nave as an aisle. Mr. Charles Herbert Moore in his 'Development and Character of Gothic Architecture' (Macmillan, 1899) talks of the cathedral of Paris having *five* aisles. Notre Dame has a nave with two aisles on each side. From the description of Mr. Moore, Mr. HUSSEY would be justified in speaking of the nave as "the centre aisle." Mr. Moore is an American, but his book is already almost a classic. French writers speak of Notre Dame as having five "nefs." "Aile" is the French equivalent of our aisle, but I find "nef latérale" is quite as frequently used as "aile." The space to the west of the cathedral of Paris is known as Parvis Notre Dame. Formerly it was called "Parvis paradisus," "the earthly paradise leading to the celestial Jerusalem," as one writer interprets it. MR. HEMS's explanation of the word *parvise* in England is doubtless correct.

CHARLES HIATT.

MR. HARRY HEMS is confusing two distinct words, namely, "aisle," from *ala*, and "alley," from Old Fr. *alee*, connected with *aller*, to go, walk. It would be wrong, as he says, to speak of the "centre aisle" of a church, but the common phrase "middle alley" is quite right.

J. T. F.

Durham.

Miscellaneous.

NOTES ON BOOKS, &c.

The Epistles of Erasmus, from his Earliest Letters to his Fifty-first Year. Arranged in Order of Time by Francis Morgan Nichols. (Longmans & Co.)

MOST that we know concerning Erasmus is derived from his correspondence, which, beginning with letters to his personal friends and associates, ended by embracing the men of highest rank and distinction of his epoch. An arrangement of this is an indispensable preliminary to our obtaining that life of Erasmus for which the world, in spite of all the works between Beatus Rhennanus and Seeböhm, is yet waiting. For various reasons, probably to some extent prudential, Erasmus shirked during his lifetime the task, to which he was more than once bidden by his friends, of arranging under dates the epistles which, with or without his connivance, were given to the world. Students in the following centuries have mourned his timidity or reticence. In the present volume

Mr. Nichols aims at doing for the great thinker what has not hitherto been done, and enabling the student to read the correspondence in the order in which it was written. He supplies, accordingly, a chronological register. Beginning with the letters written from the Augustinian monastery of Emmaus at Stein, near Gouda, Erasmus's convent residence, in 1482-3, the register ends with the close of 1517, when Erasmus, at the height of his reputation, and then in his fifty-second year, was keeping the Christmas festival at Louvain. It comprises more than seven hundred letters. The epistles of a later date are more numerous, but owing to many causes—among which may be counted knowledge of the circumstances under which they were written and the personages to whom they were addressed—the task of fixing their dates is less difficult. A translation of the whole or portions of two hundred and eleven of these letters is given, with a commentary and foot-notes concerning them, which, besides constituting the book to a certain extent a biography, supply the original date, if any, assigned to each letter on its first publication, and such additions to date as were made "in the later authorized editions of the Latin text." Every letter in the register of which a translation is not given is described in the commentary. For further explanations of the principles on which the translation has been executed, and the nature and extent of the omissions, the reader is referred to the book.

No intention to attempt a complete translation of the epistles is entertained by Mr. Nichols, who, however, speaks of a second and complementary volume being in contemplation. The task Mr. Nichols has set himself is well executed, and the arrangement of the letters will facilitate greatly the labours of the student. In some points, however, we find ourselves at discord with our author. It is undeniably better to give a portion of a letter, as is done, than an abridgment. We have compared many of the letters with the originals as given in the thirty-one books of the collected letters of Erasmus, Melancthon, More, and Vives, printed in London by Flecher & Young in 1642 ("Sumptibus Adriani Vlacq"), and find the omissions both more numerous and more important than is desirable. Nor do we agree with the counsel, or perhaps rather the assumption, that the first two books of the letters should be skimmed over, and the reader's attention be concentrated upon the books which follow, when the correspondents of Erasmus were men of greater eminence and when the style of the writer was more formed. The letters to Servatius are not wholly satisfactory. They illustrate, as is said, a "somewhat feminine side of the character of Erasmus, whom they exhibit as having formed a devoted attachment to one of his own sex, which not being returned with equal fervour, was a source of pain to himself and of some annoyance to the object of his affection." That they were to some extent intellectual exercises, in which Erasmus, in spite of the character for extreme truthfulness which he somewhat superfluously assigns himself, loved to indulge, is conceivable enough. The language is that, however, of human passion, and in the case of a man of reputation so unblemished as Erasmus we cannot afford to neglect the evidence of the kind of friendship which was common in his days, as in the subsequent times of Michel Angelo and Shakespeare. These letters, which are accepted as genuine, have escaped the attention of biographers.

A translation of the 'Compendium Vitæ,' which is generally attributed to Erasmus, and supplies the leading details concerning his birth and parentage, is given. We agree with Mr. Nichols in admitting both the compendium and the epistle of Erasmus to Goclen, though doubt has been thrown by recent writers upon both. We have noted for comment some scores of passages during the perusal of the book. In so doing we have ourselves defeated the aim with which we set out. Within the space at our disposal it is obviously impossible to deal with all these matters. No resource is left but to pass by them, and recommend the reader to turn for himself to the book. No student of fifteenth-century literature can afford to neglect this; and though we should have preferred a more liberal policy in regard to the translations, we are aware of the difficulties in Mr. Nichols's path, and are indebted to him for a thoughtful and serviceable, and to some extent a captivating volume.

Les Portraits de l'Enfant.

THOUGH no name of author or publisher appears to this sumptuous volume, concerning which all the information vouchsafed us is that it issues from the press of Lahure, we can scarcely be in error in assigning it to the eminent Parisian house of Hachette. In almost all respects it is a companion volume to 'L'Image de la Femme' of M. Armand Dayot, the Inspecteur des Beaux-Arts, issued by that firm a couple of years ago (see 9th S. iv. 549). The character and method of the work and the illustrations are all but identical, and the title-pages and the designs in both are of ravishing elegance. In some respects the volume is likely to be even more popular than its predecessor. No subject whatever can be of more inexhaustible interest to the one half of human beings than the other half, and we cannot but wonder whether the spirited publisher to whom we owe 'L'Image de la Femme' will dare in a couple of years more to give us 'L'Image de l'Homme,' and whether the fair sex will study its coarser, if more trustworthy half with the same unwavering devotion that the sterner sex has displayed to itself. On the ground of children both sexes meet, and the father is as proud of the grace and affection of his daughter as the mother is of the approaching virility of her son. The scheme of the book is, then, to show the child as it appears in the works of the greatest artists from the infancy of art until to-day. Materials are fortunately abundant, more than they would have been had not the cult of the Mother of God involved that of the infant Godhead. Wherever the Madonna had to be shown in Christian art, her inseparable companion was necessarily *il Bambino*, a caressing Italian word, the liquid music of which disappears from the *enfant* and the *child*, though a measure of it is preserved in *bébé* and *baby*. Italy, as the source of most religious art, comes practically foremost in the volume, and is assigned the largest space, though an opening chapter of no great extent is devoted to the child in classical art. Next it, *sed longo intervallo*, comes Spain: after it arrive Flanders and Germany, France, and, lastly, England. A final chapter is occupied with the art of to-day. The earliest representation of a child is an Egyptian girl, the lithe, graceful figure of which is very seductive. It comes from the Turin Museum. With this must be compared the bas-relief from the Musée du Louvre of Sesostris as a child, a curious but artis-

tically unsatisfactory work, which, old as it is, is said to be the work of a *décadent*. Very modern in appearance, and no less conventionally pretty, are the Greco-Egyptian portraits of girls from the collection of Theodore Graf, of Vienna, the eyes of which are as large as those of Beatrice described by Thackeray in 'Esmond.' A beautiful child is the infant Nero, from the bust in the Uffizi Gallery, Florence. A full-page illustration follows of the smiling-faced bust of a Roman child in the British Museum, a second giving, from the same institution, a *tête d'amour*, a piece of Greek sculpture. Among other designs of the opening chapter are a very quaint bust from the Musée de Cluny, an ivory Virgin and Child from the same, a second from the Louvre, and a specially beautiful St. Anne and the Virgin as a child from Bordeaux Cathedral. The Italian chapter begins with some profoundly interesting frescoes, one of which, 'Une Correction à l'École,' is both beautiful and quaint. It shows a pretty chubby infant hoisted on the shoulders of a man in order to receive a whipping. Far too young is the baby, according to modern views, to merit such punishment. A bust by Donatello of a laughing child is delightful. First among the ecclesiastical designs comes a representation by Filippino Lippi, from the Pitti Gallery, of an Infant Jesus under a rain of roses. Among those which follow is the famous 'Madonna alla Seggiola' of Raphael. Coming to Spanish art, we have some wonderful portraits of Velasquez, foremost among which are the Infanta Margarita from the Louvre, and the Infanta Maria Teresa, subsequently the spouse of Louis XIV., from the gallery of the Prado, absolutely inaccessible in the hugest hoop that can ever have been worn. From the same gallery of the Prado comes the picture by Murillo of the Infant Jesus giving drink to St. John. A most happily inspired child portrait of Franz Hals comes early among the German and Flemish pictures, but is eclipsed in interest by the superb laughing child of the same painter from the private collection of M. Jules Porgès. Rembrandt's portrait of his son Titus van Ryn is also conspicuous, as is 'The Young Cavalier,' now one of the Windsor Vandycks. Arriving at France, we find the Comtesse Mollien of Greuze serving as frontispiece to the volume. The portraits by Clouet, Nattier, and Watteau are among the best in the work. Specially noteworthy are the young Francis II. when Dauphin of Clouet; Louis XVII. when Dauphin by Madame Vigée-Lebrun; and Le Chevalier de Pange by Drouais. Reaching the English national school, which is held not to have begun before the eighteenth century, the author delectates in the portraits of Reynolds, Gainsborough, Hoppner, Romney, and Raeburn. Gainsborough is assigned the highest position among English artists as a painter of children. It is needless to say that the best-known masterpieces of the English school are given, Gainsborough's 'Blue Boy,' from the collection of the Duke of Westminster, holding a conspicuous place. In the final chapter on the paintings of to-day we have Chaplin's Princesse Isabelle d'Orléans, Baudry's M. Robert Fould, Millais's 'Souvenir of Velasquez,' Flameng's Mlle. P., and some admirable portraits by Sargent and other artists. Very great pains must have been spent in obtaining so large and representative a collection. The processes of reproduction are thoroughly successful, and the book is a treasure house of delight. Its superb pale-green

morocco binding, sprinkled with leaves and lilies, the dead gold of its edges, and the typographical luxury of the whole render it fit for the boudoir of a queen.

The Northern Genealogist, edited by A. Gibbons, F.S.A., gives, in an admirable instalment, a continuation of the heriots, &c., in the Wakefield Manor Rolls. The period now comprised extends from 1513 to 1627. All the heriots between 1500 and 1563 that are decipherable are being given. They are of highest interest to Yorkshire genealogists, including many names still closely associated with the district. 'Marriage Bonds of the Dean and Chapter of York,' 'Lincoln Marriage Registers,' and 'Act Books of the Prerogative Court of York' are also continued. The volume of which the present part constitutes an instalment is the fourth. The entire series will be preserved in all genealogical collections. In the Lincoln marriage registers Ralph Clayton, of Ruskington, "ludi magister," marries in 1558 Ann Grosling, of Dockdike. What is the exact significance of "ludi magister" used at this period? Qy. schoolmaster?

Cycle Repair and Maintenance, by A. W. Marshall, which is No. 21 of the "Useful Arts" series, edited by Mr. H. Snowden Ward, and published by Messrs. Dawbarn & Ward, has reached a second edition, a strong proof of its utility. Among recent additions to the series are *Glass*, by the Rev. F. C. Lambert, M.A.; *Home-made Fitments and Furniture*, by the same; *Perfumes and Cosmetics*, by Mr. Thomas Bolas and Mr. C. G. Leland; and *Gesso Work*, by Mr. Matthew Webb.

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 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. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

G. A. B.—Each answer should be given separately with the proper heading and references.

H. HEMS.—The word was left out in your copy.

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 28, 1901.

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Notes.

THE WEST BOURNE.

IN the course of the current year some very remarkable articles have been published in the *Builder*, which will be of the greatest service to the London topographer of the future. They are respectively named and dated—"Westminster, Old and New, 1801-1900" (part i., 5 Jan., p. 11; part ii., 12 Jan., p. 34); "The Grosvenor Estate, and Pimlico, Belgravia, and Mayfair, 1801-1900" (6 July, p. 4); and "Chelsea, Little Chelsea, and Brompton, 1801-1900" (2 Nov., p. 382). They are admirably illustrated, and give accurate and succinct summaries of the changes that have been effected in the western districts of London during the last century. In reading them carefully I have been struck by the use that the writer makes of a local term for which, though it is very commonly employed, I have been unable to discover any historical foundation, and it would therefore give me great pleasure if I could ascertain its origin.

This term is the "West Bourne" as applied to the rivulet which, rising amongst the Hampstead hills, flows through Kilburn, Paddington, and Bayswater, until it reaches

the Serpentine, whence it emerges and continues its course through Knightsbridge and Chelsea, until it debouches into the Thames as the Ranelagh sewer. It will be remembered that several years ago that distinguished antiquary Mr. J. G. Waller contributed a paper entitled 'The Tybourne and the Westbourne' to the *Transactions* of the London and Middlesex Archaeological Society, vol. vi. pp. 244-79, which traced out the course of these two streams, and gave many interesting historical particulars regarding the districts through which they flowed. Mr. Waller does not give any information regarding the origin of the name of Westbourne, beyond saying that the stream was "properly so called," from which I infer that in Mr. Waller's opinion it received its name from its position being westward of the other stream. At the end of his paper he further declares that "it gives name to many of the localities on its course, as well as to the manor of Westbourne."

A writer can only testify to facts within his own knowledge, and whilst I find the manor of Westbourne mentioned in many ancient documents, I have been unable to discover any reference to "the West Bourne" until comparatively recent times. In Hardy and Page's 'Calendar to the Feet of Fines for London and Middlesex' there are numerous transfers of land in Westbourne recorded. The earliest is dated 43 Hen. III., 1258, when Margery, daughter of Hugh de Fonte, made over premises in "Westeburne" to Brother Walter, master of the Hospital of St. James without London. At that period the manor of Westbourne, in conjunction with that of Knightsbridge, was held by the Dean and Chapter of Westminster, and it was retained by them until the Dissolution. In order to prove that the manor derived its name from the brook, it is necessary to show that the latter was called the Westbourne at some period prior to 1258.* According to Bosworth, s.v. 'Burne,' this word, when used as a prefix or termination to the names of places, denotes that they were situate near a stream, and it therefore seems reasonable to suppose that Westbourne received its name from its situation on the west bank of the rivulet. In early times I doubt if the stream had any specific name. It was probably only known as the bourne or brook. The accomplished author of the papers in the *Builder* writes that the "Lordship of Ebury" had the West Bourne for its western boundary,

* The vill of Westburn is mentioned so early as the Decree of 1222, which defined the limits of St. Margaret's parish.

but a reference to the map of the parish of St. George's, Hanover Square, 1725, of which a copy is given from the original plan in possession of the vestry, shows that the stream was called not "the West Bourne," but "Westburn Brook," which is analogous to Westburn Green or Westburn Place. I have examined a great number of maps in my possession, but have not, in a single instance, found the name "West Bourne" applied to the stream. It is more than once mentioned in White's 'Proposed Improvements of the Western Part of London,' 1815. At p. 61 the "valley of the Serpentine River near Westbourn Green" is referred to. At p. 62 it is called the "Serpentine River or Westbrook," while in the appendix, p. lxix, it appears under the name of the "Bayswater stream." This indeed seems to have been its general appellation. In Cruchley's map of the environs of London, 1830, it is called "Bays Water," while it is termed the "Bayswater Rivulet" in Bartlett and Britton's large map of the borough of Marylebone, 1834. This name seems to have clung to it for many years, for it will be found in the *Illustrated Times* postal district map of 1856, and in Davies's map of 1869, at which date a portion of the district lying between Sutherland Avenue and St. Peter's Park was still unbuilt over, and the brook is clearly seen.

Any evidence showing that the stream was named the "West Bourne" in any topographical work or in any map produced during the first half of the last century will be welcomed. In default of that evidence it would, I think, be better to regard the use of the name merely as a matter of convenience, and not as an historical fact. In the maps of Norden, Rocque, and other early cartographers the stream is nameless.

W. F. PRIDEAUX.

THE JUBILEE OF THE 'LEISURE HOUR.'

FRIENDS of pure literature for the people must hail with delight the success which has attended the publication of the *Leisure Hour*. Its record of fifty years shows uninterrupted progress from the date of its first number, January 1st, 1852, to its Jubilee Part, January, 1902. Its influence for good in encouraging a taste for wholesome reading among the masses has been immense. Reference is made to this by my father in an article on 'The Literature of the People' in the *Athenæum* of the 1st of January, 1870, in which he stated that "the *Leisure Hour* has run the highwayman's

horse into a fence, and left him with his head inextricably fixed in it." The earliest projectors of the *Leisure Hour* at first thought of naming the new venture the *Friend of the People*, but the former title found the most favour.

The Jubilee number contains portraits of a hundred of its contributors. These include those of its first three editors, W. Haig Miller, Dr. James Macaulay, and William Stevens, with biographical notices. A record is given of the chief subjects treated on during the fifty years, and it forms almost a history of the nation's progress. To travel and discovery a prominent place has always been accorded, and in 1852 Dr. John Kennedy contributed papers on Sir John Franklin's Arctic expedition; there were also articles on Australia and its then recently discovered gold diggings, and a description of M. Dupont's proposal to span the Atlantic by suspending a cable by means of buoys placed at certain determinate distances. In 1853 we have an account of Layard's explorations at Nineveh, and of Commander McClure's voyage during the same year, when he proved the circumnavigation of North America possible by the North-West Passage. For this he received the honour of knighthood and also a gift of 5,000*l*.

It was not until 1854 that fiction began to assume the longer serial form. During this year and 1855 considerable space was devoted to Russia and the war. Mention is made, among other things, of the great kindness shown to the Russian prisoners of war, of whom there were 400 at Lewes, and who were much surprised at their treatment. On first receiving intimation that they were to be taken out for a walk they wept and wrung their hands, supposing they were to be led to execution. In 1858 space is largely appropriated to the Indian Mutiny, and a description of the laying of the Atlantic cable is also communicated in a series of papers. In 1859 Dr. Scoffern contributed articles on the South Kensington Museum; an illustration is also given of the first public drinking fountain, opened on the 21st of April near the church of St. Sepulchre, Skinner Street. In 1861 the war in Italy and the Civil War in America are among the subjects treated at length.

In 1862 a new and enlarged series was launched, and the contents included Mrs. Henry Wood's tale 'A Life's Secret,' which touched on the question of strikes. While she was writing this her 'East Lynne' appeared, and the *Times* pronounced it to be the novel of the year. In 1863, for the first time, coloured

plates were inserted, twelve being given in the volume. In 1864 the subjects include 'Four Years in the Prisons of Rome,' by one who had been a judge in Venice, 'African Exploration,' and 'The War in New Zealand,' the criticism on which is very severe. In 1866 Mr. Edward Whymper relates his ascent of the Aiguille Verte; and in 1868 the Abyssinian war is described in a series of articles by one of the captives at Magdala.

The contents of the volume for the present year include 'Queen Victoria,' by the Dean of Canterbury, and 'The Inauguration of the Australian Commonwealth,' by "Our Australian Correspondent."

JOHN C. FRANCIS.

(To be continued.)

SNUFF-TAKING.

IN Mr. Arber's notes to his reprint of King James's 'Counterblaste of Tobacco' there is very little information regarding the custom of snuff-taking so far as Great Britain is concerned. He quotes from only a single old writer, Henry Buttes, who in his 'Diets Dry Dinner,' speaking of tobacco, says: "Dried in the shade, and compiled very close: of a tawny colour, somewhat inclining to red: most perspicuous and cleare: which the Nose soonest taketh in snuffe." I think it very doubtful whether the last expression refers to the habit under discussion; even if the words could be so understood, they would only show that snuff-taking was of the rarest occurrence; otherwise we should meet with more frequent mention of it. Henry Buttes, it may be added, wrote in the year 1599. Neither Thomas Nash, Ben Jonson, James L. Robert Burton, nor any of the writers quoted by Mr. Arber, so far as I can find, have the slightest allusion to this—the most harmless—way of using the herb.

After the lapse of more than a century—viz., in the year 1708—a correspondent wrote to the *British Apollo*, as we learn from Mr. Arber, and inquired how long it was since "the taking of Snuff hath been in Use in England." To this query he received the following reply: "Snuff, tho' the Use of it has been long known to such, as were by merchandizing or other means, familiar with the Spanish Customes, has been till lately a perfect Stranger to the Practice of the British Nation, and like our other Fashions came to us from France." The habit must have soon become common, for Pope, in his 'Rape of the Lock,' just four years later, has the following lines:—

But this bold lord, with manly strength endued,
She with one finger and a thumb subdued:
Just where the breath of life his nostrils drew,
A charge of snuff the wily virgin threw;
The Gnomes direct, to every atom just,
The pungent grains of titillating dust.
Sudden, with starting tears each eye o'erflows,
And the high dome re-echoes to his nose.

In this manner did Belinda overcome the baron.

But the reply given by the editor is inaccurate. In the first place, the French did not start the fashion of snuff-taking. The Spaniards had led the way long before, and carried the habit to such an excess that, according to Vigneul-Marville ('Mélanges d'Histoire et de Littérature,' vol. i. p. 10, Rotterdam, 1702), Pope Urban VIII. (1623-44), in compliance with the just complaints of the dean and chapter of the cathedral of Seville, issued a bull in which he excommunicated those who took tobacco in churches. The writer, whose real name was Argonne, adds: "The priests in Spain took it at the very altar; and that is perhaps what made the Abbé Nissen say it was the devil himself who brought this accursed herb from the Indies into Spain and the rest of the world." The author is not very clear, as he employs the word "tabac" without any qualification; but I take it that the bull was directed not only against smoking by the laity, and more especially by the clergy, in church, but also against snuff-taking by the latter when engaged in their sacred functions. I have not had the opportunity of consulting the document, which may be read, says the writer, "dans le grand Bullaire des Séraphins," which must contain some very wonderful things, one is inclined to think. But where is it, and who were the "Séraphins"? The only reference to them that I can find is in Bouillet's 'Dictionnaire Universel d'Histoire,' &c., where I read: "Séraphins (ordre des), ordre de chevalerie établi en Suède, en 1334, par le roi Magnus II., et renouvelé en 1748 par Frédéric." Why these knights should have made a collection of Papal bulls is a subject for wonder. Had they been of the character of those called "Irish" it would have appeared natural enough. But I pass on, and say that it is not far distant from our shore, that we are indebted for the introduction of the titillating mixture, if we believe the authority I now bring forward. In the twelfth volume of the 'Harleian Miscellany' there is a reprint of a long and interesting treatise, first published in 1682, with this title: 'The Natural History of Coffee, Thee, Chocolate, and Tobacco.' The writer does not give his name, but his

information is evidently drawn from the best sources. From him I quote as follows: "The Irishmen do most commonly powder their tobacco, and snuff it up their nostrils, which some of our Englishmen do, and often chew and swallow it." At the foot of the page (30) there is a note, which runs thus: "Observe the original of that nauseous and unwholesome custom of taking snuff." These extracts speak for themselves, I think. As one fond of a pinch, I might take exception to the epithets applied to snuff-taking, and say that they are much more suitable to the other practices mentioned; but I forbear. As regards smoking, let King James himself speak in the most intelligible of his writings: "A custome lothsome to the eye, hateful to the Nose, harmfull to the braine, dangerous to the Lungs, and in the blacke stinking fume therof, nearest resembling the horrible Stigian smoke of the pit that is bottomelesse." The quality of tobacco and its mode of preparation must have greatly improved, one would fancy, since this diatribe was penned.

JOHN T. CURRY.

PETOSIRIS AND PTOLEMY.—Pliny in his 'Nat. Hist.' vii. 49, mentions the astrologer Petosiris, who appears to have been an Egyptian, and considered that human life might, if commenced under a certain sign, be extended in Italy to 124 years. Juvenal, in his sixth satire, amongst the many kinds of women of whom he bids us beware, includes one who is constantly regulating her actions by astrology, and when ill will only take her food (line 581) at the hour prescribed by Petosiris. Dryden, perhaps because the name could not readily be brought into his verse, substitutes that of the great astronomer and geographer Ptolemy (who wrote after the time of Juvenal) in the lines

No nourishment receives in her disease
But what the stars and Ptolemy shall please.

The translators of Pliny for "Bohn's Classical Library" remark that "Juvenal seems to use his name [*i.e.*, that of Petosiris] as a common term for an astrologer." But it is rather too bad, and exceeds poetical licence, to use that of Ptolemy in the same sense.

Pliny connects the name of Petosiris with that of Necepsos ("quam Petosiris ac Necepsos tradiderunt"), of whom nothing further appears to be known. Julius Firmicus, the writer of the 'Astronomicon' (which we are told in the 'Encyclopædia Britannica' was not completed till 354 B.C. [*sic* for A.D.]), is said by the above translators to call him an emperor of Egypt, whatever that may mean.

It does not, however, appear that Firmicus speaks of him as such. Like Pliny, he conjoins him with Petosiris: "illi divini viri, atque omni admiratione digni, Petosyris, Necepsoque" ('Matheseos,' lib. iii.). But Thomas Taylor, in his translation (1831) of that third book of Firmicus which is called 'Thema Mundi,' has the following note (p. 62):

"We are informed by Fabricius that Mersham in 'Canone Chron.' p. 477, has eruditely collected many things pertaining to Petosiris and Necepsos, King of Egypt, from the most ancient writers on judicial astrology. We likewise learn from Fabricius that Necepsos, to whom Petosiris wrote, as being coeval with him, is believed to have flourished about the year 800 of the Attic era, *i.e.*, about the beginning of the Olympiads."

What real king of Egypt is intended by Fabricius it would be difficult even to conjecture.

W. T. LYNN.

Blackheath.

BLACK ARMLET AS A SIGN OF MOURNING.

—When a black band round the arm was first adopted as a symbol of mourning, and to what extent it has been used, might be difficult to say. In Kotzebue and Mehrern's 'Almanach dramatischer Spiele' for 1826 there is a one-act *Posse*, by E. Lebrun, in which one of the characters is a knavish notary, who is in the first days of widowerhood. A coloured lithograph of this hypocritical lawyer shows a well-made, middle-aged man in black shoes, white stockings, blue kneebreeches (with seals hanging from the watch fob), white waistcoat, white necktie, and brown coat. On the right arm is a black armlet, and this is the only sign of mourning visible. Yet he is described as "in Trauer"; and another character in the farce speaks of his desire to put on a black frock, "um nicht der einige Frëndenträger im Hause zu seyn." 'Die Verstorbenen' is an amusing little piece, with more humour than probability.

WILLIAM E. A. AXON.

Manchester.

"POOR SOUL," A DRINK.—This term, once well known to seamen, is now presumably obsolete. The only form of it which I can find in our dictionaries is *poso*, which the 'Encyclopædic' defines as "a kind of beer made of the fermented seeds of *Zea Mays*." *Poso* is short for Mexican-Spanish *posole* or *pozole*, which again is short for Aztec *pocolatl*, defined by Siméon, 'Dictionnaire de la Langue Nahuatl,' 1885, as "boisson faite avec du maïs cuit." The characteristically English corruption "poor soul," a picturesque example of popular etymology, is explained by Dampier in the second volume of his 'Voyages,' 1697, pp. 43, 113. He says, "*Posole*

is.....Indian corn boiled, of which they make their drink." "This is called *posole*, and by the English *poor soul*." The editors of the 'N.E.D.' may be glad to know of this.

JAS. PLATT, Jun.

MONOSYLLABLES IN LITERARY COMPOSITION.—Instructors in the art of literary composition usually condemn a string of monosyllables, but in the well-known hymn 'Lead, Kindly Light,' written by a master of the English language, you may count thirty consecutive words of one syllable only. They offend neither the eye nor the ear.

HENRY TAYLOR.

Birklands, Southport.

[Milton often uses a series of monosyllables. In the second book of 'Paradise Lost' we have—

The Fiend

O'er bog or steep, through strait, rough, dense, or rare,

With head, hands, wings, or feet, pursues his way,
And swims, or sinks, or wades, or creeps, or flies.

—L. 947-50.

Such lines are not uncommon in the book :—

Rocks, caves, lakes, fens, bogs, dens, and shades of death.—L. 621.

And again—

Of neither sea, nor shore, nor air, nor fire.—L. 912.]

"**SWEDE**": A GHOST-WORD.—I was for some time mystified about this word, which occurs in an Anglo-Saxon version of the Athanasian Creed, printed in W. de G. Birch, 'The Utrecht Psalter,' 1876, p. 299. The Latin "neque substantiam separantes" is there glossed "na *sweðe* syndriende." But *sweðe* here is merely a misreading of A.-S. *spæde*, which means substance, abundance, wealth, as well as success (see Toller-Bosworth, *s.v.*, and Ettmüller, 'Lex. Anglo-Saxonicum,' 719). An Anglo-Saxon *p* is often difficult to distinguish from a *w*. A similar blunder occurs in Wright's 'Vocabularies,' i. 45, 49, where *sweðiende* should be *spæðiende*, suffering from rheum or phlegm (A.-S. *spæd*).—Toller. A. SMYTHE PALMER.
S. Woodford.

ZOAR CHAPEL, SOUTHWARK.—The destruction of this curious old building in King's Court, Great Suffolk Street, is worthy of notice, though the claim made for it that John Bunyan occasionally preached in it would seem to be extremely doubtful. It does not appear to have been used as a place of public worship previous to 1800, though it existed as a public-house clubroom in the seventeenth century, and may possibly have been used for secret religious meetings by one or other of the sects which abounded in Southwark at the time. Perhaps some reader of 'N. & Q.' will tell us something of

the history of this rapidly disappearing old landmark.

FREDERICK T. HIBGAME.

Rodney Place, Clifton.

ANAGRAM.—In the very interesting and picturesque church of Launcells, a little over a mile from Stratton, near Bude, there is a dilapidated monument bearing the following inscription :—

"A Memorial for the Erectors | of the Monu-
mente | Ana Grammata | Johannes Chamondvs |
Nos in Deo canamus | Qui obiit : 14 Octob. 1624."

It is difficult to imagine a much worse anagram. Mention of several members of the Chamond family will be found in the histories of Launceston by Messrs. Peter and Mr. Robbins. Launceston has been fortunate in its historians. C. E. D.

COMPULSORY COSTUME FOR JEWS AND CHRISTIANS.—The Khalif Mutawakkil in A.D. 846 decreed that Jews and Christians should wear yellow and not white garments. When riding they were to use wooden stirrups. (Sell's 'Essays on Islam,' 1901, p. 187.) This is the earliest regulation known to me.

WILLIAM E. A. AXON.

Manchester.

CHILDREN AND PHONETICS.—The Spanish grammarian in teaching his countrymen the French language has well said that on this side of the Pyrenees *b* and *v* are distinct letters, but a recent experience has made me doubt whether they are quite as distinct as they might be. On reading through the dictation papers of twelve children, I discovered that four or five of them had spelt *abeyance* with a *v*, and *innovations* with a *b*. Among allied misunderstandings I found that the words "this fire" had become "this spire" in one case, and "dispire" (whatever that may be) in another, but had been properly rendered in the remaining ten cases. The word *trammelled* had varying fortune as regards the spelling, and two writers agreed in writing it "travelled," thus giving another instance of uncertainty in distinguishing labial sounds. On the whole, the papers were good, not one of the children being really a bad speller.

H. RAYMENT.

Sidecup, Kent.

DICKENS AND WESTLAND MARSTON: AN INTERESTING LETTER.—Among a number of MS. papers (in my possession) of the late Dr. John Westland Marston, the dramatist, being chiefly portions of the original rough drafts of, and notes for, several of his plays, is a copy in a lady's hand (probably that of his wife) of a letter from him to his friend Charles Dickens, the novelist, relating ap-

parently to the prologue written by the latter for Marston's tragedy 'The Patrician's Daughter.' This letter, as copied, is undated, but was, I think, of about February, 1841, at which time the writer was living in London, probably in lodgings, at No. 31, Arundel Street, Strand. Marston was married in May, 1840, to Eleanor Jane Potts, the union being strongly opposed on the part of the lady's family, and in the following year he published his first play, entitled as above—a clever production and most favourably reviewed—wherein he idealized and inserted his love story. The drama was performed in December, 1842, being brought out by Macready, and accompanied with the prologue by Dickens.

As this letter will interest many, I give it below; and it would be well if the exact date and present whereabouts of the original could be ascertained:—

MY DEAR SIR,—We found this morning the Prologue on our breakfast table, and the perusal of your lines has furnished us with good spirits for the day. Not, that its delightful effects are to be restricted to so limited a period; but, that it elevates us at least for *this day*, above misgivings and apprehensions.—I read it *well*, because it seized on my mind by its beauty, energy, and direct bearing on the question; and Mrs. Marston, who may be supposed in some sort the representative of the Public, interrupted, with enthusiastic plaudits.—"Dubb'd noble only by the sexton's spade," should bring down a hurricane of "bravos," as also "Iron is worn at HEART, by many still," and the five following lines.—Then I think, at "Awake the present," the tableau will be most beautifully introduced.—I suppose you have omitted the lines on which a question was raised, at the conclusion.—"Yourselves the actors, and your homes the scenes," seems to me to condense into a focus the character of the play.—Pray acquit me of the presumption of attempting to criticise. It is the expression of *feeling*, not of *opinion*, that I have recorded.—Mrs. Marston wishes to thank you with me, and begging our best Compliments to Mrs. Dickens,

Believe me My dear Sir,

Yours most indebted and most faithful,

J. WESTLAND MARSTON.

To—Charles Dickens, Esq^r.

W. I. R. V.

THE HAWSON OAK AND ITS GREEK CROSS. —Crosses and trees bearing ancient names occur frequently in Devon, but never in connexion, except at the Hawson Oak near Holne, at whose foot, till some ten years ago, there rested a granite cross of *Greek* shape, not of Latin form, as in all the other Dartmoor crosses, hence presumably placed there by a member of the Greek rite which dominated in Carthage when on a visit to the mine grounds. That there were such visitors may be inferred from the finding of Numidian coins of B.C. 200 on Carnbrea.

The oak, which stands some forty yards from the tenement of Hawson, with its consecrating appendant cross, went together down the ages, and might be doing so still but for an incident of too common a type related to me by the then vicar of Staverton. When I asked him how the cross had become broken and framed a few yards off into the wall of Hawson Court, a modern residence, he replied that when driving past he had missed the cross, and also heard the chink of a stonebreaker's hammer. Following the sound, he found the cross on the stone-heap with one arm spalled off and the rest in order to follow. The old man explained that "they hadn't brought him no road mattle, and he wasn't not going to lose no time by doing nothen," so he had gone and fetched the rummagy old thing, which wasn't no good to nobody."

Cider was the form of persuasion which resulted in the vicar's taking the cross to the master of Hawson Court, who built it into his wall close by, where the Ordnance map records its position.

But its centuries-old bond of connexion with the old oak is now no longer based on "seeing is believing," and it is to have that former connexion recorded in an easily accessible place that I ask that this narrative may appear in your columns.

W. G. THORPE, F.S.A.

32, Nightingale Lane, S.W.

HUGH CHAMBERLEN THE YOUNGER.—The cenotaph in Westminster Abbey is well known. Dr. Moore in the 'D.N.B.' gives 17 June, 1728, as the date of Chamberlen's death. In the Wandsworth burial registers is the following entry:—"1728, June 27. Dr. Hugh Chamberlen (Physician)."

LIBRARIAN.

Wandsworth, S.W.

REV. RICHARD HOOKER, OB. 1600.—In the 'Dict. Nat. Biog.' it is said that the third daughter "Joane married Edward Nethersole at Bishopsbourne 23 March, 1600." This is wrong: the Joan then married was the widow of Richard Hooker.

In 'Cant. Mar. Licences' (First Series), "18 March, 1600. Licence granted to Edward Nethersole of Canterbury, gent.; and *Judith* Hooker of Bishopsbourne, widow. To marry at Kingstone." The marriage is not entered in the register of Kingstone, near Canterbury, and the present rector (Rev. C. H. Wilkie), having kindly examined the original licence in the registry at Canterbury, states that it is "Joan Hooker of Bishopsbourne, widow, and not "Judith" as printed.

Further proof is the following from vol. xliii. (1601-2) of the 'Acta Curia' of the Archdeacon of Canterbury, now in the cathedral library: that on 23 September, 1601, Joan Hooker, or Nethersole, executrix of the last will and testament of Richard Hooker, clerk, formerly rector of Bishopsbourne, deceased, brought an action in the Archdeacon's Court against [John] Harsfield, of the same parish, for unpaid tithe. She also sued William Austen of Barham for the like.

Hooker's widow, therefore, within five months of her husband's death, married in March, 1600/1, Edward Nethersole, of a family whose descendants remain to the present day. She was also alive nearly a year after the death of her first husband.

When she died or where she was buried is not known, but the registers of St. Peter's, Canterbury, have the following entry of burial under 18 February, 1602/3: "Joan Nethersole, wife of Edward, Alderman, from St. Mildred's" parish. This might, perhaps, be the widow of Richard Hooker.

ARTHUR HUSSEY.

Tankerton-on-Sea, Kent.

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.

BORROW'S 'ZINCALI.'—I notice the announcement of a new edition of this book. I possess a copy which does not contain the Spanish-gipsy vocabulary. Without this vocabulary the book is valueless, and hitherto I have not succeeded in securing a first edition. Like Miss Dartle, I "ask for information." Does this new issue contain the missing section? If not, can this vocabulary be procured? Furthermore, Borrow speaks of certain MS. vocabularies of his own compiling in Transylvania, &c. Have these been printed?

FRED. G. ACKERLEY.

Seemannsheim, Libau, Russia.

[More than one edition has recently, we think, appeared.]

RICHARD I.—Prof. H. Graetz, the modern Jewish historian, makes the following statement in his 'History of the Jews,' English edition, vol. iii. p. 488: "Maimuni's reputation was so great that the English king, Richard Cœur de Lion, the soul of the third Crusade, wanted to appoint him his physician in ordinary, but Maimuni refused the offer." Graetz is usually so accurate that the above may be

relied on as an irrefutable fact. What foundation is there for Graetz's statement?

M. D. DAVIS.

CHARLES V. ON THE DIFFERENT EUROPEAN TONGUES.—Every reader of Chesterfield's letters will remember the (repeated) allusion to Charles Quint's characterization of the principal European languages. We should speak to God in Spanish, to men in French, to horses in German, make love in Italian, and so on. I quote from memory only, but I fancy that the emperor described English as the language of birds—a remark which I remember to have been made to myself in Rome. To what was Chesterfield referring, and where is this dictum of Charles V. to be found?

PHILIP NORTH.

[We have heard that one should speak in German to soldiers, in Hungarian to horses, in English to geese, and in Bohemian to the Devil. We have a dim idea that the phrase occurs in Ollendorff.]

COSSEN OR COSEN.—Henry Cossen was M.P. for Truro 1604-11, and mayor of that borough in 1606. Thomas Cosen, LL.D., was M.P. for Downton 1584-5. I shall be obliged by any information about them. Thomas Cosen, if not wrongly named and identical with, was doubtless closely related to the better-known Richard Cossyn, D.C.L., Master in Chancery, and Chancellor to the Archbishop of Canterbury, who represented Downton in the Parliament of 1588-9.

W. D. PINK.

SHELLEY'S COTTAGE AT LYNMOUTH, DEVON.—There are no fewer than three houses claiming this distinction. Has it ever been definitely decided which of them is entitled to it?

F. CHURCH.

HYMNBOOK USED IN HORSHAM CHURCH, SUSSEX.—In the year 1834 there was printed by C. Hunt, in Horsham, a little book of 120 pages, the title of which was

"Selected Portions from the New Version of the Psalms; together with Hymns suitable to Festivals, &c., of the Established Church of England and Ireland. For the use of the parish church of Horsham."

It was compiled by the Rev. Henry Winckworth Simpson, vicar of the parish 1830-40. It is not referred to in the comprehensive lists given in the article on 'Church of England Hymnody,' by the Rev. J. Julian, in his 'Dictionary of Hymnology,' 1892, pp. 331-43, and is not in his collection of hymnbooks now in the library of the Church House, Westminster, nor known to him. Is the book to be found in any library or accessible collection of hymnbooks? Was any later edition of it published?

C. W. H.

ROYAL ANTEDILUVIAN ORDER OF BUF-FALOES.—While lately in the Midlands, chiefly in Derbyshire, Leicestershire, and Nottingham, and also in Lancashire, I saw at several hotels charters (or, as I think they are called, dispensations) for the opening of new lodges of the above order. They are apparently signed by different officers—grand primo, deputy grand primo, and grand secretary. The latter appears to be the only permanent officer, as the other names vary from time to time. I shall be glad to know something of the chief officers who from time to time have been the rulers of this well-known philanthropic society or order, which I was told in Manchester and Bolton was the “poor man’s masonry.”

JAMES HENRY MORTON.

“THE BOOKS ARE ALL OPEN.”—In what song and by what author are the words :—

The books are all open, the lawyers are met,
A terrible shew?

The “song” being mentioned as a “foolish” one in January, 1799, must have been written before that date, and probably before 1760.

W. I. R. V.

[It is in Gay’s ‘Beggars’ Opera.’]

BURIAL SERVICE READ OVER A RAIL.—The brother of a friend of mine was some few years since a curate in one of the iron-working towns of Lancashire. One day a man in the parish of which he had charge fell into a furnace of molten metal, and of course vanished for ever. The comrades of the poor fellow were greatly concerned, and did not rest till the curate had consented to bury with religious rites one of the rails into which the iron was run. The rail selected was enclosed in a wooden box, borne to the graveyard, and laid solemnly in the ground, though, I understand, it was not taken into the church. What was the motive which induced the iron-workers to demand this burial? Were they influenced by affection and sentiment; or did they fear that the ghost of their old companion might prove unquiet and troublesome were the funeral rites neglected?

G. W.

BRONZE COIN.—What is the coin in bronze, about the size of a farthing, which has on one side the Queen’s head, with the inscription encircling it “Victoria Regina,” and on the other side a king of diamonds, six of spades, and five of clubs, arranged overlapping each other, with the king of diamonds in the centre? Is anything whatever known about it?

CHAS. WELSH.

Boston, U.S.

[Query a card-marker?]

LONDON M.P.s.—Capt. John Jones was M.P. for London in the two Cromwellian Parliaments of 1656-8 and 1659, and also in the lengthy “Pensionary” Parliament of 1661-79. From the fact that he was one of the 105 members “kept out of the Parliament house by armed men 17 Sept., 1656,” we may assume that he was not an ardent Cromwellian. I have failed further to identify him.

William Love, M.P. for London 1661 to 1681, and in 1689 till his death in May that year. He was elected alderman of Portsoken Ward 27 January, 1659, but was removed from his aldermanry by order of the king in June, 1662. He was elected Sheriff of London in 1659, but appears to have been discharged shortly afterwards, the remainder of his year of office being filled up by the appointment of Sir William Vincent. He was a supporter of the Rump Parliament, by which, in December, 1659, he was made a Commissioner of Customs, and on 1 January, 1660, placed on the Council of State. From these offices he withdrew when the secluded members returned to the House the following month.

Pepys in his ‘Diary,’ under date 20 March, 1661, expresses surprise at the

“strange election the City of London made yesterday for parliament men, viz., Fowke, Love, and Jones, men that so far from being episcopall are thought to be Anabaptists and chosen with a great deal of zeale, in spite of the other party that thought themselves so strong.”

Further information respecting these two republican M.P.s, whose Parliamentary services were retained by the City so long after the Restoration, will be acceptable.

W. D. PINK.

FIRE AT ILMINSTER.—Collinson, i. 2, says that Iminster “frequently suffered by fire, particularly in the year 1491, when it was nearly reduced to ashes.” He gives no authority for this statement, but there are records of other fires. Can any reader of ‘N. & Q.’ supply the reference which Collinson omits?

F. T. ELWORTHY.

LORD BEAULIEU’S PICTURES AT DITTON PARK.—When were these dispersed, and can any of them now be traced? Any particulars would be gratefully received by

ALLAN FEA.

Calice House, Newnham, Kent.

THE PARENTAGE OF CÆSAR BORGIA.—In ‘Chronicles of the House of Borgia,’ by Baron Corvo, just published, the author, amongst other strange theories, tries to prove that Cæsar Borgia was the son, not of Pope

Alexander VI., but of Pope Julius II. His arguments—chief of which is that Cæsar's mother was the mistress of Julius before she became that of Alexander, when both of them were cardinals—are in no way convincing, and the only authority he cites is Varillas, who, I think, wrote his work some two hundred years after Alexander's death.

I should be glad to know of any other references to this theory. I know of none earlier than Varillas. I may add that Baron Corvo's partiality for Pope Alexander VI. is only equalled by his prejudice against Pope Julius II., on whom he tries to foist most of the wickedness usually credited to the Borgia Pontiff.

CHARLES R. DAWES.

CHRISTIE FAMILY.—Wanted particulars of the two marriages of Charles Christie (born 21 November, 1732), a younger brother of General Gabriel Christie (born at Aberdeen, 1722; died in London, 1799), and descendants, if any, of these marriages.

Wanted also the names of the parents of William Christie (born c. 1754, died c. 1824). He went to London from School Hill, Aberdeen, and died at Stepney.

R. M. P.

"OH, LIFE SO SHORT!"—Who is the author of the following?—

Oh, life so short! So few the hours we live,
Would that the life Thou givest were life indeed!

W. FLETCHER BARRETT.

"EXONER."—Preaching in 1732 before the Synod of Perth and Stirling, the Rev. Ebenezer Erskine, one of the most learned and influential divines of his day, discussed church patronage, which had engaged the attention of the General Assembly a few months earlier. The Assembly gave a decision on the subject, embodied in the 'Act anent the Planting of Churches,' to which Erskine referred in these terms:—

"I shall say the less of this Act now that I had opportunity to exoner myself with relation to it before the National Assembly where it was passed."

The discourse is reported in Thomson's 'History of the Secession Church,' pp. 47-9, and an extract from this, containing the sentence now quoted, is in Cunningham's 'Church History of Scotland,' ii. 430 (ed. 1859). Is "exoner" otherwise known as the spelling for *exonerate*? THOMAS BAYNE.

[Quotations in 'H.E.D.' date from 1533.]

SEVEN.—I should like to hear (1) whether there are any legends associated with the Seven Sisters' Road, Holloway, and Seven Kings, a rising district outside Ilford; (2) whether there are any other places in the

provinces with which the number seven has come to be indissolubly conjoined.

M. L. R. BRESLAR.

[Seven Acres is in Lincolnshire, Sevenhampton occurs in Gloucester and Wiltshire, Seven Oaks in Cheshire, and Sevenoaks in Kent.]

THE SIGNATURE OF THE DUKE OF CAMBRIDGE.—The following appeared in the *Daily Chronicle* of 26 November:—

"The Duke of Cambridge no doubt finds it a little difficult to change his signature from 'George' (henceforth the monopoly of the Prince of Wales) to 'Cambridge'; and the curious in such things among autograph hunters of the future will no doubt collect belated 'Georges' written in the midst of 'Cambridges' by force of a habit of more than fifty years."

In my collection of autographs I have the Duke's signature to a document which must be at least eight years old. It is signed "Cambridge." Is the writer in the *Daily Chronicle* misinformed, or is my specimen exceptional?

CHARLES HIATT.

HAMMOND AND ROE.—Can any one tell me of what family were two young ladies of these names, who were suggested as Maids of Honour to Caroline of Anspach in 1714? The latter of the two was called "Belle Roe." Did either become a Maid of Honour?

CONSTANCE RUSSELL.

Epitaphs.

WILLIAM THE CONQUEROR'S HALF BROTHERS AND SISTERS.

(9th S. viii. 199, 293.)

THE 'Dictionnaire de la Noblesse' of 1774, by M. De la Chenaye-Dubois, says, under 'La Haye du Puis,' that early in the eleventh century it was in the possession of Richard Turstin called Bardouf, who founded in 1056, with his sister Anne and his son Yvon Capel, the Abbey of Lessay two leagues south of the Haye du Puis.

Under 'De la Haye,' another family, it gives references to La Roque's 'Histoire de Harcourt,' tome ii. p. 1101, &c. This ancient noblesse descends from Renaud I., Sovereign Count of Burgundy, and Alix, daughter of Richard II., Duke of Normandy, and Judith of Brittany, and is a branch of the Counts of Vernon. Robert de la Haye, third son of Guy of Burgundy, Count of Vernon and Brionne, accompanied William the Conqueror at the battle of Hastings, and confirmed the foundation of the Abbey of Lessay by the advice and with the consent of his wife Muriel and his two sons. He married Muriel, daughter and heiress of Eudes au Capel, Grand

Maitre d'Hôtel to the Duke of Normandy, son of Richard Turstin "dit" Bardouf, or Haldup, and Emma, daughter of one of the Dukes of Normandy. According to the charters and La Roque, tome ii. p. 267, Henry I. recommended the Abbey of St. Evroult to the Bishop of Lisieux, the Count of Mortain, and Robert de la Haye. Count Robert of Mortain founded St. Evroult in 1082 with Matilda de Montgomery, his first wife. Eudo de Capel's estates went to his grandson, according to the French 'Noblesse,' for his daughter and heiress Muriel de la Haye du Puis married Robert de la Haye, of another family, and had Richard and Raoul. Richard had only three daughters: he married a cousin, Matilda de Vernon, heiress of Varanguebec. The eldest daughter had for her share the barony of La Haye du Puis, also Varanguebec from her mother. She married Richard, Baron du Hommet.

Odo, Bishop of Bayeux, had a son John, who had for his preceptor Roger (see Sauvage, 'Recherches sur l'Arrondissement de Mortain').

Robert, Earl of Mortain and Cornwall, married first Matilda de Montgomery, daughter of Roger de Montgomery, Earl of Shrewsbury, by whom he had William and four daughters. He married second Almodis, and had a son Robert.

William, second Earl of Mortain and Cornwall, married Adelidis, called "de Ou" in a charter ('Calendar of Documents preserved in France,' by J. H. Round, Charter No. 1209, date 1100-6). He became a monk at Bermondsey in 1140. Taken prisoner at Tinchebray and blinded.

Emma married William, Earl of Toulouse, and was great-grandmother to Eleanor, heiress of Aquitaine, who married first Louis, King of France, then Henry II., King of England.

Agnes married André de Vitre; her daughter Hawisa married Robert de Ferrers, first Earl of Derby.

Denise, so called by La Roque and Moreri, or Agatha by Anselm, married Guy, Sieur de Laval.

Barbe married Baudouin du Bosc, fourth son of Antoine de Cluny; she had four sons, and died 1127. (French 'Noblesse' under 'Radeport,' vol. xi. p. 662.)

Maude, Matilda, or Adelais.—Anselm says Eudes de Champagne, son of Henry, called Stephen, Count of Troyes and Meaux, second son of Eudes II., called Le Champénois, Count of Blois, Troyes, and Meaux, and of his wife Ermengarde of Auvergne, married Adelais de Mortaign, widow of a Norman seigneur,

daughter of Helvin, Seigneur de Conteville and Herlève. Adelais founded the priory of St. Martin d'Aumale.

Brooke calls her Matild, half-sister by the mother to the Conqueror, and Vincent does not correct him. 'L'Art de Vérifier les Dates' calls her "sœur utérine."

Masores, 'Selecta Monumenta,' in pedigrees, p. 389, calls her "soror uterina Gulielmi I." In notes, p. 316, she is called half-sister to the king, by Harleva or Arlotta and Herluin, "probus miles." Also p. 250 says the same. P. 254 (in Latin), Orderic Vital says, "Odoni verò Campaniensi nepoti Theobaldi Comititis, qui sororem habebat ejusdem Regis (*filiam scilicet Rodberti Ducis*) dedit idem Comitatum Hildernessæ." She married first Enguerraud or Ingleram, Sire d'Aumale, killed 1053, leaving one daughter, Adelaide, supposed d. s.p.; married second, before a year of widowhood, Lambert, Count of Lens, brother to Eustace II., Count of Boulogne, who was killed next year, leaving one daughter, the "wicked" Judith, married to Waltheof; her third husband was Odo of Champagne, by whom she had one son, Stephen, who became Count of Aumale.

Harlowen de Conteville married first Frédégonde, and had by her Raoul de Conteville, who came to England and had posterity (see House of Ivry).

Secondly he married Arlotta, or Herleva, and had by her Robert, Earl of Mortain; Odo, Bishop of Bayeux; Maud, or Adelais (perhaps), Countess of Albemarle.

Emma married Richard Goz, Earl of Avranches; she was mother to Hugh Lupus, Earl of Chester. Brooke calls her Margaret. Vincent does not correct him.

Isabel married Guilbert, son of the Earl of Corbeil.

Muriel married Eudes al Chapel.

The ancestry of Harlowen is so far unknown. There is no trace of a John, Earl of Comyn, and the descent through Godfrey de Bouillon, who lived a century after, is of course absurd. The mistake has arisen most likely from Baldwin II., King of Jerusalem, being called "Du Bourg" (see 'Art de Vérifier les Dates'). He was father of Millicent, Queen of Jerusalem, whose jewelled prayer book is in the British Museum. Baldwin II. was a "parent" (may mean nephew or cousin) to the brothers Godfrey and Baldwin I.; he was son of the Count de Réthel, in Champagne.

Père Anselm, vol. ii. p. 470, says Harlowin de Conteville is by some called Gilbert de Crépon.

FRANCES SELINA VADE-WALPOLE.
Stagbury, Banstead.

MICHAEL BRUCE AND BURNS (9th S. vii. 466; viii. 70, 148, 312, 388).—The present phase of the Logan-Bruce authorship of the 'Ode to the Cuckoo' has reached a very interesting point, although it simply commenced with a reference to Burns's oft-quoted lines

The best-laid schemes o' mice and men
Gang aft a-gley,

which were supposed to have been suggested by the verse in 'The Musiad' of Michael Bruce:

But evil fortune had decreed
(The foe of mice as well as men)
The royal mouse at last should bleed,
Should fall—ne'er to arise again.

But there was a closer tie between Michael Bruce and Burns than this farfetched parallelism. Logan has been blamed for inserting in the little volume of 1770 "some poems, wrote by different authors," and dearly has this kindness to his deceased friend cost him. All its contents have been appropriated as belonging to Bruce by his later editors Baird, Mackelvie, Grosart, and Stephen, who, in their anxiety to enhance the reputation of Bruce, have ignored the claims of Logan to any part of the book. If Logan deserves blame for introducing other compositions, he may be said to have erred in good company. When Dr. Baird was preparing his edition of Bruce's poems, which appeared in 1796, six years after the subscription papers had been issued, he contented himself with merely reprinting Logan's preface and prefixing Lord Craig's eulogium on Bruce from the *Mirror*. Dr. Baird wrote from London to Robert Burns, 8 February, 1791, regarding "a new edition (long since talked of) of Michael Bruce's Poems," and solicited "the aid of your name and pen on behalf of this scheme." In his reply Burns said, "You shall have your choice of all the unpublished poems I have." But the project was abandoned in consequence of the opposition of "Dr. Doig and other worthy friends," who felt that

"to conclude the volume with such poems as 'Alloway Kirk' (better known afterwards as 'Tam o' Shanter') would be as great a violation of propriety, the Doctor says, as the exhibition of a farce after a tragedy. Cowper is certainly the first of the Moderns, and there is a greater similarity in his poetry. Had he been applied to, I am persuaded he would have been willing to do the publication a service."—Hervey to Birrel, in Mackelvie's 'Bruce,' pp. 157-8.

It is thus evident that Logan only adopted a course which was believed to be justifiable in adding other poems "to make up a miscellany." In publishing his own volume in 1781 the only piece he transferred from the 1770 volume was the 'Ode to the Cuckoo,' on which some variations were made. In 1774,

however, another version of the 'Ode' had appeared in Ruddiman's *Edinburgh Magazine* with the initials "R. D." attached. In the following week (12 May, 1774) the editor charges B. M. with imposition in sending the little poem, which "proves a literary theft, and is the production of a gentleman in this neighbourhood, already in print." Logan was at this time resident in Leith. It is believed by Inquirer (Dr. A. M. Macdonald) to have been printed from one of the MS. copies

"said to have been circulating in East Lothian in or about 1767, before the Bruce MSS. came into Logan's possession, which was not till the succeeding summer, or probably as late as 1769."—*Scots Magazine*, December, 1897, p. 36.

Logan's assumed connexion with Burns forms a curious episode in Scottish literature. In 1845 an abortive movement was made in the Free Church for the revision of the 'Paraphrases.' In May, 1847, "a very precious and curious volume" was described in the *Free Church Magazine*, which, the writer says, "appears to be the MS. copy of the poems proposed for admission among the 'Paraphrases,' prepared for the use of the Convener of the Committee, Mr. James Brown." One great discovery was made by the writer of this article, to wit, that "not a few of the alterations adopted in the new 'Paraphrases' are from the pen of Robert Burns, and are written in our volume by his own hand." A facsimile of one page of the MS. was published in that number, and is reproduced (facing p. 188) in Mr. Douglas J. MacLagan's excellent monograph on the 'Scottish Paraphrases' (Edinburgh, Elliot, 1889). At a meeting held subsequently "the MS. was carefully examined by such men as Principal Lee, David Laing, Hugh Miller, Robert Chambers, and others. From that meeting," says Mr. MacLagan, "the decree went forth that the writing in dispute was not that of Burns, but of Logan." "A variety of manuscripts," we learn from the July number of the *Free Church Magazine*,

"both by Logan and Burns, were exhibited; and Dr. Lee gave this deliverance regarding the volume: that, throughout, it was in the writing of Mr. Brown, and that the alterations were in the hands of Logan and Dr. Blair. On this last point Mr. Chambers fully concurred with him. The impression was left on the minds of those present that there was no ground for doubting that the alterations were in Logan's handwriting. We concur in that opinion. Thus arose, and thus ended, the supposition—a supposition which we have not unfrequently heard asserted as fact—that to the author of 'Tam o' Shanter' and the 'Cottar's Saturday Night' we are indebted for some of the 'Paraphrases.'"

Mr. MacLagan describes some other volumes relating to the 'Paraphrases' which he was unable to trace, and expresses the hope

"that, if still in existence, means will be taken for the preservation of these manuscripts.....At least three, and probably four, such manuscript volumes were at one time in existence, and we cannot believe that all these have now been destroyed, or irretrievably lost."—P. 192.

It may be suggested that 'N. & Q.' readers might help in the quest for the missing MSS.

The present writer possesses Lord Craig's copy of Bruce's 'Poems' (1782), which afterwards belonged to Dr. A. B. Grosart. The Signet Library has his lordship's copy of Logan's 'Poems' (1781), 'Runnamed' (1783), and his 'Review of the Conduct of Warren Hastings' (1788), bound together in one volume, the two former items being presentation copies from the author. I have also Dr. Adam Smith's copy of the Warren Hastings pamphlet, with the inscription "for Dr. Adam Smith—with Mr. Logan's Compts." In Mr. James Bonar's 'Catalogue of Dr. Smith's Library' (Lond., 1894) the following entry occurs: "Logan (John), Elements of the Philosophy of History, part i. 12mo, boards [1781]." On title-page "from the Author [Logan of Leith, the poet]."

Dr. John Rae, in his 'Life of Adam Smith' (London, 1895), says:—

"One of the visits Burke paid in Edinburgh (1785) was to a charming poet, to whom fortune has been singularly unkind, not only treating him cruelly when alive, but, instead of granting the usual posthumous reparation, treating him even more cruelly after his death. I mean John Logan, the author of the 'Ode to the Cuckoo,' which Burke thought the most beautiful lyric in the language."

After giving details regarding Logan's troubles, and quoting a letter from Dr. Smith to Andrew Strahan, dated Edinburgh, 29 September, 1785, in which he warmly recommends Logan to his notice, and supplies details which evince intimate acquaintance with his clerical friend's talents, Dr. Rae concludes:—

"But his memory rests now on his poems, which Smith thought less of (than his lectures on history), and especially on his 'Ode to the Cuckoo,' which he has been accused so often of stealing from his deceased friend Michael Bruce, but to which his title has been put beyond all doubt by Mr. Small's publication of a letter, written to Principal Baird in 1791, by Dr. Robertson of Dalmeny, who acted as joint editor with him of their common friend Bruce's Poems.—Small (John), 'Michael Bruce and the Authorship of the "Ode to the Cuckoo,"' (*British and Foreign Evangelical Review*, July, 1877)."

Careful examination of the works of Bruce, as edited by Dr. Mackelvie and Grosart, compels me to declare that their arguments and conclusions are too often based on tradition,

hearsay, and conjecture, together with a distinct display of animus towards Logan, which is not creditable to their judgment as editors. I would direct the attention of MR. THOMAS BAYNE to the articles on this subject which appeared in the *Scots Magazine* from December, 1894, to February, 1900.

ADAM SMAIL.

Edinburgh.

AUTHOR OF SAYING (9th S. viii. 463).—For half a century the origin of this saying—in the Temple at least—has been attributed to the late Maule, J., a judge not conspicuously remarkable for showing consideration to either witnesses or jurors. A pursuivant, as an expert, in explaining a "coat" to his lordship, incredible as it seems, is said to have confused a "bar" with a "bend." My lord, irascibly correcting him, is debited with adding, "Why, you silly old fool, you don't even know the alphabet of your own silly old business!" GNOMON.

I believe it was Lord Westbury who said of a witness from the Heralds' College that he was "a silly old man who did not understand even his silly old trade." C. C. B.

I believe that the author of the saying "You foolish man, you don't even know your own foolish business," was the famous Lord Chesterfield, and that it was used by him to John Anstis, the Garter King of Arms.

W. P. COURTNEY.

Reform Club.

[Similar replies from G. T. S. and others.]

BRICKS (9th S. viii. 404, 449).—I was always under the impression (received, I hope, from some authentic source) that it was the Earl of Arundel, in the reign of James I., who introduced into this country from Italy the taste for brick buildings in so far as general domestic architecture is concerned. It was, however, very prevalent prior to this in the case of private mansions and public buildings, e.g., Lincoln's Inn Gateway, the earlier portion of Hampton Court Palace, parts of the old church, Chelsea, &c., and the fashion no doubt received a fillip from the fact that some of Palladio's finest productions were of brick. Buildings of deep-red brick, says Fosbrooke, chequered with others, glazed and darker, window frames of stones or bricks covered with plaster, are of about 1530, when Holbein built his beautiful gateway at Whitehall. But that bricks were in use at a much earlier period than that of the Perpendicular style of architecture is proved by their employment in the walls of Little Wenham Hall, Suffolk, dated about 1260 or

1280, a description of which, and of the bricks with which it is built, is given in the 'Oxford Glossary of Architecture.' Turner, in his 'Domestic Architecture' (Lond., 1851, p. 151), seems to think that the earliest brick buildings of this period were the work of Flemings, or at least were built of Flemish bricks. Afterwards the use of bricks became more and more common, especially in those counties where stone is scarce. Mr. Henry Youens said at a meeting of the British Archæological Association that, upon looking over some outhouses connected with a farm at Plaistow in Essex, he noticed an ancient brick arch which had evidently formed a gateway. It had been the entrance to a convent. Over this gateway in compartments were the date 1575 and the inscription "This is the Gate of Everlasting Life" (*Proceedings*, vol. vii. p. 431). See also Mr. R. C. Hussey's memoir on mediæval brickwork in the *Archæological Journal*, vol. v. p. 34, and Randle Holmes's 'Armoury,' bk. iii. ch. viii., Nos. lxxxi., lxxxii., lxxxiii. I once had a collection of Anglo-Roman and English bricks and tiles, and while I never met with the oblong Roman shape—although such a shape was known to the Romans as the *lydus*—I encountered on more than one occasion (once while watching the excavations for the formation of the new Cophthall Avenue) a small cream or fawn coloured brick about four or five inches long and one and a half wide. The Anglo-Roman brick, examples of which I obtained during the Post Office excavations in Aldersgate Street, was a massive affair of red clay about a foot square and one inch thick.

J. HOLDEN MACMICHAEL.

The restoration of the art of making bricks in England dates further back than 1442. I would refer your correspondents to chap. viii. of Charles Frost's 'History of Hull.' With regard to machine-made bricks, according to Haydn's 'Dictionary of Dates,' Messrs. Cook & Cunningham brought out their machinery in 1839, by which 1,800 bricks can be made per hour.

L. L. K.

The general process of brick-making is, I think, explained in Ure's 'Dictionary of Arts.' Little Wenham Hall, Suffolk, and Caistor Castle, Norfolk, both lay claim to be the first building erected in England with modern bricks.

For the various Acts of Parliament regulating the size of bricks and the duty payable thereon from 17 Edward IV. (1477) until the tax was repealed in 1850 see 6th S. xi. 354.

EVERARD HOME COLEMAN.

"HALSH" (9th S. viii. 81, 255, 327, 411, 509).—If MR. MAYALL will look at the cover of the *Black and White Budget* for 30 November, and on p. 314, he will find this word spelt *halch*. So there is still a difference of opinion.

Q. V.

CURIOUS EPITAPH (9th S. viii. 362, 386, 490).—Lysons, in his 'Environs of London' (1792, vol. i. p. 533), refers to a tablet underneath one of the west windows of Lord Wimbledon's chapel in Wimbledon parish church, which is thus inscribed: "Dorothy Cecil, unmarried as yet."

G. F. R. B.

HENRY SEYMOUR CONWAY, 1721-95 (9th S. viii. 465).—Field-Marshal Conway may have been at Harrow, but he certainly was at Eton in 1732. In the list for that year he is placed next below his brother Lord Conway. Horace Walpole is thirty-second on the list, and Conway seventy-sixth. H. S. V.-W.

Field-Marshal Conway was at Eton.

CONSTANCE RUSSELL.

Swallowfield.

"PANSHON" (9th S. viii. 243, 406).—These articles were made at several places in Derbyshire—three kinds: pancheons for many purposes, milk pancheons, and bread making and keeping pancheons. This was the invariable spelling of the word, pronounced *panshun*. The hawkers went about with loads of "pots an' pans," and clattered a couple of the smaller pancheons together to show soundness, and shouted, "Pots an' pans!" Small earthenwares were "pots," and the pancheons and mug-pots were "pans," or "panches," as some called them. The women-folk went out to buy on hearing the clatter and cry, and handled the articles carefully for fire-cracks and flaws. So far as I remember they were made in sets of six, and if well made fitted one into the other. If, when buying a set, the woman found the pans fitted loosely, she probably objected to quality and price, saying, "They don't pan"=fit, or, "They don't pan together." From pancheons in sets probably comes the saying that very close friends "pan with each other." Another saying, when something has been successfully done, is that "it panned out well."

Children played a game called "cracked pancheons" in this way, though I cannot remember exactly how the words went. A seller of panches or pans comes forward with his wares—a row of girls and boys on their haunches by a wallside. The buyer, "a farmer's wife," inspects the row of "pans" with critical eye and derogatory remarks with the object "o bating" the prices. She then

handles the row one by one, drawing each "panch" forward, thumping it on the back to find if it is sound or cracked. If the response to the thump is a good hollow rattle, she says, "This *will* do"; if the sound is uncertain, she says, "This *won't* do; it's crackt," and drags the "waster" from the row. When she has gone through the "pans" and weeded out, she bargains for the sound ones. The game goes on again with fresh vendor and buyer.

THOS. RATCLIFFE.

BIBLIOGRAPHY OF THE BICYCLE (9th S. viii. 304, 490).—If the rest of the historical data comprised in the series of articles mentioned by Mr. N. W. J. HAYDON, of Boston in the United States, at the latter reference, as on 'The Evolution of the Cycle,' are not better founded than that which involves "a description of a hobby-horse shown in a stained-glass window in St. Giles's Church at Stoke Poges," that "series of articles" is in a bad way indeed. The so-called hobby-horse is simply a wheel placed between the feet of an angel, who, holding a long trumpet, is seated on part of the encadrement which enriches the window in question, and has nothing whatever to do with a bicycle or a hobby-horse. Such an article would indeed be a strange element in a funeral achievement, a painted hatchment, or rather its framework. One must know very little of the artistic treatment of heraldic themes in the seventeenth and eighteenth centuries not to recognize in the trumpet-armed angel a degraded version, a mere inane bit of ornament, of the noble and grave representation of those greater angels, including tetramorphs, who, in early Christian, especially Byzantine, mosaics and distemper pictures, often appear standing upon wheels. As well might the learned author of 'The Evolution of the Cycle' have recognized in the tetramorphic emblems, which date perhaps from c. 860 A.D., records of the use of the bicycle by the very ancient Christians of Italy and Greece. Nay, while that author was about it, why not go to similar examples still to be found in Assyrian and Babylonian paintings? In St. Michael's Church, Coventry, and at Cirencester, there are stained-glass windows in which cherubim are depicted as standing upon wheels of white fire. Such emblems are not unknown in Gothic sculptures, carved while the artists believed what they painted.

F. G. STEPHENS.

"GENTLE SHEPHERD, TELL ME WHERE" (9th S. viii. 423).—I feel tempted to correct the headline of this inquiry, giving it the true formation, "Tell me," instead of the mis-

leading "Gentle shepherd" of p. 423. It has nothing whatever to do with Allan Ramsay, and I give the song from a printed copy that I have held since the year 1824. It was also well known to musical societies, and was a favourite with the Rev. Septimus Crisparkle of Cloisterham (Rochester), as every one who reads his Dickens ought to remember. We pity the poor creatures who neglect such study. Their ignorance is its own punishment, and they are left to the perusal of "shilling shockers," "penny dreadfuls," and "halfpenny evening rags"; not to mention novels that are "boomed" with a dubious hall-mark, not of any sterling value. In the opening number of 'The Mystery of Edwin Drood,' issued in January, 1870, five months before the lamented and premature death of our greatest English novelist, we read the following passage:—

"We shall miss you, Jasper, at the "Alternate Musical Wednesdays" to-night; but no doubt you are best at home. Good night. God bless you! "Tell me, Shep-herds, te-e-ell me; tell me-e-e, have you seen (have you seen, have you seen, have you seen) my-y-y Flo-o-ora pass this way?" Melodiously good Minor Canon the Reverend Septimus Crisparkle thus delivers himself in musical rhythm, as he withdraws his amiable face from the doorway," &c.—'The Mystery of Edwin Drood,' cap. ii., the unfinished last work of Charles Dickens.

Here, probably, is the song required by Mr. DENNIS:—

THE WREATH.

Tell me, shepherds, have you seen

My Flora pass this way?

In shape and feature Beauty's queen,

In pastoral array.

A wreath around her head she wore,

Carnation, lily, rose;

And in her hand a crook she bore,

And sweets her breath compose.

The beauteous wreath that decks her head

Forms her description true;

Hands lily white, lips crimson red,

And cheeks of rosy hue.

Tell me, shepherds, have you seen

My Flora pass this way?

In shape and feature Beauty's queen,

In pastoral array.

'The Lyre,' vol. iii. p. 37 (1824).

In its somewhat florid style of melody it was eminently fitted for the minor canon aforesaid, whose vivacity is at times no less oppressive than the clumsier compositeness of the philanthropist, Mr. Honeythunder, and he requires the correction made by the Very Rev. the Dean in memorable words:—

"It does not become us, perhaps, to be partizans. Not partizans. We clergy keep our hearts warm and our heads cool, and we hold a judicious middle course..... We clergy need do nothing emphatically."—'Edwin Drood,' cap. xvi.

It may have been a remembrance of 'The

Wreath' that suggested the very odd title of 'Carnation, Lily, Rose,' to be borne by a picture at the Royal Academy a few years ago. This by the way.

J. WOODFALL EBSWORTH.

The Priory, Ashford, Kent.

This line occurs in a song composed by Dr. Samuel Howard. PATRICK MAXWELL.
Bath.

"FRAIL" (9th S. iv. 436, 507; v. 51, 158; vi. 378; vii. 33, 177).—A note should be made in your columns that PROF. SKEAT, in a letter to the *Athenæum* of 9 March (p. 307), gave good reason for tracing the O.F. *frael*, or *flael*, to the Latin *flagellum*, "a young branch or shoot." In 1205 1*l.* 12*s.* 2*d.* were paid "pro ij fraellis ficum" at Lambeth ('Rot. Litt. Claus.,' i., 1833, p. 88, col. 2). Q. V.

THE MITRE (9th S. viii. 324, 493).—MR. LEE is, I think, mistaken in saying that the Bishops of Durham were "Earls of Jedburgh." So far as I can understand it, William the Conqueror created four palatinates, viz., Chester, Kent, Shropshire, and the bishopric of Durham, and coupled with the office of Palatine the old Saxon title of Earl or Ealdorman, an officer who, amongst the Saxons, was elected by the general assembly of the nation, and required the assent of the king and the Witenagemot. He was the chief of a hundred, or, as it was called in Yorkshire, Lincolnshire, Notts, Derbyshire, Northamptonshire, Rutland, and Leicester (and at Sadberge in Durham, alone north of the Tees), the wapentake (Bishop Stubbs's 'Constitutional History').

And so until 1836, when the palatinate jurisdiction was transferred to the Crown by 6 William IV. cap. 19, the bishop would be entitled to be called an earl; but I cannot find that in consequence of this he was entitled by right to be summoned to Parliament.

Surtees, however, says that Richard I. granted to Bishop Hugh "the manor of Sadberge with the wapentake to the same manor appertaining," and Sadberge became subject to the palatine jurisdiction of the see of Durham, and was governed after the same manner as the bishopric ('History of Durham,' vol. iii.).

In another place (xxiv.) Surtees gives this story: In 1188 Pudsey, Bishop of Durham, was one of a body of commissioners appointed by Henry II. to obtain money for a crusade, both by levying a tax throughout Scotland and by selling or mortgaging the royal demesnes. Pudsey himself became a cus-

tomor, and purchased from the Crown the earldom of Northumberland for life, and the wapentake of Sadberge for 11,000*l.* Henry died before the crusade could be accomplished, and while Richard I. was in durance vile, Longchamp, Bishop of Ely, jealous of Pudsey, caused him to be decoyed to London, where he was committed to the Tower, and only obtained his release on his cession of the earldom of Northumberland and other dignities. He furnished, however, 2,000*l.* towards his sovereign's ransom, and on Richard's return obtained the restitution of Sadberge for 2,000 marks. But he does not add that he acquired from the king, or by election from the people, the title of Earl of Sadberge.

The Bishop of Durham had two official seals, one as Palatine, the other as bishop. On the former he was generally represented in full armour on a galloping horse; sometimes, as on Bishop Hatfield's seal, there issues from the helmet an ostrich plume; sometimes, as on Bishop Fordham's seal, the mitre is surmounted by the crest of an eagle rising; and sometimes the mitre, surrounded by a coronet, was carved above the arms, as by Bishop Ruthall, 1509-22, on the building which he erected at Auckland Castle and on his tomb at Westminster Abbey; but the coronet never appears round the mitre or the episcopal seal. There the mitre is always plain. This, I think, shows that the coronet belonged to the secular office of Palatine, and not to the spiritual office of bishop, and that it ought not to be associated therewith. Indeed, now that the Bishop of Durham has ceased to be a Palatine, he seems to be no longer entitled to a coronet.

The adoption of a coronet round the mitre for archbishops can only be traced, I am told, as far as Archbishop Juxon, whose arms, thus surmounted, appear on one of the windows in Lambeth Palace Chapel. There are no coronets round any of the mitres of the archbishops in the painted glass at York Minster. There are two coats of arms appertaining to the Archbishop of York, one the pall, similar to that carried by all the archbishops, the other, saltire keys argent, and, in chief, a coroneted cap; this, however, is not bifurcated like the ordinary episcopal mitre, and is supposed to represent the traditional cap worn by St. Peter, to which Pope Boniface VIII., 1299-1303, added a second crown, and Urban V., 1362-70, a third crown, thereby forming the Papal tiara.

The details of the early mediæval coronets do not seem to have been arranged by any

arbitrary rules denoting the rank of the wearer; sometimes they consisted of conventional trefoil foliage, sometimes of single pearls, sometimes of clusters of pearls on spikes. The coronet of Prince William of Hatfield in York Minster is simply a circlet composed of fleurs-de-lys, and it would be interesting to know when the present rules as regards the details of the coronets of peers were established. ARTHUR P. PUREY-CUST.

Deanery, York.

In common with many inquirers into the origin and purpose of various articles of ecclesiastical millinery and furniture now in use, I should be glad to know what was the origin of the mitre and what was its original purpose. It was certainly not used in apostolic times, nor, so far as I can ascertain, for seven or eight centuries thereafter. It would be interesting to many to ascertain why it was adopted and when.

F. DE H. L.

Sydenham.

The last time I noted a reference to the Bishop of Durham's earldom it was named "Sedbergh," which is in Yorkshire. Now your correspondent says it was "Jedburgh," which is in Scotland. It is neither the one nor the other, but Sadberge, a village in the south of Durham county, a mile or two east of Darlington. R. B.—R.

YOUTHFUL M.P.s (9th S. viii. 462).—Edmund Waller, the poet, was not sixteen, but eighteen years old when first he obtained a seat in the House of Commons. He was born 3 March, 1605/6, and elected M.P. for Ilchester about March, 1623/4. The very common statement that he was returned to Parliament in 1621/2 is an error. I do not know the precise age of Sir Thomas Walsingham (IV.) when returned for Poole in 1614, but believe that he was older than fourteen. He is said to have been "about sixty" in 1654, and so about twenty at his first election. This, I think, is likely to be true, his son Thomas (not "Sir" Thomas) being born in 1617 (aged two at the Visitation of Kent, 1619). It is quite true that in the first half of the seventeenth century and even later many M.P.s were under age when elected, but so far I have not met with a *proved* instance of a fourteen-year-old member. At eighteen and nineteen years cases were not infrequent. W. D. PINK.

ENGLISH DÉTÉNUS OF WAR IN FRANCE (9th S. viii. 444).—I have a small book, published in 1810 (second edition), in two volumes, called "A Picture of Verdun; or, the English detained in France. From the Portfolio of a

Détenu. London, Printed by B. Clarke, Well Street, for T. Hookham, Jun., and E. T. Hookham, Old Bond Street; and M. Keene, Dublin." This appears to contain much of the information which POLITICIAN desires.

G. G. BUTLER.

See the references under the word 'Détenu' in the 'H.E.D.' The forms *detenewe*, *détinaue*, *detiny*, were for the most part of antecedent date to the period referred to, and were of legal as distinguished from military usage.

ARTHUR MAYALL.

A RIME ON EDWARD VII. (9th S. viii. 445).—The rime which seems to have so much annoyed the *Church Times* has been familiar to English Catholics for the past two generations at least. The version usually heard runs thus:—

Under Edward the Sixth the Mass was undone,
Under Edward the Seventh will Mass be begun.

This "prophecy" is commonly supposed to refer to the celebration of Mass in Westminster Abbey. I join with MR. HOOPER in hoping that we may hear some account of the history and origin of this rime.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

"OMNIUM GATHERUM" (6th S. x. 449; 7th S. iii. 98, 192, 258).—On 18 August, 1776, John Adams, afterwards President of the United States, wrote thus to his wife:—

"My letters to you are an odd mixture. They would appear to a stranger like the dish which is sometimes called *omnium gatherum*. This is the first time, I believe, that these two words were ever put together in writing. The literal interpretation I take to be 'a collection of all things.' But as I said before, the words having never before been written, it is not possible to be very learned in telling you what the Arabic, Syriac, Chaldaic, Greek, and Roman commentators say upon the subject."

That Mr. Adams, however, was mistaken is apparent from the citations here made.

RICHARD H. THORNTON.

Portland, Oregon.

A CORK LEG (9th S. viii. 204, 307, 413).—Having been engaged in the manufacture of artificial limbs for nearly a quarter of a century, and being able to draw upon my father's experiences of just fifty years, I can write with some knowledge of this subject, and thoroughly endorse MR. HEMS's notes on the matter.

The term "cork leg" is certainly never used by artificial-limb-makers themselves. It may possibly be used by outsiders, but even then only by those in comparative ignorance on such matters.

My father informs me it was used in his very young days, when legs partially constructed of cork were still in existence and use, although they had been superseded by the more modern article, constructed of willow.

During the whole of my correspondence with the medical profession on the subject of artificial limbs, I cannot remember any instance of a surgeon using the term "cork leg."

The late Mr. Henry Heather Bigg, anatomical mechanist to the late Queen, in his work entitled 'Orthopraxy,' published in 1865, absolutely ignores the term, but makes use of the name such articles are known by at present, viz., "artificial legs."

GEORGE PACKHAM.

Queen Street, Exeter.

I have a newspaper cutting which says that the name is derived from the "beautiful city" in South Ireland, where is, or was, an extensive manufacture of the article. The cutting further states that no cork is, or ever was, used in their construction.

FRED. G. ACKERLEY.

Seemannsheim, Libau, Russia.

The Marquess of Anglesey, who lost a leg at the battle of Waterloo in 1815, survived with a cork substitute until 1854, and twice filled the office of Lord Lieutenant of Ireland. Some very amusing lines were written on his loss, which did not apparently affect him very much physically :—

He now in England, just as gay
As in the battle brave,
Goes to the ball, review, or play,
With one foot in the grave.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

JOHN BYROM'S EPIGRAM (9th S. viii. 445).—This epigram was unquestionably, as ST. SWITHIN says, "a covert form of doing honour to 'Charlie over the water,'" and not an indication of the general indifference of the nation as to which dynasty sat on the throne. In 'Redgauntlet,' chap. (not letter) vii., Scott quotes the lines, and calls them an "effusion of the Jacobite muse." This, I think, settles the matter. "Faith's," not "State's," defender in 'Redgauntlet.'

JONATHAN BOUCHIER.

Sir Walter Scott ('Redgauntlet,' vol. ii. p. 22, ed. 1832) gives :—

God bless the Faith's defender !

Bartlett's 'Familiar Quotations' and Dr. Brewer's 'Dict. Phrase and Fable' both have it "I mean the faith's defender," which

agrees with 2nd S. ii. 292. Bartlett says the epigram was addressed "to an Officer of the Army, extempore." Byrom's 'Remains,' ii. 122 (Chetham Society), gives "I mean our faith's defender," which agrees with SIR J. A. PICTON (5th S. iii. 31).

The scholarly author of 'Pages from a Private Diary' is, for once, very far astray in the view he takes of the meaning of Byrom's equivocal. To the man who went out of his way to drink "the king's health" on 10 June, 1729* ('Remains,' i. 372), it could hardly be a matter of indifference as between native-born prince and Hanoverian elector.

F. L. MAWDESLEY.

Fulford, York.

LORDS LIEUTENANT (9th S. viii. 404).—Haydn in his 'Dictionary of Dates' says Lords Lieutenant for counties were instituted in England 3 Edward VI., 1549, and in Ireland in 1831. Their military jurisdiction was abolished by Army Regulation Act, 1871.

For 'Lords Lieutenant' and the appointment of magistrates see 8th S. v. 46.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Archæologia, vol. xxxv. p. 350, contains a learned paper by the late Sir Henry Ellis on the early history of the Lords Lieutenant of counties.

N. M. & A.

WIFE OF CAPT. MORRIS THE POET (9th S. viii. 343).—Sir William Stanhope, of Wing Park and Ascot, co. Bucks, was the second son of Philip, the third Earl of Chesterfield, born 20 July, 1702, and created K.B. 27 May—17 June, 1725. He married for his third wife Anne Hussey, daughter of Francis Blake Delaval, of Seaton Delaval, co. Northumberland, and sister of John Hussey Delaval, Baron Delaval. Sir William died in May, 1772, and she married Capt. (Charles) Morris.

JOHN RADCLIFFE.

SARTEN (9th S. viii. 345, 410).—I see in a Leipzig catalogue a grammar of Sarten, presumably the one that will shortly be sent me from Kokant, and also a reading-book of the same. I thank your correspondents for the information they give me, but would like to ask the further question : Since Sarten is not a language, but the name of a social class, what is the language that is called Sarten by Mr. Harrassowitz, of Leipzig, and by my Russian acquaintances here? It certainly differs in some particulars from Turkish.

FRED. G. ACKERLEY.

Seemannsheim, Libau, Russia.

THE DUCHY OF BERWICK (9th S. viii. 439).—James Fitzjames, first Duke of Berwick, is described in the 'Almanach de Gotha,' 1899, p. 333, as

"fils naturel de James Stuart, duke of York..... fut créé Duke of Berwick (Ecosse méridionale; titre angl.) 1687, Grand d'Espagne de 1re cl. au titre de Duque de Liria et de Xerica (localités de la prov. de Valence, Espagne) 1707, Duc de Fitzjames (titre franç., primog.) 1710."

According to the 'Almanach de Gotha,' the title of Duque de Xerica is not now borne by the Dukes of Berwick, whose eldest sons now bear that of Duque de Huescar, whilst according to the same authority, 1897, p. 305, the younger or French branch are known only as "Duc de Fitzjames." The late duke was "9e Duke of Berwick, 16e Duque de Alba de Tormes, duque de Liria, de Olivares et de Peñaranda." The Duchy of Xerica is not mentioned by the 'Dictionary of National Biography' ('Fitzjames, James, Duke of Berwick,' vol. xix. p. 178), but is given both by the 'Official Baronage of England,' by J. E. Doyle, and the 'Complete Peerage,' by G. E. C.

The other English honours attached to the Duchy of Berwick were the Barony of Bosworth, co. Leicester, and Earldom of Tinmouth (Tynemouth), co. Northumberland. All were forfeited on the duke's attainder in 1695.

H.

It seems strange that the name of Brontë should have been omitted from the list of peers who hold titles taken from foreign places. Viscount Bridport (Hood) is Duke of Brontë, with a residence at Castello di Maniace, Brontë, Sicily. In the same note the late Duke of Berwick is spoken of as a kinsman of St. Dominic, the founder of the Inquisition. Dominic died in 1221. In 1233 Gregory IX. established by rules the inquisitorial missions sent out by Pope Innocent III., 1210-15, and committed them to the Dominicans.

ALFRED F. CURWEN.

H loses touch of his subject when he says that the Fitz-Jameses, illegitimately descended from King James II. and VII., derived their surname from the fact that the said king's ancestor, the fifth James, had the cognomen Fitz-James. What he does not know is that James V. was only so called by Scott in the 'Lady of the Lake,' and never in reality had any such name. "Fitz" denotes illegitimacy. Again, H. is wrong in stating that the Fitz-Jameses' Dukedom of Berwick was not an English title. It was English right enough, only it was not recognized by William of Orange and his successors on the throne.

WALTER M. GRAHAM EASTON.

Miscellaneous.

NOTES ON BOOKS, &c.

The Marquis d'Argenson and Richard II. By Reginald Rankin, M.A. (Longmans & Co)

OWING to punctuation, or rather neglect of punctuation, the title of Mr. Rankin's book suggests that some point of resemblance or contrast had been found between the French Secretary of State of Louis XV. and the ill-starred English monarch of the fourteenth century. Such is not, however, the case. Two independent historical studies are comprised in a single volume, the later in date being in almost all respects the more interesting and readable. René-Louis (de Voyer), Marquis d'Argenson, has attracted but little attention in this country, though his memoirs must be studied by all who are concerned with the movements and speculations which preceded the Revolution. In three chapters Mr. Rankin treats of D'Argenson as the "man," the "minister," and the "philosopher." As minister his record is of no special brilliancy. He held office for little over two years, and must be pronounced practically a failure. Englishmen have a certain interest in his unavailing sympathy with the Jacobite movement. He did all he could, which was not much, to restore Stuart ascendancy in England, and his so doing contributed largely to his fall. As a man, and even as a philosopher, though the employment of the latter term is perhaps difficult to justify, he is more interesting. His self-revelations necessarily recall those of Montaigne—which, indeed, they professedly imitate—and he is scarcely less cynical than his predecessor in outspokenness. A certain *gaucherie* of manners at Court, together with his affectations, caused him to be generally spoken of as *D'Argenson la Bête*; his coarse and indelicate manner of speech was ridiculed in one of the most scathing satires or burlesques ever written. He is said to have been an object of dread to the *petits maîtres* of the Court; his ministerial interviews "were the terror of ambassadors," and members of the Royal Council shuddered when he rose. It is the obverse of the characteristically eighteenth-century literature and art of *ruelle* and alcove which he shows us, revealing himself, indeed, at times as something not far from a misogynist. Yet he is, in his way, an interesting and representative figure, and Mr. Rankin might, with advantage, have devoted more space to the description of his character and the analysis of his writings. Even now a portion only of his manuscripts has been published, and that in a maimed and an abridged form. Sainte-Beuve devotes three successive *causeries* to showing the liberties taken with D'Argenson's style by his descendant and editor, who, in the introduction to the 1857 edition of the memoirs, makes vicariously but a lame defence. With these things Mr. Rankin might well have concerned himself, even though so doing might have restricted his volume to one study instead of two. For this neglect we cannot attempt to compensate, though the task would be easy and pleasant. D'Argenson's relations with Voltaire were close and honouring. The philosopher of Ferney spoke of him as an ideal secretary of state in the Republic of Plato, and Rousseau praises him in 'Le Contrat Social.' At the house of the President Hénault he was a member of the club known from its place of meeting as l'Entresol, to which Bolingbroke also belonged, and he was, especially for the dozen or so years

following his retirement in 1747, associated with all that was best in French thought. One of the most humane of men, he wrote to Voltaire after the battle of Fontenoy, the close of which he witnessed, a letter such as, said Voltaire, Madame de Sévigné might have written had she found herself similarly situated. He derided French notions of glory based on bloodshed, and he rebuked Voltaire himself for the levity with which he treated religious subjects. Yet he himself tried to impress on the little Duke of Burgundy to love God and mistrust priests. Two of his political mottoes which Mr. Rankin quotes were, like many of his utterances, far in advance of his time: "Pour mieux gouverner il faudroit gouverner moins," and "Eh! morbleu: laissons faire," the latter with a good Rabelaisian ring.

The study of Richard "the Redeles" is interesting but inadequate, adding little to the knowledge we already possess of that unwise monarch. At a period when the literary "output" was less large than at present it might receive closer attention. Neither essay has an index.

Florentine Heraldry. By Howel Wills. (Dean & Son.)

A RESIDENT during many years in Florence, the author of this work has set before himself the modest task of supplying "a supplement to the guide-books." It is, however, this and much more. It furnishes descriptions of the coats or arms to be found in the churches and private houses of Florence, with notes of the residences of the most distinguished families and their most illustrious members, and so appeals not only to the herald, but to all travellers interested in the life, historical and social, of the city. Ranking long as independent states, the great cities of Northern and Central Italy, Florence, Venice, Milan, Genoa, have all their separate heraldic usages. By confining himself to one state, and that, through its associations with Dante and Boccaccio, in some respects the most interesting of all, the writer has succeeded in bringing together a mass of information, and rendering his work not only a manual for the student of Italian heraldry, but also a companion volume to recent works concerning Dante. In addition to authorities old and new—Gaspero Bombaci, the seventeenth-century historian, the 'Annuario della Nobiltà Italiana,' and the recently published 'Vocabolario Araldico' of the Count Guelfi—Mr. Wills acknowledges his indebtedness to the 'Dante Dictionary' of Mr. Toynbee, a work the authority and utility of which are not easily overpraised. While observing generally the heraldic rules that prevail in other countries, Italian heraldry is lax in observance just where English heraldry is most strict—e.g., in such matters as placing metal upon metal or colour upon colour. The beginnings of Italian heraldry differ little from those in other countries, and though there are families which claim heraldic devices earlier than the twelfth century, not much satisfactory evidence concerning them is forthcoming. With such matters as the origin, totemistic or other, of heraldry Mr. Wills does not greatly concern himself. He has, however, much that is interesting to tell us concerning the idea of an innate quality of nobility dwelling in a man by right of descent, an idea derived from ancient Rome, and involving the full dominion of property and free birth from a free-born house. An emancipated serf, however wealthy he might grow, could thus never become *nobilis*.

The influences that worked to break down this "wall of exclusiveness" deserve, however, to be closely studied. In the divisions of the shield, and in other matters of the kind, heraldic customs in Italy conform to those in more northern countries.

The second part of the work, giving the glossary of principal terms, will be the most serviceable to the traveller, and is also the longest portion. Many of the Italian words—most of them, indeed—are known to the Italian student, though the special heraldic equivalent, as *fascia*=fess, is rarely given in dictionaries. Neither Dante nor Boccaccio occupies himself much with heraldry, though Dante in the 'Paradiso,' xvi., gives, through the mouth of his ancestor Cacciaguido, an account of some of the twelfth-century families. The book is to be commended to the intending traveller. Those interested in its subject will need no introduction.

The Oriental Club and Hanover Square. By Alexander F. Baillie, F.R.G.S. (Longmans & Co.)

IN Mr. Dasent's excellent 'History of St. James's Square' (see 8th S. ix. 79), with which it is natural to compare the present volume, consideration of the clubs is subordinated to that of illustrious residents and historical associations. Mr. Baillie, on the other hand, occupies himself principally with the Oriental Club, and incidentally with Hanover Square and its neighbourhood. An opening chapter is devoted to questions such as the site of Tyburn (now being discussed in our columns), to the residents in the square (one of the earliest of whom was Lord Cowper, sometime Lord High Chancellor), and to other matter of historical, antiquarian, and social interest. The remainder of the volume is occupied with the club itself, its foundation, its history (if such a term can be applied), its members, and its portraits. In appendices are supplied the original prospectus of the club, a catalogue of the pictures, and the committee and members of the staff, even to the upper servants for the coming year. The whole constitutes pleasant and readable gossip, and is not without value to the student of social development. It is edifying also, in a sense, and offers permanent interest. Owing to many causes—not the least important of which is its situation, which, without being remote, is, as the writer owns, out of clubland—the Oriental has had a large, perhaps the largest, experience of the changes which the last quarter or half century has wrought in the constitution of what are called old-fashioned clubs not directly associated with established institutions, such as the universities or the military, naval, or diplomatic services. It is a secret *de Polichinelle*, if it is a secret at all, that many of the best, and at one time the most popular, clubs in London find a difficulty in keeping up the number and the status of their members. Into the cause of this state of affairs it is needless here to enter. The Oriental has had, however, to face exceptional difficulties. The East India Company, for the servants of which it was especially intended, ceased to exist. Before that time, in 1847, the East India United Service Club, in St. James's Square, irreverently known as "The Jungle," had been established, and offered a rivalry so direct and formidable that unavailing attempts were more than once made to amalgamate the two, in order to save both. Eminently conservative at first, the Oriental relaxed gradually unavailing restrictions. Members were no longer confined to those who had served

Majesty or "John Company" in the East, but was finally extended to the entire world from which club members are recruited; new rights were extended to smokers; strangers were no longer confined to back and disgraceful quarters; and ladies even were at certain afternoon hours admitted to some unimportant privileges. The Oriental, in fact, drew up in line with the clubs with which it is natural to associate it, and is even now looking forward to the fate with which these are menaced. A comparison between the opening directorate and that of 1902 is natural, though it can scarcely be regarded as fair or conclusive. The first committee, headed by the Duke of Wellington, included a dozen generals and admirals, with other people of social or political eminence, though literature, the Bench and Bar, and the Church are unrepresented. In the 1902 committee we note among many names, respectable and respected, a solitary K.C.M.G. Thackeray does not seem to have been directly associated with the club, though he doubtless, like many of us, had enjoyed its hospitality. Imaginary characters in his works are, however, connected therewith. Joseph Sedley did not dine at the Oriental when the last century was in its teens—the club not being then established—but, on his return in 1827, proceeded at once to be elected. A genuine Col. Newcome belonged to the club, but had nothing in common with Thackeray's immortal hero, whose representative might, however, well have been found among its members. Such records of human eccentricity and perversity as Mr. Baillie has extracted from the minutes of meetings can be paralleled in most similar documents. A good account of the pictures is given. Among those reproduced in photogravure are Major-General Sir John Malcolm, Lord Metcalfe, the Marquess of Hastings, Lord Clive, and Warren Hastings. Illustrations of the district from prints, photographs, &c., are also supplied.

The Clergy Directory and Parish Guide, 1902.
(Phillips.)

THE thirty-second issue of the 'Clergy Directory,' the best and cheapest of guides, appeared like its predecessor early in Advent, the editor holding it expedient to regard the year from the ecclesiastical standpoint. It contains, like previous volumes, an alphabetical list of the clergy of the Church of England, showing qualification, order, and appointment, with dates; a list of the parishes and parochial districts, giving diocese, population, incumbent, annual income, and patron; a patrons' list, showing the distribution of the patronage of Church livings, whether held by public bodies or in private hands; the diocesan and cathedral establishments, with the members of the two Convocations; and a list of societies—charitable, educational, and missionary—connected with the national Church, with address and name of secretary. The past year has been ecclesiastically uneventful, and the volume meets all requirements.

Whitaker's Almanack for 1902.

WE have received the new year's issue of 'Whitaker's Almanack,' probably the most generally prized and used of works of reference. Within its 776 pages we find a mass of information such as no work of its class supplies, including, with the exception of the army, navy, and merchant-seamen serving abroad, the full results of this year's census, together with all the matter for which we are accus-

tomed to turn to its pages. Complete change is, of course, found in the Royal Household and other matters. So far as we can trace the work is precisely up to date, the very latest changes in the county-court judges being noted.

MISS ETHEL LEGA-WEEKES, a valued contributor to our columns, has reprinted from the *Transactions* of the Devonshire Association for the Advancement of Science, Literature, and Art the first part of *Neighbours of North Wyke*. This, which contains several well-executed designs of buildings, monuments, &c., is a sound and thorough piece of archaeological work, the interest of which extends far beyond residents in the district of South Tawton, with which principally it deals, and reaches antiquaries generally. The lecture was delivered in Exeter on 31 July last.

FROM the same *Transactions* Dr. Brushfield, F.S.A., one of the keenest and most assiduous of antiquaries, has reprinted *The Financial Diary of a Citizen of Exeter, 1631-1643*, a paper read in Exeter on the same occasion. The diary, much of which is in cipher, records private expenses, loans, purchases, and is decidedly curious. Much out-of-the-way knowledge will repay the student of these records.

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 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. When answering queries, or making notes with regard to previous entries in the paper, contributors are requested to put in parentheses, immediately after the exact heading, the series, volume, and page or pages to which they refer. Correspondents who repeat queries are requested to head the second communication "Duplicate."

W. F. BARRETT ("Hope told a flattering tale").—At 3rd S. xii. 209 the Editor stated that

Hope told a flattering tale,

That Joy would soon return,

was taken from a song written by Peter Pindar (i.e., John Wolcot), and introduced into the opera 'Artaxerxes' by Madame Mara at the King's Theatre, Haymarket. Bartlett's 'Familiar Quotations,' 1891, says that this song appeared anonymously in the 'Universal Songster,' i. 320; and that

Hope tells a flattering tale,

Delusive, vain, and hollow,

written by Miss Wrother, appeared in vol. ii. p. 86 of the same collection.

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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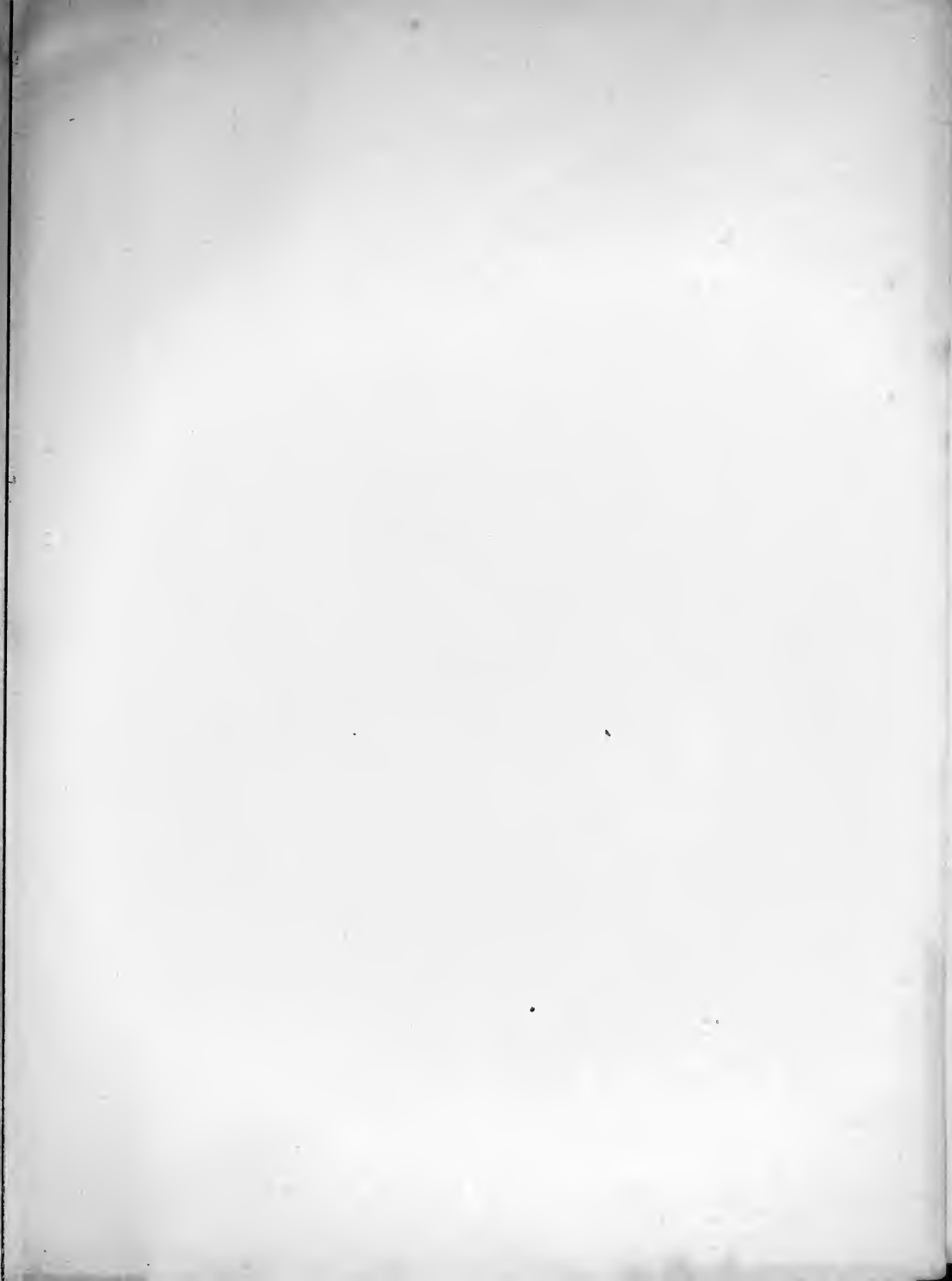
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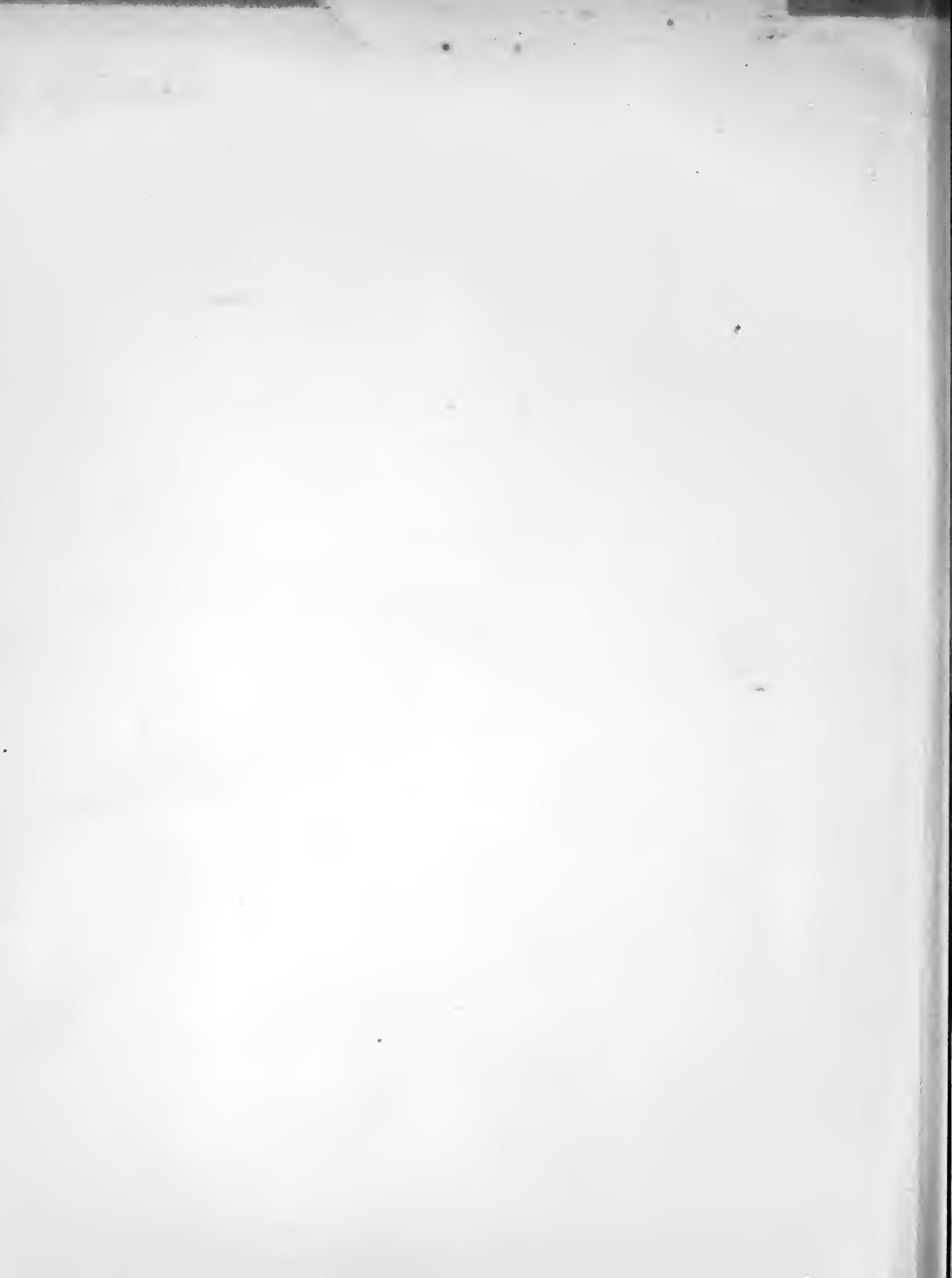
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