



^mNOTES AND QUERIES:

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FOR

LITERARY MEN, GENERAL READERS, ETC.

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

NINTH SERIES.—VOLUME XI.

JANUARY—JUNE, 1903.

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LONDON, SATURDAY, JANUARY 3, 1903.

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Notes.

SCOTCH WORDS AND ENGLISH COMMENTATORS.

IN 1887 the late Prof. Henry Morley added M. G. Lewis's 'Tales of Terror and Wonder' to the useful series which he published under the title of the "Universal Library." He seems to have restricted his editorial duties to the writing of a concise and helpful introduction and, perhaps, the superintendence of the text. Lewis's notes he has left to themselves: he has not supplemented them where additions were wanted, and he has not corrected mistakes. There is need, for instance, to qualify Lewis's explanation of "wraiths" as "water-spirits," given as a note on a line in 'Bothwell's Bonny Jane'; and what is said of St. Bothan, Hallowe'en, and the Brownie at further stages of the same ballad could be materially improved by expert comment. "Bellane-tree" and "bathy" in the notes to Scott's 'Glenfinlas' are misprints for *beltane-tree* and *bothy*; and the definition of "windlestræ," which occurs in Leyden's 'Elfin-King,' is not sufficiently exhaustive, even if it does happen to have been the explanation given by Leyden himself. These, however, are

comparatively small matters, which may safely be left to the judicious reader.

When we come to the ballad 'Clerk Colvin' we find a different state of things. The opening stanza of this narrative states that the "girdle round the middle jimp" of Colvin's lady cost her lord no less a sum than crowns fifteen. To this Lewis or his representative appends the startling note, "Jimps, stays"! This deliverance may have been due not so much to hopeless ignorance as misguided ingenuity, for the annotator may have been thinking of another ballad, where a lady exclaims:—

And wha will lace my middle jimp
Wi' a lang linen band?

The natural inference of a mere man from such an appeal would be that what needed lacing was a portion of wearing apparel, and not an epithet indicative of exquisite grace. It is probably similar lyrical bewilderment that presently makes Clerk Colvin exclaim, "Ohan! and alas!" in the text, and explains "row," meaning *wrap* or *roll*, as *rap*, which is surely too deliberate for a typical error. Towards the end of the ballad the Clerk is credibly informed that things with him "will ever be wae," and the annotator carefully glosses this as "be painful," thereby showing commendable courage and some promise of improvement. But immediately afterwards he lapses wofully. Clerk Colvin, conscious after what has befallen him that he must now dree his weird, rides crestfallen to get final solace from his mother:—

He has mounted on his berry-brown steed,
And dowie, dowie on he rides,
Till he has reached Dunallan's towers,
And there his mother dear resides.

"Dowie" is the word here that naturally proves the mettle of the glossarist, and it is appalling to find him, with all the English language to draw upon, deliberately choosing *swiftly* as an appropriate equivalent! Surely Monk Lewis, if indeed he were his own exponent, must have known the verb "dow," signifying to fade or wither, and common in Scottish poetry from the 'Book of the Houlate' onwards. Then 'The Dowie Dens o' Yarrow' had worn the grave and sweet dignity of old romance for generations before the compilation of 'Tales of Terror and Wonder.' The modern reader who wishes to see "dowie" properly applied may be referred to the works of Hew Ainslie, a poet who has written genuine Scottish verse in these latter days, when the higher criticism has said that such verse is impossible. Ainslie thus opens a touching elegiac poem:—

It's dowie i' the hin' o' hairst,
At the wa'gang o' the swallow,
When the winds grow cauld, when the burns grow
bauld,
An' the wuds are hingin' yellow.

This enshrines the mood represented by the
equestrian pace of Clerk Colvin.

THOMAS BAYNE.

A BIBLIOGRAPHICAL ACCOUNT OF THE WORKS OF CHARLES DIBDIN.

(Continued from 9th S. x. 245.)

1790. *The Wags*; or, *The Camp of Pleasure*, a
Table Entertainment written & composed by
Charles Dibdin, first performed 18th October, 1790.

The songs were published in folio, price 1s.,
signed by Dibdin, on a sheet of 4 pp. Usually
the music and first stanza of the songs are
on pp. 2 and 3, the front being blank, and
p. 4 occupied by the rest of the words and
arrangements for flute and (or) guitar. Ex-
ceptions are noted. The headings of the
songs, unless mentioned as otherwise, are
similar to that on No. 1.

1. *The Watery Grave*. Written and composed
by Mr. Dibdin, for his entertainment called *The
Wags*, or *The Camp of Pleasure*. London: Printed
and Sold by the Author, at his Music Warehouse,
No. 411 Strand, opposite the Adelphi. Title on
front page.

2. *A Drop of the Creature*.
3. *Sound Argument*.
4. *Patrick O'Row*. (Price marked with a pen.)
5. *The Soldier's Adieu*.
6. *Nautical Philosophy*. (No price marked.)
7. *Indian Death Song*.
8. *Happy Jerry*.
9. *Jack in his Element*. Title on front page.
10. *The Joys of the Country*.
11. *Death or Victory*. Title on front page.
12. *The Virtue of Drunkenness*.
13. *Buxom Nan*.
14. *Family Likeness*.
15. *Morality in the Foretop*.
16. *The Dustman*.
17. *Swizzy*.
18. *Soldier Dick*.
19. *The Shipwreck*.
20. *The Negro and his Banjer*.
21. *Olympian Hunt*.
22. *The Camp of Pleasure*. 4 pp.
23. *Death Alive*.
24. *Irish [Mock?] Italian Song*. 12 pp. Front and
back blank. Price 2s. 6d.
25. *Shenkin and Winny*.
26. *Celia*.
27. *The Woodman*.
28. *The True English Sailor*.
29. *True Friendship*.
30. *The Wily Fox*.
31. *A Savage Love Song*.
32. *Bonny Kate*.
33. *Little Ben*.
34. *The Constant Sailor*.
35. *The Pleasures of the Chase*.
36. *Love's Concerto*. (This was apparently in '*The
Oddities*' as '*The Musician's Love Song*.')

37. *Wigs*; or, *The Inundation*. Sung also in '*The
Oddities*' (revived).

On Nos. 18, 19, 21, 22, 23, 25, 26, 27, 29, 30,
31, 32, 33, 34, and 36 appears a note adver-
tising the harpsichord lessons (see below). Of
several songs I have later impressions from
the plates, which bear also Dibdin's Leicester
Place address. I have seen still later issues
—in most cases from Dibdin's plates—of
Nos. 5, 9, 18, 27, and 32 by G. Walker, No. 13
by J. Diether, No. 16 by J. Lawson, also a
pirated single sheet of No. 33 by Hime of
Dublin. Hogarth includes the following
songs in his collection as in '*The Wags*':—

- *38. *Neighbours Fare*.
- *39. *Peace and War*.
- *40. *The Difficult Task*.
- *41. *Crotchets and Quavers*.

Early advertisements of '*The Wags*' men-
tion No. 39, also a song:—

42. *Hey Fellow Well Met* (of which I find no
other trace), also '*The Finale*.'

1790. (Museum date, doubtful.) **Ode in honour of
His Majesty's birthday*, written and composed by
C. Dibdin. London, folio.

1790. **Book of the songs in A Divertisement [sic],
with Dialogue intended only to introduce the
following favourite songs, selected, written and
composed (with new Accompaniments) by Mr.
Dibdin*. In two parts; 13 songs and an overture.
The first performance, at Covent Garden Theatre,
was on 23rd November, 1790.

1791. *A Sonata*, adapted for the Harpsichord or
Piano-Forte, with an accompaniment for the violin
or flute; from the subjects of Bachelor's Hall,
Poor Tom, & the Camp of Pleasure; being No. 1 of a
collection to be publish'd monthly by Mr. Dibdin
from the favorite Songs in his *Wags and Oddities*.
Printed and sold by the Author at his Music ware-
house 411 Strand. Oblong folio, 8 pp., front and
back blank. Signed at foot of first engraved page.

Nos. 2 and 3 are similar. The subjects in
No. 2 are '*Happy Jerry*,' '*The Virtue of
Drunkenness*,' and the '*Greenwich Pensioner*.'
Those in No. 3 are the '*Mock Italian Song*,'
'*Ben Backstay*,' and '*Peggy Perkins*.' Price
1s. 6d. A fourth number was advertised as
in preparation in an advertisement of Dib-
din's Entertainment, but I doubt if it
appeared.

1791. *Private Theatricals*; or, *Nature in Nubibus*,
a Table Entertainment by Charles Dibdin, first
performed 31st October, 1791.

The songs were published in folio, price 1s.,
signed by Dibdin, on a sheet of 4 pp. Usually
the music of the song is on pp. 2 and 3, the
front being blank, and p. 4 occupied by
the rest of the words and arrangements for
flute and (or) guitar. Exceptions are noted.
Headings of songs are similar to No. 1, or
mentioned as otherwise.

1. *Bill Bobstay* written and composed by Mr.
Dibdin, for his entertainment called *Private Thea-*

tricals or Nature in Nubibus. London. Printed & Sold by the Author, at his Music Warehouse 411 Strand opposite the Adelphi.

On this song only there is the note "A Lesson, for the Harpsichord adapted by Mr. Dibdin from the subjects of his different songs, will be publish'd on the 15 day of every Month." I have found no evidence that more than the three already recorded were published.

2. Roses and Lilies. Title on front.
3. The Royal Nuptials.
4. The Lucky Escape.
5. Virtue.
6. The Beggar. Title on front.
7. The Rara Avis.
8. Conjugal Comfort.
9. Leap Year.
10. Tantivy.
11. Poor Peg.
12. Nothing but Drunk.
13. Jack's Gratitude. Title on front.
14. The Drummer.
15. The Soldier's Last Retreat.
16. Tack and Tack.
17. The Reward of Fidelity. Title on front.
18. The Sailor's Consolation.
19. Meum and Tuum.
20. The Sailor's Return.
21. Life's a Pun.
22. The Waggoner.

In several cases I have later issues bearing the Leicester Place address; also still later issues of 19 and 20 by G. Walker, and pirated editions of 4 and 20 by Hime of Dublin; of 4 by L. Ding of Edinburgh. Nos. 3, 9, and 17 are not mentioned in the advertisements of 1791-2; they may have been added later. No. 3 apparently relates to an event in 1794. Hogarth also includes in 'Private Theatricals' the following:—

- *23. The Beau.
- *24. True Wisdom.
- *25. The Application.
- *26. All the Birds of the Air.
- *27. Tight Lads of the Ocean.
- *28. Honesty in Tatters.

Probably an error; see No. 14, 'The Quizes' (1792).

- *29. General Frog and General Mouse.

Dibdin's advertisements mention, but I have not been able to trace,

- *30. The Sultan and the Wag.

1792. The Coalition, a Table Entertainment, composed of materials from 'The Wags' and 'The Oddities,' performed by Dibdin as an alternative entertainment during the run of 'Private Theatricals'; first performed Saturday 8th February 1792.

It probably contained no new songs. Hogarth assigned five to this entertainment and 'Nature in Nubibus' (1794). Particulars of these will be given under the latter title.

1792. A Collection of Songs. Second volume published, also third edition of vol. i. See 1790 *ante*.

1792. The Quizes; or, A Trip to Elysium, a Table Entertainment written & composed by Charles Dibdin, first performed 13 October 1792.

The songs were published in folio, price 1s., signed by Dibdin, on a sheet of four pages, the front being blank, except where noted. In some cases there are arrangements on p. 4 for the flute or two flutes, but the first stanza is oftener continued on p. 4 than in previous entertainments. Headings of songs are similar to No. 1, or noted as otherwise.

1. The Etymology of Quiz, written and composed by Mr. Dibdin, for his Entertainment called The Quizes, or A Trip to Elysium. London. Printed & sold by the Author, at his Music Warehouse N^o 411, Strand, opposite the Adelphi.

2. A Hint to the Ladies.
3. Humanity's Cot.

*4. The Pleasures of the Camp, a parody. See under same title in 'Castles in the Air' (1793).

5. A Welch Love Song. Title on front page.
6. The Blind Sailor.
7. The Fair. Title on front page.
8. The Bowmen of Kent.
9. The Miseries of War.
10. The Grecian History.
11. None so Pretty.
12. The Recompense of Constancy
13. Neighbour Sly.

14. Honesty in Tatters. (See No. 28, 'Private Theatricals,' 1791.)

- *15. The Camp.
- *16. The Harmony of Nature.
17. The Quietus.
18. The Savoyard.
19. Wit and Beauty.
20. Jack at the Windlass.

- *21. Elysium.
22. Moggy.
23. Ninety-three, or a new God Save the King.

24. The Compact of Freedom, with chorus in two parts. Arrangement on p. 4 for a military band.

Nos. 1 to 21 formed the original programme of songs in the order as advertised; Nos. 22 to 24 were added afterwards. I have seen copies of several songs bearing Dibdin's Leicester Place address; also of Nos. 6 and 20 published by G. Walker, 106, Great Portland Street, from Dibdin's plates.

1793. The Younger Brother: a novel, in three volumes, written by Mr. Dibdin. Thus runs the world away. Shakespear. Vol. 1 (2 or 3) London: Printed for the Author, and sold at his Warehouse, No. 411, Strand, opposite the Adelphi. 8vo, 3 vols. Vol. 1, pp. iv (unnumbered), iv, xxviii, 250. Vols. 2 and 3, 312 pp. and 336 pp.; both paged continuously from half-title.

No date on title; dedication to the most noble the Marquis of Salisbury, dated 8 Jan., 1793. Advertisements of 1794 and 1795 mention "a new edition," which I have not seen.

1793. Castles in the Air; a Table Entertainment, written and composed by Charles Dibdin, first performed 12th October 1793.

The songs were published in folio, price 1s., signed by Dibdin (and in one or two cases "C. A. D." is stamped on p. 4), on a sheet of four pages, the front being blank, except where noted. In the majority of cases there are arrangements for two flutes on p. 4. Headings of songs are similar to No. 2, unless otherwise indicated.

- *1. Castles in the Air.
2. Nappy, written and composed by Mr. Dibdin, and sung by him in his new Entertainment called Castles in the Air. London. Printed and Sold by the Author, at his Music Warehouse, No. 411 Strand, opposite the Adelphi.
3. The Tear of Sensibility.
4. No Good without an Exception.
5. Tack and Half Tack.
6. Taffy and the Birds. Title on front page.
7. The Village Wedding. Title on front page.
8. The Token.

Of this still popular song there are many arrangements, of which the best is that made for Mr. Santley by Dr. E. F. Rimbault (Chappell).

9. The Soldier's Funeral. (Afterwards in 'The Melange'.)
10. The Whistling Ploughman.
11. The Merry Archers.
12. Tom Tackle. Title on front page.
13. The Watchman.
14. The Power of Music. 10 pages, front and back blank, price 2s. 6d.
15. Jack's Fidelity.
16. The Hare Hunt. Title on front page.
17. Father and Mother and Suke.
18. The Jolly Ringers.
19. The Auctioneer. (Afterwards in 'Mæcenas the Second'.)

The only copy I have seen was published at Leicester Place.

*20. Finale: The Trial.

These formed the original programme of songs, in the order, as advertised. The following also appear to have been used:—

- *21. The Pleasures of the Camp. See 'The Quizes,' 1792.

Hogarth assigns the song to this entertainment. I have not traced the music.

22. British Bounty or Beauty's Donation.

I have seen Leicester Place issues of 12, 17, and 19, and of 8, 11, and 15 by G. Walker, from original plates.

1793-4. A Collection of Songs. Third volume probably published during this winter. See 1790 *ante*.

E. RIMBAULT DIBDIN.

Morningside, Sudworth Road, New Brighton.

(To be continued.)

"The romantic marriage of the Lord of Burleigh and the village maiden, immortalized by Tennyson, took place on this day in 1791. The lady, Miss Hoggins, was doubtless a Shropshire farmer's daughter; but the bridegroom was no painter, and not yet Lord of Burleigh. He was a Mr. Cecil, nephew and heir-presumptive of the Earl of Exeter. He was then aged 37, and had just divorced his wife. The wedding was celebrated before no village altar, but in the church of St. Mildred, in Bread Street, E.C. The husband succeeded to the earldom and estates two years afterwards. The poet is more accurate in his later details; for the Countess did bear her husband three children, and died five years after her marriage. Three years later the Earl was made a marquis, and married a divorced Duchess of Hamilton; and he died in 1804."

Now Miss Meteyard, who was a doctor's daughter living in Shrewsbury, has recorded many incidents of her early life in her story 'The Doctor's Little Daughter,' and on p. 413 of that book relates how she and her father one day

"set off for the distant parish church, some long while before the time for service, and opening a little side door in the narrow humble edifice, with a key he had brought.....[he] entered with reverence. Bidding Alice stand by the mouldering rails of the altar, he went into a sort of little crypt or vestry, and, bringing out from thence a small square cushion covered with a faded green baize, laid it down upon the old worn altar-stone. The rich rays of the glad warm sun, slanting through the old oriel far above, threw on this mouldering cushion's faded greenness new greenness from the palms borne in the hands, a strip of purple from the robes, a breadth of scarlet from the hanging scarfs, of various saints and angels painted there, who, kneeling, seemed to say good prayers to heaven. The father took the child's small hand, and thus they stood together, in a ray of golden light, which slanted downward from the great saint's halo. 'Though all so faded and so worn, so dusty, Alice,' spoke the father, gently, 'on this knelt many years ago, perhaps nigh fifty now, a yeoman's daughter of the village here; and by her knelt a middle-aged and plain-dressed man, who, though of courtly manners, was not known for other than a wandering artist by the yeoman's daughter, who, kneeling here upon this very cushion, became his wife. He had first seen her at her spinning-wheel, beside her father's rustic farmhouse door, and, admiring her looks of goodness and beauty and modesty, courted her from that same day, and, with her parents' full consent, here married her, she in all love and trust taking him for what he seemed, a plain and humble gentleman. Some few days after being married here, they travelled together across England, as she thought, to his humble home in Lincolnshire. But one evening, after several days' journey, the old post-chaise which bore them passed through magnificent park gates, up the noble avenue of the park itself, till, stopping and alighting before a noble portico lined with liveried servants, she, all wondering and trembling, was led by this poor painter through the gorgeous hall, rich in heraldry and sweeping banners, and the rarest sculpture of immortal Greece, till, in a room still more magnificent, he clasped her to his heart, and said, "I am the Earl of Burleigh, and you his wife," and

TENNYSON'S 'LORD OF BURLEIGH.'

On 3 October, 1902, the following appeared in the *Yorkshire Telegraph and Star*, having evidently been taken from some other paper:

then she swooned away, stricken by terror at her own humility of rank and this great fortune. Nor did she ever, it is said, recover from the great shock received this night; but often thinking of her own humility, though she was so much nature's lady as to make a fitting, as she made a loving wife, allowed this grief to prey upon her heart, till at last she drooped and died. And so this English story, my sweet Alice, consecrates this old and dusty altar-stone, this mouldering church, this faded, humble cushion. For, excepting that of the Lady Godiva of Coventry, we have in English story none so touching or more sweet." And so together, with a sort of sweet and solemn silence, they paced round the humble aisle in the warm sunbeams slanting from above, turned to the marriage service in the large old Book of Prayer, trod in the very steps of that sweet yeoman's daughter, went into the old vestry, shadowed and made dull by a mass of sweeping ivy round the mouldering casement, till at last, going out into the churchyard, they sat and rested on a rustic grave, till the service hour. What wonder, then, that Alice treasures in her heart this sweet and touching story, made fitly sweet and touching since that time by a great poet in a ballad which will be immortal!

Weeping, weeping late and early,
Walking up and pacing down,
Deeply mourn'd the Lord of Burleigh,
Burleigh-house by Stamford-town.
And he came to look upon her,
And he look'd at her and said,
'Bring the dress and put it on her,
That she wore when she was wed.'
Then her people, softly treading,
Bore to earth her body, drest
In the dress that she was wed in,
That her spirit might have rest."

These two accounts, being contradictory, open up an interesting question. Miss Meteyard was a most painstaking and careful author, and I do not think she would have related the visit to the little country church if it had not actually taken place.

If any Shropshire antiquary could kindly inform your readers if Miss Meteyard is correct, and give the name of the village, and particulars of the entry in the church register, it would be of great interest, and would corroborate both her story and the poem of the late Lord Tennyson.

Since I wrote the foregoing, there has appeared in the December number of *Chambers's Journal* an exhaustive account of this romance, by Mr. Arthur O. Cooke, entitled 'The Truth about the Cottage-Countess,' which confirms my opinion as to the validity of the most important item in Miss Meteyard's story, for, according to Mr. Cooke, the marriage took place at Bolas Magna, Shropshire, on 13 April, 1790, as the church registers testify. He, however, strips the romance of that which made it "so touching and sweet," for it appears the marriage was an illegal one—neither was the bridegroom at the time the Lord of Burleigh. As soon as he could

legally do so, he went through the ceremony again, this time at St. Mildred's Church, Bread Street.

CHARLES DRURY.

[Long and interesting articles on the marriage of the Lord of Burleigh, mainly by Mr. W. O. WOODALL, will be found at 7th S. xii. 221, 281, 309, 457, 501; 8th S. i. 387, 408. Henry Cecil was married at Bolas Magna under the name of John Jones, the officiating clergyman being the Rev. Cresswell Tayleur, and the witnesses John Pickers and Sarah Adams. The bridegroom had, however, at this time a wife living, from whom, as she had eloped in June, 1789, he was divorced by a private Act of Parliament in the session ending 10 June, 1791. On 3 October, 1791, he again married Sarah Hoggins, this time at St. Mildred, Bread Street.]

"FORTUNE, INFORTUNE, FORT-UNE."—In a reply of mine (9th S. x. 453) concerning the motto "Fert," I mentioned incidentally the motto "Fortune, Infortune, Fort-Une." Perhaps some account of it may be interesting, quoted from the 'Guide-Express de l'Église de Brou,' par l'Abbé H. P., 5^{me} Édition, Bourg, 1899. The motto is that of Marguerite d'Autriche:—

"This princess composed this motto or legend, perhaps at Point-d'Ain after the death of the Duc Philibert, and always afterwards retained it, causing it to be written, painted, or sculptured on all her deeds and monuments. What is its meaning? Let us notice first that, everywhere, at Brou and at Malines, it is written in four words, which excludes many fanciful interpretations given by divers authors, as though Marguerite had meant to say by it that her life had been an uninterrupted series of good *fortunes* and *misfortunes*, or again that whether she had *good fortune* or *bad fortune*, nothing came amiss to her, it was all the same, it was all indifferent to her. These explanations and other similar ones are unknown to the authors contemporary with Marguerite, who no doubt were well aware of her real meaning. Now they all give us the sense of this enigma by making the word *infortune* the third person indicative of the verb *infortunner*: *La fortune infortune* (persecutes, makes *unfortunate*) *fort une femme*. Fortune renders one woman very unfortunate.

"Guichenon adopts this version, and says that Marguerite composed her motto 'to show that she had been greatly persecuted by fortune, having been repudiated by Charles VIII. and having lost the Prince de Castille and the Duc de Savoye, her two husbands.'"—Chap. xiv. pp. 83, 84, 85.

Marguerite d'Autriche, Duchess of Savoy, died in 1530. Philibert II. (le Beau), Duke of Savoy, died in 1504. Samuel Guichenon was born in 1607 and died in 1664.

ROBERT PIERPOINT.

AMBROSE ROOKWOOD.—In the new edition of Mr. W. Hepworth Dixon's 'Her Majesty's Tower' (Cassell & Co., 1901), at vol. i. p. 344, it is related how the haughty Catesby induced the wealthy young Suffolk squire Ambrose Rookwood, a great lover and

breeder of horses, and a member of an ancient Catholic race not much inclined to adopt such desperate remedies for his wrongs, to join the Gunpowder Plot for the removal of James I. When the plotters were discovered Rookwood was the last to fly. Proud of his great stud, he placed relays of horses on the road from London to Dunchurch. He commenced his flight at 11 o'clock, and in two hours he rode thirty miles on a single horse, and made the whole distance of eighty-one miles in less than seven hours. But his flight was of no avail. He was captured, tried, drawn on a hurdle, hung and disembowelled in Palace Yard, Westminster.

In connexion with the execution of Ambrose Rookwood, may it be recorded in 'N. & Q.' that interesting discoveries have recently been made at the Tower of London of some inscriptions placed on the walls by persons confined there in past times? In the work of repairing a defective window-opening in the St. Martin's Tower, according to the *Daily Telegraph*, a piece of deal framing had to be removed. Behind this was found the name of Ambrose Rookwood. It was finely carved, and the surname was divided "Rookwood," indicating the nature of its derivation. It may be added that in 'Old and New London,' vol. iii. p. 564, there is an illustration showing very fully indeed how the conspirators in the Gunpowder Plot were executed.

HENRY GERALD HOPE.

119, Elms Road, Clapham, S.W.

[See also p. 9.]

'OLD ENGLISH SONGS AND DANCES.' (See 9th S. x. 378).—'Cu-bit's Gardin' is in 'The Scouring of the White Horse,' by Thomas Hughes. Here is the last verse *literatim*, as I have it in one of my MS. books:—

Zays I, "My stars and gar-ters!

This here's a pretty go,
Vor a vine young mayd as never was
To sar' all man-kind zo."

But the t'other young may-den looked sly at me,
And vrom her zeat she risn,

Zays she, "Let thee and I go our own waay,
And we'll let she go shis'n."

'Willow, Willow, Willow,' is in Percy's 'Reliques,' book ii. No. 8 ('Ballads that illustrate Shakespeare'), two parts, containing in all twenty-three stanzas. J. B.

In your review of 'Old English Songs and Dances' your reviewer quotes from memory one stanza of 'Cupid's Garden,' and says he does not know where it is to be found. I send the four (your reviewer refers to only three) stanzas. He will find how very faithful his memory has been, as there are only

trifling verbal differences between the version sent and his recollection.

'Twas down in Cupid's garden for pleasure I did go,
'To see the pretty flowers that in that garden grow;
The first it was the Jessamine, the Lily, Pink, and
Rose,

They are the finest flowers that in that garden
grows.

I 'd not been in Cupid's garden no more than half
an hour

When I see'd two fine young maidens, a-sitting
in Cupid's bow'r,
A-pulling of the Jessamine, the Lily, Pink, and
Rose,

They are the finest flowers that in that garden
grows.

I fondly steps to one of them, and there to her I
says,

"Be you engaged to ne'er a young man? Come
tell to me I prays."

"I beant'engaged to ne'er a man, I solemnly declare,
I aims to be a maiden and still the laurel wear."

Says I, "My stars and garters, why here's a pretty
go,

For a fine young maid as ever was, to serve all
mankind so."

Then t'other young maid looked sly at me, and from
her seat she's risen,

Says she, "Let us go our own way, and we'll let
she go shis'n."

From 'Songs of Four Nations,' edited by
Harold Boulton, music arranged by Arthur
Somervell (London, J. B. Cramer & Co., 1893).

JOHN HUGHES.

SIR THOMAS BODLEY.—The 'D.N.B.' states :
"His first attempt to enter into public life seems
to have been unsuccessfully made in 1584, when
he was recommended by Sir Francis Cobham for
election to parliament as member for Hythe."

Mr. G. Wilks, in his 'Barons of the Cinque
Ports,' p. 62, gives a letter in full, dated
25 October, 1584, from Cobham Hall, signed
W. Cobham, recommending Thomas Bodlyly
in the following terms:—

"Wherein I would wishe that good consideration
should be had of the man, who shalbe soe elected,
for the partie whom I am willed to nominate,
besydes the comendacion which is deliyyred unto
me of him, I am perswaded that he is such a one as
maie and will be readye to pleasure you and your
towne, and of that credite as may staunde you in
steade."

The election is recorded in the Assembly
Book of Hythe:—

"Memorandum—That the first daye of Novem-
ber, 1584, M^r Mayor, the Juratts and Comon'ty
beinge assembled in the Town Hall there, to choose
and appointe Burgesses to the Parliament to be
holden the xliijrd day of this instant of November
at Westm^r, accordinge to the Sumons in that
behalfe directed, as also accordinge to the effect
of a Ire sentt to the sayd Mayor, Juratts, and
Comons from our Lord Warden in the behalfe of
one M^r Thomas Bodlyly, whoe is elected to be one
of the said Burgesses.....and for the Election of ye

other Burgesse for the sayd towne, the sayd Assembly have noiated, elected and chosen, Christopher Honiwood gent., Mayor there, together with the sayd Mr Bodyly, to be and appeare at Westm^r at the day above sayd, and the sayd Mr Honiwood is to be allowed for his fee in this s^v vice iijij. the daye duringe the tyme of the said P^lliament."

The Lord Warden was Sir William Brook, Lord Cobham.

Mr. Wilks states that the member recommended was afterwards better known as Sir Thomas Bodley, the munificent founder of the Bodleian Library, Oxford. In the succeeding Parliament, 1586, the members chosen for Hythe were John Smyth, of Westernhanger, gent., and William Dalmyngton, jurat, so that Sir Thomas Bodley's connexion with Hythe was of brief duration.

R. J. FYNMORE.

Sandgate, Kent.

'N. & Q.' ANAGRAM. (See 9th S. x. 185.)—*Notes and Queries*—reasoned inquest. This anagram—in the "general sense" of the word *inquest* ('N.E.D.,' s.v. 3^d b and c), "a search or investigation in order to find something;a research;inquiry or investigation into something"—is proposed as even more apt, because more comprehensive, than "a question-sender." C. P. PHINN.

Watford.

BURIAL CUSTOM AT ARDOCH.—Perhaps this pagan survival may be interesting:—

"We are authorized to state that while opening a grave in the Ardoch graveyard the other day, the gravedigger came upon a decayed coffin in which were bones and a pint bottle containing liquid. The gravedigger, being a teetotaler, could make nothing of it, until a neighbour with more pronounced olfactory nerves scented the 'rale Mackay,' upon which the lad of the pick and shovel offered to hand it round. Some years ago a grave was found to contain a skeleton and a well-filled tobacco pouch, so that, it may be presumed, Ardoch in former days not only 'fed ye here,' but gave ye something to 'carry ye ower the brae.'"—*Strathearn Herald*, 8 Nov., 1902.

IBAGUÉ.

LODONA.—Pope's myth of the nymph Lodona in 'Windsor Forest' is evidently founded on that of Syrinx in Ovid's 'Metamorphoses' (i. 12), the scene of which was the river Ladon (a tributary of the Alpheius, now called Ruféa), in Arcadia. But it is scarcely accurate of the late Dr. Cobham Brewer, in his 'Reader's Handbook,' to say "Lodona is an affluent of the Thames"; for some would not recognize in the word the river Loddon, which flows into the Thames at Wargrave, after passing near Binfield, where Pope wrote several of his early poems and part of 'Windsor Forest' itself.

W. T. LYNN.

DAGGER MONEY.—

"At the Newcastle[on-Tyne] Assizes this morning, the Mayor, addressing Mr. Justice Channell, said: I don't know whether your lordship is aware that it is the custom in this city for the Mayor for the time being to present to the judge a coin, which we call 'dagger money.' In olden times, before railways and coaches, I assume it was necessary for the Mayor of the old town of Newcastle to furnish an escort for the judge of Assize between Newcastle and Carlisle. That escort consisted of a body of men to protect the person of the judge, when exposed to the attacks of marauders and freebooters, especially in the neighbourhood of Bewcastle and that desolate part of the county of Northumberland.....I am to ask your lordship to accept this Jacobus coin."—*Newcastle Evening Paper*, Nov. 19, 1902.

L. L. K.

Querris.

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.

WALTON AND COTTON CLUB.—Forty years ago several questions were asked under this heading (see 3rd S. i. 273). The then Editor himself answered all the questions except the first, which was, "Can any of your readers inform me whether this Club is still in existence?" Being the happy owner of the rare book of the rules, described by the said Editor as quite a "gem," I ask to be allowed to repeat the unanswered question. If, as I fear, it is a fact that the Club has ceased to exist, I should like to be informed when and why it did.

STAPLETON MARTIN.

The Firs, Norton, Worcester.

ANNIE OF THARAU.—I should be much obliged if one of your correspondents could tell me whether Aennchen von Tharau was a real person, or if there is any legend connected with her. I know, of course, the German ballad to her by Helder, and that he took the subject from an older Northern one; also that Longfellow has made a translation of it. I should be grateful if your correspondents could tell me the date when she "flourished" or of the legend.

(Miss) CATHERINE L. GIBBS.

RUBENS PICTURES.—Can any reader kindly give information regarding pictures or sketches painted by Rubens representing Time and Truth? I know of the finished picture forming one of the Marie de Médicis series, and of two sketches showing different treatments of the same subject, all in the Louvre at Paris. There may be others, perhaps, among the sketches in the Munich

Gallery, or in the Hermitage, St. Petersburg, or elsewhere. R. M.

ANTHONY FORMAN.—I have a sundial inscribed with the name Anthony Forman. Is he known as a maker of sundials; and when did he live? I have no means of access to Mrs. Gatty's 'Book of Sundials.'

FRANCIS R. RUSHTON.

Betchworth.

[We find no mention of the name in the 1900 edition of Mrs. Gatty's work.]

TENNYSON AND KINGSLEY.—Perhaps some of your correspondents can inform me whether the lines in Lord Tennyson's last poem,

And may there be no moaning of the bar,
When I put out to sea,

are an allusion, accidental or implied, to the refrain in Charles Kingsley's well-known poem of 'The Three Fishers.' I presume the allusion is obvious, and that in all probability Lord Tennyson regarded it as such.

J. LUTTRELL PALMER.

[See 9th S. x. 247.]

BURKE.—Is there evidence that Burke's father was ever a Catholic? Is not Mr. Morley certainly in error when stating that Burke's wife had been a Catholic? Her father was a Catholic, her mother a Presbyterian—which latter was her religion, just as, Burke's father being the Protestant and his mother the Catholic, he resulted in a Protestant.

W. F. P. STOCKLEY.

Ottawa.

[See also 'Mixed Marriages,' 9th S. x. 447.]

KIEFF, KIEV, KIEW.—How ought this word to be spelt? Are we right, or the French, or the Germans, for all three nations spell it in a different way? In England, however, the first two forms are used, the first being the more frequent. One would think that a reference to the Russian spelling should decide the matter at once; but here a difficulty seems to present itself. For in Russian the word is spelt Kiev+ the mute hard sign, which the French call *ierre*. Of this letter Motté, who names it *oh*, says:—

"The hard semi-vowel (*oh* or *ierre*) has now no sound whatever, but it serves to give to the consonant that precedes it a strong and harsh pronunciation as though this were double. Before *oh* (or *ierre*) a weak consonant has always the sound of its corresponding strong, thus *v=ph*."

I avoid giving the Russian characters, as I have never seen them printed in 'N. & Q.,' though I should be very pleased to immortalize myself by being the first to introduce them there. Then Motté goes on to give as an example of his rule *Кров+oh=*

Kroff (a roof). If this is correct, then Kieff would be the right spelling, and Fuchs, who wrote a Russian grammar for French students, seems to agree. The real truth appears to be that the French, with their quick sense of what is elegant, have followed the Latin word *Kiovia*, while we have chosen the uncouth but more accurate form Kieff. Gibbon, it is to be noted, calls the town *Kiow*.

T. P. ARMSTRONG.

REV. SAMUEL FISHER.—Information is desired concerning the Rev. Samuel Fisher, called a minister, I think, of the Baptist Church, located in Norwich some time prior to 1813—possibly the latter part of the eighteenth century. E. D.

Bridgeport, Conn., U.S.

ARMS WANTED.—Whose arms are the following, which are engraved on an old snuff-box? Ermine, on a cross gules five plates (or bezants); in dexter chief a canton with a badge of a baronet.

R. BARCLAY-ALLARDICE.

Lostwithiel.

VILLAGE LIBRARY.—I should be glad to know what is the strongest suitable cheap binding for the above. In having MSS. and printed books with marginal MS. notes bound, what are the proper instructions to give the binder to prevent clipping margins and having the writing on one page impressed on the opposite page? K.

St. Leonards-on-Sea.

HERALDIC SHIELDS: THEIR ORIGIN.—I should like to ask students of heraldry if the origin of heraldic shields has been ascertained. There has seemed to me some reason to suspect they have been evolved from scenes representing ancient methods of worship, especially the worship of the sacred tree. For example, on one of the Assyrian cylinders we see in the centre the conventionalized tree, on each side a winged human figure holding up a hand towards the tree in worship, and above the tree the winged disc of deity. We have thus a central object, two supporters, and a symbol in the position of the crest. There are similar designs in the Temple of Athens at Priene; in St. Mark's, Venice; in India, Mexico, and elsewhere. But I speak in entire ignorance of heraldry.

C. CALLAWAY.

Montpellier Villas, Cheltenham.

PRINCESS CHARLOTTE.—In Mrs Bagot's book of recollections lately published it is stated, on the authority of "Mrs. Martin," that when the autopsy was made upon the body of the Princess Charlotte (daughter of

George IV.), it was found that she "had a disease which would have killed her in eight years, and there was also something else the matter with her." Could any of your readers tell me what these diseases were, and if a detailed report of the autopsy is available? I have heard of a strange story, said to have been sworn to by the monthly nurse on her death-bed, as to the princess having been poisoned by Queen Charlotte. I could obtain and cite further particulars if it would interest any one.

M. L. WILLIAMS.

"INTERVIEW."—The *Corriere della Sera* of 15-16 Nov., 1902, states, on the authority of Carlo Paladini, that this word was originated by "McCullough, editor of the *Globe Democrat* of St. Louis." Date, as usual, absent. Can one of your readers supply the particulars, and the passage in which the linguistic invention was introduced to the world?

Q. V.

[Our correspondent has, of course, seen what is said in the 'H.E.D.' on the various senses of "interview," including the reference to Mr. McCullagh.]

JAPANESE MONKEYS.—My cousin has a parasol stick on which three monkeys are carved. One has his paws covering his eyes; those of the second stop his ears; whilst the third places them over his mouth. This has been stated to mean that these animals can neither see, hear, nor speak evil, and I am told that there is a legend about this. For the legend, or for a statement where it can be found, I shall be much obliged.

FRANK REDE FOWKE.

24, Netherton Grove, Chelsea, S.W.

LADY MARY PRINCE.—This lady, a widow was living or lodging in the Savoy in 1623. I should be glad to learn who she was. Was she widow of one of the Shropshire Princes?

LOBUC.

TINTAGEL CHURCH.—In Cassell's 'Gazetteer' we are told that the church of what is now called the parish of Tintagel, from the famous castle (the reputed birthplace of the flower of kings, who, however, probably really was of North Britain), is called St. Symphorian's. Now Symphorian was a legendary Gallic saint, supposed to have been martyred under the Emperor Aurelian. But in Crookford, as well as in Kelly's 'Directory of Cornwall,' the patron saint is given as S. Materiana, whoever that lady may have been. (In the 'Clergy List,' however, the name of S. Symphorian is erroneously spelt Simphorian.) How is this discrepancy to be explained? Happening to read Mr. Robert

Brown's entertaining recent book, 'Mr. Gladstone as I knew him, and other Essays,' I noticed, in the third essay, 'John Leland in Cornwall,' that that famous antiquary says that the castle "standith in the Paroche of *Trevenny*, and the Paroch therof is of S. *Symphorian*"; after which Mr. Brown goes on to tell us (p. 83) that the parish was Bossinney (the original and proper name of the parish of Tintagel, as he had said before), and the patron saint was S. Marteriana. Is this the proper spelling, or that in the directories I have quoted? And was there ever a church called S. Symphorian's in the parish?

W. T. LYNN.

Blackheath.

ROOKWOOD AND HIS RIDE.—In the *Daily Telegraph* of 13 November, 1902, mention is made of Ambrose Rookwood and his ride on the discovery of the Gunpowder Plot. Is it known whether Harrison Ainsworth took this incident and the name of the personage as the basis of his novel of 'Rookwood,' attributing the ride to Dick Turpin, and making the performance as on one animal instead of several; or is it merely a coincidence?

EDWARD LATHAM.

61, Friends' Road, East Croydon.

[See also p. 5.]

"MOTOR."—As the *Daily Graphic* has asked for a good synonym for the above and its combinations, I have ventured to suggest "whiz-gig," as being both expressive and suitable. I know the name has been applied to a toy, but that would not much matter, as the latter is little known, if not extinct, and there could be no confusion between the two things. What do other readers of 'N. & Q.' think of the suggestion?

PEDESTRIAN.

Oxford.

SMUGGLING.—

"Not a rush is Lord Liverpool or his angry philippic against Folkstone cared for—he may go on to wish Folkstone blotted from the map of Kent, that it was sunk in the sea, or gone to the D—1, because a nest of detestable smugglers," &c.

From MS. notes by Mr. James Jenkin, a retired stockbroker, living at Folkestone about 1821. Is not the above a parallel phrase to that used some years ago in regard to Ireland

R. J. FYNMORE.

Sandgate, Kent.

INSCRIPTION AT WINTRINGHAM.—The following is copied from an oak tablet hanging against the north respond of Winttingham Church, East Yorkshire:—

"I John Lister of Lintone in y^e county of York Esqur sone & heir of S^r John Lister of Kingston

upon Hull Kn was born y^e 26 of March 1608 & died the 30th of March 1651 & was buried in this church of Winttingham.

Is't possible did not this star appear
 One of the brightest in our hemisphere
 How comes this quick privation, oh tis gone
 Nor see we save a sable horizon
 Learn hence we may that none so fixed is
 In this our orb but must glide hence like this
 Such is our state yet 'tis that happy way
 Translates us hence to heaven fixed stars for aye
 Even such is this best star now whose fall here
 Returned him glorious to that blessed sphere.

Can any of your correspondents say by whom the above was written? It is thought by some of the villagers to be by Andrew Marvell, M.P. for Hull.

WILLIAM ANDREWS.

Royal Institution, Hull.

Replies.

DESCENDANTS OF ELIZABETHAN WORTHIES.

(9th S. x. 208, 310, 433.)

WE are told at the last reference that William Hawkins, Professor of Poetry at Oxford 1751-6, was a descendant of Sir John Hawkins ('D.N.B.', xxv. 212); and statements to the like effect may be found in several books; for instance, in the 'History of Pembroke College' (Oxford Hist. Soc., 1897), p. 379. The professor was son of William Hawkins, the serjeant-at-law, about whose father I sent some notes, printed at 9th S. vi. 188; vii. 154. The matters there stated led me to infer tentatively that the serjeant's father was the John Hawkins who, when he was admitted to the Inner Temple on 18 October, 1672, was described as "de Mortlake in comitatu Surrie, generosus." The theory that the serjeant was descended from Sir John Hawkins appears to rest upon the supposition that John Hawkins, the serjeant's father, who settled at Great Milton, Oxfordshire, about 1682, was identical with John, born 1643, son of John Hawkins (of Slapton, Devon), and grandson of Sir Richard Hawkins, the voyager, who died in 1622. See 'The Hawkins' Voyages' (Hakluyt Soc., 1878), p. 1. Can any reader tell us whether there is good evidence which either supports or refutes this supposition? The following matters make me incline to doubt its accuracy:—

1. William Hawkins, Esq., J.P. for Surrey, died 31 January, 1677 (? 1677/8), aged fifty-three, and was buried at Mortlake (Manning and Bray's 'Surrey,' iii. 308). He was, presumably, the William Hawkins, Esq., of Mortlake, Surrey, whose will, dated 6 October,

1677, was proved 11 February, 1677/8, P. C. C. 14 Reeve. It appears from the will that the testator had property in Westminster, and was entitled to the rents of "houses in floxes' ordinary, London." He appointed, as his sole executor, "John Hawkins, my only brother John Hawkins his son," and, as trustees and overseers of the will, "Mr. Simon Smyth, of the city of Westminster, merchant, and Mr. Richard Hawkins, in the Old Bayley neare Ludgate, scryvener." John Hawkins, the executor, was under twenty-eight years of age at the date of the will, which provided that, until he reached that age, he was to have a chamber reserved for him in the testator's house at Mortlake, and also that care was to be taken "to purchase a chamber in the Temple for him to practise in." The will mentions the testator's wife; also his "sister Bowles," and Henry, Mary, and Hannah, her children by her former husband Henry Kem (?); and Hester, Mary, Anne, and Susan, daughters of the testator's dead brother John.

2. The above reference to "a chamber in the Temple" leads me now to suggest that John Hawkins, the testator's nephew and executor, may have been the father of William Hawkins, the serjeant-at-law. If he was the serjeant's father, it is difficult to see how the supposed descent from Sir Richard Hawkins can be admitted, because:—

(a) The serjeant's father, if he was under twenty-eight years of age in October, 1677, was born several years later than 1643, the year in which John, grandson of Sir Richard Hawkins, is said to have been born.

(b) Sir Richard Hawkins does not seem to have had any son named William (see 'D.N.B.', xxv. 223, 225); and, moreover, William Hawkins, the above testator, who died in 1677/8, aged fifty-three, cannot have been son of Sir Richard, who died in 1622.

H. C.

It is traditionally believed that Hawkins was a Gloucestershire man, whose ships were built for the most part in Bristol Channel, and that the first orders given to the Spaniards were to burn the Forest of Dean, whence the oak came. I can find no record of Hawkins residing near the Forest of Dean; but "Drake's House" at Lydney is shown to this day. We find, however, that Hawkinses were the owners of very many of the principal estates in Gloucestershire in the reign of James I.

GLOSTER.

William Honeywood, of Cheriton, near Hythe, Kent, married Frances Raleigh, from whom descends the present baronet. There is a memorial in Cheriton Church to "M^{rs} Eliza-

beth Raleigh, grand daughter of the Famed S^r Walter Raleigh," described, in the certificate that she was buried in woolden, 29 October, 1716, as being the daughter of Mr. Philipp Rawleigh, of Westminster. She would, however, I assume, be great-granddaughter.

R. J. FYNMORE.

Sandgate, Kent.

ARMIGEROUS FAMILIES (9th S. x. 509). — What does H. M. mean? A family which has "used the same arms since the time of Edward III." is evidently "armigerous." It is more than that. In any other country in the world it would be classed as "noble." D.

MICHAEL BRUCE AND BURNS (9th S. vii. 466; viii. 70, 148, 312, 388, 527; ix. 95, 209, 309, 414, 469, 512; x. 69, 130, 449). — The parallelism to which allusion has already been made was thus introduced to the notice of his readers by Dr. Mackelvie: —

"Before advancing any claims in behalf of Bruce to these pieces [several of the disputed ones, including 'Levina'], we beg to advert to internal evidence which seems to favour Logan. The only piece in his collection bearing any resemblance to the historical ballad in which Bruce is known to have excelled, is 'A Tale,' beginning, 'Where Pastoral Tweed renowned in Song,' one stanza of which is as follows: —

The picture of her mother's youth

Now sainted in the sky,
She was the angel of his age
And apple of his eye.

In the episode of 'Levina' in Bruce's 'Lochleven' these lines occur: —

The perfect picture of her mother's youth,
His age's hope, the apple of his eye."

Dr. Mackelvie continues: —

"These are not accidental coincidences of thought. They are either the production of the same mind, or borrowed by one writer from another. Our firm conviction is that both are the composition of Michael Bruce. The first draught of 'Lochleven' is now before us, containing the germ of the episode claimed for Logan, and the only difference between it and the one in the printed edition is, that in the former Bruce makes his hero a giant, in the latter a hunter, and expands the episode to a length disproportioned to the poem."

Dr. Mackelvie adds: —

"If, because the printed version is somewhat different from the original draught, it is inferred that Logan altered it, then it must be inferred that he altered the whole poem; for it happens that there is as great a difference in the whole, as in this particular part. Many verses are omitted which are, and many verses are added which are not, in the first sketch. The writer has transposed the whole." — Par. 87.

Taken along with the internal evidence already presented to readers of 'N. & Q.,'

the above statements in regard to the known transposing of the whole piece are most important. The admitted expansion of the episode of 'Levina' must not be overlooked. Dr. Baird states in the most emphatic manner that nearly 200 lines of it are entirely Logan's. Nor can it be doubted that Mackelvie would have utilized these lines as convincing proof of the correctness of his case on behalf of Bruce, had they, as they now stand, or even the slightest resemblance to them, been in his so-called "first sketch." For he has printed part of the germ of the episode taken from Bruce's MS. But although many of his statements are too indefinite to be of much value, one cannot imagine that he would have neglected to take advantage, and make the utmost use, of a point so important as this. Writing of the two versions of 'Levina,' he says: —

"We shall place the opening stanzas of both in juxtaposition. The printed version begins as follows: —

Low by the lake, as yet without a name."

Then follow eleven lines, the last being the all-important one,

The perfect picture of her mother's youth.

Dr. Mackelvie also placed before his readers the opening fourteen lines of the "first draught." Of these lines, all except the first, which is identical with that given above, bear but slight resemblance to those in the poem as originally published. The last two lines are those which refer to Levina: —

His daughter fair Levina, often there
Tended the flow'rs—herself a sweeter flow'r.

Dr. Mackelvie, having on the preceding page to that on which the above quotations occur expressed his "firm conviction" that 'A Tale' and 'Levina' were Bruce's, seriously invalidates his conviction by printing this portion of 'Levina' as it appears in the two versions. Had the lines upon which his conviction was based been before him in the "first sketch," it cannot be conceived that Dr. Mackelvie would have failed to print them also, so that he might clinch this part of his argument by pointing to them in print as conclusive proof that the "draught," the extended poem, and 'A Tale' were all by Bruce. He did not, however, put them in print. I am, therefore, clearly entitled to conclude that he failed to do so because they were not in the MS. before him. As already stated, their absence seriously invalidates Dr. Mackelvie's "firm conviction," but at the same time it materially strengthens the "internal evidence which seems to favour Logan" (Mackelvie, par. 87). In fact, it is entirely in his favour!

There is, therefore, abundant evidence, external and internal, to prove that, although Bruce prepared a considerable part of the entire piece 'Lochleven,' it is to Logan that the credit belongs of having rearranged its component parts, and particularly of having extended 'Levina.' The evidence upon which this conclusion rests may be thus summarized: (1) Bruce's state of health unfitted him for working daily at this composition. Five months, therefore, was too short a space of time in which, according to his own account of its progress (although this need not be taken as being literally accurate), the poem, as we have it, could have been written by him. (2) The facts related by Dr. Mackelvie, that many parts of the original were omitted, that additions were made, and that the whole piece had been rearranged, point to the necessity of more time having been required for its production, granting, for the sake of argument, that Bruce was the author of the whole. (3) But positive evidence in favour of Logan is to be found (a) in Dr. Baird's emphatic statement, already quoted, that nearly 200 lines of 'Levina' are Logan's (he, like Mackelvie, had Bruce's MS. before him); (b) when it is seen that one of these 200 lines is that to which Dr. Mackelvie drew attention, "The perfect picture," &c.; and (c) when it is further seen that this line is wanting from Dr. Mackelvie's so-called "first draught" of 'Levina.' (4) The many parallelisms, &c., form another link in the chain of evidence which goes to prove that it was Logan who wrote the greater part of this episode.

A. M. McDONALD.

ROUBILIAC'S BUST OF POPE (9th S. x. 408, 471, 492).—I think your correspondent Mr. GEORGE G. NAPIER will find that this marble bust was bought by Lord Rosebery at the Peel sale a few years ago. It may interest him to know that the original clay model, made by the sculptor's hands for this marble bust, is still in existence. The clay was fired, and is now good terra-cotta. It was for some time in the collection of Samuel Rogers, and was bought at his sale by my father, John Murray, and passed into my possession at his death in 1892. It was exhibited at the Pope Commemoration in 1888, and a photogravure reproduction is given of it in the frontispiece of vol. v. (Life) of Elwin and Courthope's 'Pope.' It also forms an illustration to a paper in the *Magazine of Art* by Mr. Austin Dobson, entitled 'Little Roubillac,' published some few years ago (I cannot, at this moment, ascertain the exact date), in which Mr. Dobson says:—

"It bears every evidence of that strong marking of the facial muscles, especially about the mouth, which Reynolds had observed to be characteristic of deformed persons. The sculptor himself, in an anecdote preserved by Malone, went further still. He found in the contracted appearance of the skin between the eyebrows proof permanent of that 'aching head' to which the poet so frequently refers. The bust, which is without the wig and shows the natural hair, is one of Roubillac's most successful efforts. It, of course, fails to reproduce the magic of the wonderful eye; but is full of courage, keenness and alert intelligence."

A. H. HALLAM MURRAY.

A later reference to the ownership of this will be found in the 'Dictionary of National Biography,' vol. xlvi. p. 124, col. 2. R. B. Upton.

ESQUIRES (9th S. x. 148, 314).—I find in 1623 this same question put to a correspondent, "Whether a Barister be an Esquier or no, titular." The correspondent answers that he thinks "Court men" are usually written esquires, but whether of right knows not. I doubt if the barristers had any real right to rank as esquires.

LOBUC.

SIR THOMAS BROWNE (9th S. x. 427).—Mr. Wilkin, the editor of 'The Works of Sir Thomas Browne' (1846), failed to find the entry of the marriage in the parish registers of Burlingham St. Peter, where the Milehams resided (vol. i. p. lxi, note 6).

G. F. R. B.

The contemptuous manner in which Sir Thomas Browne, M.D., had spoken of the fair sex—for he had expressed the wish that "we might procreate like trees, without conjunction," and had described man as the whole world, but woman as only the rib, or crooked part of man—exposed him to some raillery at the time of his marriage.

It is stated in that dainty edition of 'Religio Medici' recently published by Messrs. Gay & Bird that

"Dr. Browne settled down as a general practitioner at Shepden Hall, near Halifax, about 1633, but was prevailed upon to remove to Norwich in the early part of 1637. Four years after the doctor had settled in the city of churches he married Miss Dorothy Mileham, by whom he had twelve children."

The union was happy.

HENRY GERALD HOPE.

119, Elms Road, Clapham, S.W.

THE BROOCH OF LORN (9th S. x. 268, 357).—See in notes to canto ii. of 'The Lord of the Isles' the very interesting Note v., "The Brooch of Lorn."

F. E. R. POLLARD-URQUHART.

Castle Pollard, Westmeath.

THE GOLDEN HORN (9th S. x. 405).—In 'Plin. Sec. Opera,' Regent's edition, lib. ix. 20, this name is more manifest than in Master Doctor Holland's translation: "Hujus aspectu repente territi, semper adversum Byzantii promontorium ex eâ causâ appellatum Aurei cornus, præcipiti petunt agmine." H. J. MOULE.

Dorchester.

"KIT-CAT" PORTRAITS (9th S. x. 188, 231, 316, 435, 471).—The Kit-Cat portraits referred to by MR. PAGE are still in the possession of the Baker family, and now ornament their drawing-room at Bayfordbury, not Hertingfordbury. MATILDA POLLARD.

Belle Vue, Bengoe.

I believe that the Rev. D. Kitcat, of Weston-Birt Rectory, Tetbury, Gloucestershire, claims to be a descendant of the original Kitcat, and I well remember his telling with glee a story of the mystification of a Bristol stationer, from whom he was ordering some cardboard or canvas "Kit-cat size," when directed to send it to "Mr. Kitcat," and how he kept repeating, "Yes; but that is the size of the canvas, now I want your name," believing all the while that he was the subject of a hoax. There are at least four Kitcats in the 'Clerical Directory.' Is there any family of this name in England other than that of the Kitcat Club founder? W. S.—s.

LATIN CONVERSATION (9th S. x. 407, 452).—At the latter reference a correspondent mentions several Latin papers. Being interested in the subject, I wrote my bookseller, who informed me that the *Phoenix* is not known at Red Lion House; and *Post Prædium* is discontinued. The failure of these two papers published in England would imply that they received little support from English scholars. Perhaps there are others more favoured in circulation. If so, I should be grateful if some correspondent would kindly bring them to my notice. I should also like to know whether I can obtain copies of the American journals through any London publisher. I have seen *Vox Urbis*.

THEO. ETHELBERG BEASLEY.

Bulbourne, Tring.

MISQUOTATIONS (9th S. x. 428).—To what extent are misquotations allowable? 'Tis a fearsome question, i' faith. The misquotation (*innuendo*, without exculpatory parenthesis), is it not aye high treason, a misdemeanour punishable by the aristarchs? But, with a bracketed caveat, may not the quoter treat his hapless authority as his own sweet will dictates? May he not orthographize,

bowdlerize, hyperbatize, and mangle to his heart's content? On his own head be it; *sum cuique*; "tu l'as voulu, George Dandin." (Dandin flourishes amazingly in unparenthesized tutoiement.) And even if a mutely recumbent attitude on the part of tergiversative "Brer Rabbit" appears metonymically preferable to any vulpine posture, may not the misquoter be allowed catachrestically to "pursue the even" tenor of his way, regardless alike of the lugubrious Gray and of the dark sayings of Uncle Remus? 'Tis a free country; and philippics about the verification of quotations fall on deaf ears.

J. DORMER.

I think that C. C. B. is hardly fair to Byron. He is as much spoilt by misquotation as any poet. I might point to many passages in his works which could not be altered without injury being done to him. I will point to one—the thirty-four lines in 'The Giaour' beginning, "As rising on its purple wing." No doubt he sometimes writes very carelessly. But so does Shelley. So does Shakspeare.

E. YARDLEY.

ELIZABETHAN POEM: AUTHOR WANTED (9th S. x. 489).—The quotation is copied, with scrupulous exactness, from the back of leaf 53 of "The Popish Kingdome or reign of Antichrist written in Latin Verse by Thomas Naogeorgus and Englyshed By Barnabe Googe," printed in 1570.

WALTER W. SKEAT.

THE KING'S WEIGH HOUSE (9th S. x. 427).—The Steelyard in Upper Thames Street, so named probably from the balance or beam of steel employed there in weighing the merchandise imported by the German fraternity of Easterling merchants, appears to have been the most important "weigh house" in the City; but upon the expulsion of these monopolists by Queen Elizabeth, owing to representations of the Company of Merchant Adventurers, their hall was used as a *depôt* for the navy, and the supervision and weighing of important merchandise were transferred to the Mayor and Corporation. Consequently the "King's Beam," as it was called, was removed first to Cornhill, where there was already a "beam" supervised by the Grocers' Company, and afterwards to Weighhouse Yard in Love Lane, Little Eastcheap, where, before the Great Fire, stood the church of St. Andrew Hubbard. Here, in a large room over the Weighhouse, a congregation of Independents had their "commodious meeting house" in the early part of the eighteenth century. From this conventicle the later meeting house called the "King's Weigh-

house Chapel," on Fish Street Hill, not far from the old Weighhouse, took its name. But the ground on which it stood was required by the Metropolitan and District Railway Companies for the completion of the Inner Circle Railway, and was sold for 37,000*l.*; so that the site of the chapel is now occupied by the Monument Station booking-office, the station itself standing upon the site of the Weighhouse. In April, 1888, the Duke of Westminster offered a site in Duke Street, Grosvenor Square, a street which was then being almost entirely rebuilt, at a peppercorn rent, for ninety-nine years' lease. The freehold of this site was valued at 25,000*l.*, and this is briefly the story of the King's Weighhouse Chapel in Mayfair, concerning which, however, nothing will be found in Clinch's 'History' of that fashionable locality. Mr. A. Waterhouse, R.A., was the architect. J. HOLDEN MACMICHAEL.
161, Hammersmith Road.

PAUSANIAS (9th S. x. 386).—Pausanias was one of Philip's bodyguard, and a favourite of the king. A rival attempted to oust him from Philip's good graces; he assailed his rival in a peculiarly opprobrious manner; the rival complained to Attalus; Attalus bitterly insulted Pausanias; the latter complained of the outrage to Philip; but Philip spared Attalus; hence Pausanias, in anger, took Philip's life. Pausanias tried to fly, but was killed by some officers of the king's guard. These events are related by Plutarch and Justin; but neither mentions Attalus as the murderer. H. A. STRONG.

University College, Liverpool.

MR. HEBB had better refer to Diodorus Siculus (xvi. 93). He will then see why it is impossible (Eph. v. 12) to speak in detail on the point in 'N. & Q.' Grote's language is, no doubt, intentionally obscure.

Blackheath.

W. T. LYNN.

[Answers also from C. C. B. and F. A., the latter quoting the passage from Diodorus in detail.]

MONARCH IN A WHEELBARROW (9th S. x. 467).—The monarch Mr. T. H. BATTEN is in search of is, no doubt, Peter the Great. On p. xi of a life of John Evelyn, Esq., prefixed to an edition of his 'Diary' published by Alex. Murray & Son, 1871, we are told:—

"When the Czar of Muscovy came to England in 1698, he was desirous of having the use of Sayes Court, as being near the King's Dockyard at Deptford, where that monarch proposed instructing himself in the art of shipbuilding. During his stay he did so much damage, that Mr. Evelyn had an allowance of 150*l.* for it. He particularly regrets the mischief done to his famous holly hedge, which

might have been thought beyond the reach of damage."

A foot-note adds: "It is said that one of Czar Peter's favourite recreations was to demolish the hedges by riding through them in a wheelbarrow." JOHNSON BAILY.
Ryton Rectory.

One of Peter the Great's recreations during his tenancy of Sayes Court was to be driven through the holly hedges in a wheelbarrow. See John Evelyn's 'Diary and Correspondence,' edited by Bray, 1850.

F. JARRATT.

LATIN QUOTATION (9th S. x. 488).—

Leva in parte mamillæ

Nil salit Arcadico iuveni,

is from Juvenal, Sat. vii. 159, 160. "Of course the master is blamed because the scholar has no wits," *cor* being the seat of the intellect (cf. *ex-cors*). H. A. STRONG.

University College, Liverpool.

From Juvenal, Sat. vii. 159. "Sed" should be *quod*, and "Arcadico" should be *Arcadico iuveni*. WALTER W. SKEAT.

INDEX: HOW NOT TO MAKE (9th S. x. 425).—Bulstrode Whitelocke's 'Memorials,' folio, 1682, has a most promising and unusually large index of more than forty-two columns, but every user of it knows by sad experience that the figures are often hopelessly wrong.

W. C. B.

PURCELL FAMILY (9th S. x. 386).—The following description of the arms painted on the Purcell tablet is from Neale's 'Westminster Abbey,' vol. ii. p. 218:—

"Barry wavy of Six or and Vert, on a Bend Sab. three Boars' Heads, couped, of the First, *Purcell*: Imp. Gu. on a Bend betw. two Escallops Arg. a Cornish Chough Prop. betw. two Cinquefoils of the Field."

G. F. R. B.

BRANSTILL CASTLE (9th S. x. 149, 191, 231).—From vol. vi. of 'The Beauties of England and Wales' (London, Vernor & Hood, Longman & Co., 1805), p. 597, I call the following:

"Near Easton, on the South-East, is Castle Ditch, the seat of Charles Cocks, Baron Somers of Evesham, whose grandfather married Mary, sister and co-heiress of the great Lord Somers, the illustrious promoter of the Revolution of 1688..... Between one and two miles from Castle Ditch, in a glen of the Malvern Hills, stood Bransill Castle, now wholly demolished, but originally of a square form, with a round tower at each angle, and a double moat surrounding it. From the appearance of the site, it must have been exceedingly strong. The surrounding scenery is very picturesque and beautiful."

Virtue's 'Gazetteer of England and Wales,' 1868, under the heading of Easton, states:—

"There are some ancient earthworks, supposed to be of Roman origin; and to the E. of the village are the ruins of an ancient castle surrounded by a moat."

It cannot be doubted that the ruins alluded to are Bransill Castle, and it is somewhat incongruous to find such a diversity of opinions as to the existence or non-existence of these ruins. MR. E. C. COUSENS states that nothing of the castle remains; Virtue's 'Gazetteer' says that near the east of Eastnor are the ruins of an ancient castle; URLLAD informs us that Lady Harcourt made a sketch from nature of part of the ruins in 1869; the said ruins, according to the 'Beauties of England and Wales,' 1805, being "wholly demolished" at that remote period.

Bransill appears on Pigott's 'Directory Map of Herefordshire' for 1830, and also on the map of Herefordshire which accompanies the 'Beauties of England and Wales.'

CHAS. F. FORSHAW, LL.D.

Hanover Street, Bradford.

"EPARCHY" (9th S. x. 407).—The reading in the 1638 edition of Herbert's 'Travels'—the second edition—is rather different from that of 1677, quoted at the above reference: "Curroon rejoices in this sun-shine of happiness, and accepts his motion: but after three moneths commorance in that country, weary of idleness, he projects the recovery of his old Eparchy of Brampore" (p. 93, ll. 20-22). No doubt the word is in the first edition, 1634.

S. L. PETTY.

MOURNING SUNDAY (9th S. ix. 366, 390, 497; x. 72, 155, 297).—The custom referred to was prevalent in Worcestershire some years ago, and I remember about 1870 seeing male mourners of the better working class attend church on the Sunday after the funeral wearing the heavy crape hatbands, two or three feet long, then in vogue. It reappeared in my own experience so recently as August last in Derbyshire. This was to me a novelty, inasmuch as after arranging the details of a funeral, when the coffin was to be carried on a bier by hand from the house to the church, one of the bearers asked me if the family would like the six men who were to act in that capacity to attend the church on the following Sunday.

W. R. QUARRELL.

MR. FRED. G. ACKERLEY suggests that Mourning Sunday comes from the days when mourners attended a mass for the dead after a burial. But (a) Catholics do that still, and yet in some parts they have Mourning Sunday; (b) they never can have done it on Sunday. Any "ordo," or priest's daily diocesan guide to services, will show the days

when masses for the dead may not be celebrated—Sunday, I believe, being always one. Perhaps there is no other explanation than the desire to show, in family union, respect to the dead.

Since writing the above I see in the *American Ecclesiastical Review* for November, on 'Requiem Masses: Complete Legislation regarding Masses for the Dead,' at p. 492, that the mass for the dead—other than the funeral mass—is prohibited on all Sundays within the octaves of Christmas, Epiphany, Easter, Pentecost, and Corpus Christi, on Ash Wednesday, and during Holy Week, on vigils of Christmas and Pentecost, &c.

W. F. P. S.

Ottawa.

"The habit of sitting during the Psalm" is, I fancy, a Catholic survival. It is customary, *apud nos*, to sit during the recitation, or chanting, of the Psalms in the Divine Office. Mourners, however, would attend mass for the dead before or at a funeral, as well as after the same.

GEORGE ANGUS.

St. Andrews, N.B.

"TRANSCENDANT" (9th S. x. 428).—The Latin suffix *-ant* is assuredly the more usual for this adjective, anchored as it is in most minds to philosophic transcendentalism. But the occasional appearance of the French suffix *-ant* is to be expected, presumably when some vague idea exists of divorcing the word from any esoteric meaning. This, however, affords small justification for the use of "transcendant," which, by analogy with "descendant," would rather be a substantival form if employed at all.

The conflict between these two suffixes is an interesting chapter in the history of English. In some cases either termination is admissible; in others each form has become more or less specialized; and in others one form has either died or has not existed at all. Much, too, as a consistent orthography is to be desired, it remains impossible. For, putting aside those words in which *-ant* and *-ent* represent correct Latinity, a certain number of common terms remain whose suffixes are merely due to the Gallic crucible through which they have passed. It is now too late to think of re-Latinizing them, and we must remain content with the inconformability of "tenant" with "continent" and "pertinent," of "servant" with "subservient," of "remnant" with "permanent," of "assistant" with "persistent." On the other hand, it seems still possible to oust the incorrect "exhalent," together with some of the French suffixes (*e.g.*, in "dependant"). The reten-

tion of *-ant* for the substantival form only is, of course, not feasible, for no one would submit to such a solecism as "agant" for "agent."

J. DORMER.

ATLAS WANTED (9th S. x. 489).—Corvutri should evidently be Cervetri, *i.e.*, *Cære Velus*, "Old Cære," in the Campagna, not far from Rome. It is marked on most large maps of Italy: *e.g.* (1) in Stanford's 'Complete Atlas,' 1872; (2) Philip's 'Imperial Library Atlas,' 1873; (3) Blackie's 'Comprehensive Atlas,' 1883; (4) Johnston's 'Royal Atlas,' 1892. I cannot find Racova on any of my maps, but it is on the river Birlad, near Vaslui; in fact the oldest Moldavian chronicle (Gregory Urechi's, written about 1625, published 1852) actually calls Stephen's victory over the Turks "Izbândă lui Stefan Vodă la Podul înalt la Vaslui," the battle of Vaslui.

JAS. PLATT, Jun.

Cervetri (misprinted Corvutri in the query) is the ancient city Agylla, known later as Cære. All three names for it appear on the map 'Environ of Rome' in the 'Ancient Atlas,' edited by Smith and Grove.

C. S. WARD.

B. R. HAYDON (9th S. x. 207, 249, 317).—I can remember seeing the large picture by this artist of Curtius leaping into the gulf at the Forum of Rome, at the Pantheon in Oxford Street, when I was a boy, *circa* 1844. About that time, or a little before that date, it was engraved in the *Illustrated London News*, and fault found in an accompanying description with the mode in which the horse was drawn. *Punch* had also caricature engraving, representing a gaspise traversing the gulf, and some amusing descriptive lines.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

FRANKLINIANA (9th S. x. 329).—"To have axes to grind" is from B. Franklin's 'Poor Richard's Almanac.' Unfortunately I am unable to give either date or page.

CUTHBERT E. A. CLAYTON.

Richmond, Surrey.

"THE" AS PART OF TITLE (9th S. ix. 428; x. 13, 338, 415).—How many hypotheses might be adduced to account for this omission! Three have occurred to me. First, indexing and advertising (trade announcements, catalogues, &c.). I have seen hymns indexed under "The," where all hymns in the book beginning with "The" were indexed in order; but this is, of course, an exception. The usual and much better plan is 'Pilgrim's Progress (The),' by John Bunyan. Secondly, titles taken direct from the Latin. This

may have marked the origin of the custom of omitting "The," which, if it be in every case an error, is a very widely spread one, and has been committed by nearly all—if not by all—our best authors. Lucan's 'Pharsalia' is correct. 'The Pharsalia,' by Lucan, is also correct. Is 'Pharsalia,' by Lucan, wrong? Thirdly, oral custom. Have you read Haggard's 'She'? Have you seen Smith's 'Empty Phial'? where the full title should read 'The Empty Phial,' by John Smith. Have you seen Smith's 'The Empty Phial'? This does not sound nearly so well, and I will venture to say that not five per cent. of the best scholars in Britain would speak in such a manner. THOMAS AULD.

The vile practice of dropping the article before the title "Rev." ought to be stigmatized under this head. C. C. B.

"WARTH" (9th S. x. 409, 476).—The notes at the latter reference appear beside the point by reason of the date (1767) of the word in question. Centuries before that time the O.E. *worþ* had apparently ceased to survive, except in the place-name suffix *-worth*, in the sense of manor or estate. Neither Stratmann nor Halliwell records the word. *Waroþ* or *wearþ* is out of court, as there is no suggestion of "water" in the quotation; but I may remind MR. ADY that *warth* occurs in Yorkshire in a place-name familiar to him, Wath-upon-Dearne, where Wath or Warth=ford (Halliwell). Probably the Editorial suggestion on p. 409 cannot be improved on.

H. P. L.

This term is applied to low-lying lands by the Severn shore, in Monmouthshire. I have seen it in old deeds of conveyance of portions of the flat pasture-lands on the coast between Cardiff and Newport. Here it has become corrupted to "wharf," and so has given rise to folk-tales about the supposed remains of wharves testifying to the former commercial importance of now depopulated parishes, such as Marshfield and St. Bride's. I have often wondered if the word is akin to the Cornish *wartha*, low, frequently found in place-names in Cornwall. It is not Welsh of the ordinary type.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

KIPLING'S 'CITY OF DREADFUL NIGHT' (9th S. ix. 289).—According to 'A Kipling Primer,' by Frederic Lawrence Knowles, 1900, 'The City of Dreadful Night, and other Sketches,' appeared at Allahabad in 1890, and was suppressed. "Of this book an edition of three thousand copies, printed for Wheeler & Co., was cancelled. Of the edition

three copies only were preserved." 'The City of Dreadful Night, and other Places,' appeared at Allahabad in 1891, grey paper covers, No. 14 of Wheeler's "Indian Railway Library" ("Suppressed by me," Rudyard Kipling). Note that in the title "Places" is substituted for "Sketches."

The first English edition appeared in 1891, Allahabad and London (see the 'Primer,' pp. 202, 203). It was printed at the Aberdeen University Press. According to the title-page the publishers were A. H. Wheeler & Co., Allahabad, and Sampson Low, Marston & Co., London. The pictorial cover has the following: "Price one shilling. The City of Dreadful Night. A. H. Wheeler & Co.'s Indian Railway Library. No. XIV. By Rudyard Kipling. One Rupee. London: Sampson Low, Marston & Company," &c. In a recent book catalogue the price quoted was 12s. 6d.

In 'From Sea to Sea, and other Sketches,' London, 1900, vol. ii. p. 201, the heading is "City of Dreadful Night, Jan.-Feb., 1888."

The English editions of the six books, 'Soldiers Three,' 'The Story of the Gadsbys,' 'In Black and White,' &c., have similar pictorial covers. Each one is such and such a number of "A. H. Wheeler & Co.'s Indian Railway Library." 'Soldiers Three,' being No. 1, is dated 1890. The other five are not dated. I quote the date of the 'Soldiers Three' from my copy, which is of the third English edition. The 'Primer' gives 1888 as the date of the Indian edition. The first English edition of 'The City of Dreadful Night,' &c., was issued with an inserted slip saying that the title had been previously used for a volume of poems by the late James Thomson, and that the publishers of the poems had given permission for its use as the title of Mr. Kipling's book.

ROBERT PIERPOINT.

"LUPO-MANNARO" (9th S. ix. 329, 476; x. 34, 215).—In addition to the references already cited the following may be of interest:—

1. Burton, of 'Melancholy' fame, treats lycanthropy characteristically, the case of Nebuchadnezzar being even adduced.

2. A considerable body of werewolf literature is noted in Wilson's edition of Dunlop's 'Prose Fiction,' together with a naïve Slavonic recipe. If you desire to become a loup-garou, turn a somersault over the smooth-surfaced stump of a tree, after having fixed a knife therein with incantations. To recover your humanity, reverse the somersault and the operation is complete, unless the knife has been in the meantime extracted, for then

your lupine existence becomes permanent. Few would take the risk!

3. In the *Wide World Magazine* for May, 1900, pp. 172-6, there is a narrative of the proceedings of a "man-leopard," occurring in 1886 near Mombasa.

4. Finally, the goblinic barghest—

Ein schwarzer Hund, die Zähne bloss,
Mit Feueraugen tellergross!

—recently conspicuous in Sir A. Conan Doyle's 'Hound of the Baskervilles,' claims a place in this mental chamber of horrors.

J. DORMER.

Virgil speaks of a magician transforming himself into a wolf; and Dryden has translated the lines thus:—

Smear'd with these powerful juices on the plain,
He howls a wolf among the hungry train.

We meet with werewolves in Petronius Arbiter. Pliny says that certain Arcadians were changed into wolves by swimming across a lake. In the 'Mort d'Arthur' a knight of the round table is changed by a witch into a wolf. In Marie's 'Lay of Bisclaveret' a knight is doomed to become a wolf for three days in the week. When his clothes are stolen he has to undergo the transformation permanently. In Medea's cauldron are the entrails of a werewolf:—

Inque virum soliti vultus mutare ferinos
Ambigui prosecta lupi.

In Marryat's 'Phantom Ship' is a story concerning a wolf which is changed to a human being. A hunter in the Harz Mountains marries a wolf, which has assumed the shape of a woman. He kills her on detecting her in the act of devouring the flesh of his dead child; whereupon her body, which was that of a comely young woman, changes into its original form of a white wolf. There is a most beautiful story in Fouqué's 'Magic Ring' of the daughter of a wizard who was changed to a white she wolf.

E. YARDLEY.

PENDUGUM: CARLYNG (9th S. x. 427).—See Halliwell-Phillipps's 'Archaic Dict.,' where the compiler gives "penguin" as the meaning of both these words, and advances Skelton's name for them.

W. E. L.

As the great auk, or gare-fowl, was formerly called a penguin, the name "carlyng" has some appearance of being a diminutive of "gare," applicable to the little auk, or roche (cf. "gorlin" = a nestling). The stupidity of both the auk and the Antarctic penguin, however, being notorious, the contemptuous use of the word "carline," an old woman, seems equally probable (cf. "Johnny," the sailor's name for a penguin). "It griev'd

me.....By Carlings and Gorlings To be sae sair opprest" (Ramsay, 1721). J. DORMER.

CADAVER (9th S. ix. 188, 490).—The following will show that the ridiculous derivation of *cadaver* was invented at least four centuries before Coke:—

"But he constantly obtrudes upon us his grammatical acquirements, and they are often very erroneous and very absurd. Thus, in treating of the various forms of vanity in one of the earlier chapters of the third book 'De Naturis Rerum,' he goes out of his way to inform us that the word *cadaver* consists of three syllables, representing three distinct words, which also have their meaning collectively; thus, *ca* must be taken as representing *caro, da* as *data*, and *ver* as *vermibus*."—Thomas Wright, pp. xii, xiii of the preface to his edition of Alexander Neckam's 'De Naturis Rerum' and 'De Laudibus Divinæ Sapientiæ' (Rolls Series, 1863).

Readers of this volume will look in vain for the "third book" of the 'De Naturis Rerum,' as only two are given, the last three being omitted as virtually forming a distinct work. This point is not mentioned in the article on Neckam in the 'D.N.B.'

EDWARD BENSLEY.

The University, Adelaide, South Australia.

CASTLE CAREWE (9th S. ix. 428, 490; x. 92, 214, 314, 373, 453).—Had COL. PRIDEAUX glanced first at the sketch pedigree he cites (*Ancestor*, part ii. p. 98) and observed the part of Hamlet left out, and then at Mr. Round's exordium, he might have concluded with me that his author was following in the wake of Sir Bernard Burke as to the Geraldines ('Vicissitudes of Families,' ed. 1859). Wondering how a frequenter of the Record Office could digest such pabulum, I had, on a closer reading, changed my view before the appearance of COL. PRIDEAUX'S reply, which requires enlargement. Mr. Round, by omitting the cardinal name (of William Fitz-Gerald's son) Odo (derived, I imagine, from the founder of the family), is conceding the false claim to seniority of the Duke of Leinster's Geraldines. H. H. DRAKE.

Miscellaneous.

NOTES ON BOOKS, &c.

The New Volumes of the Encyclopædia Britannica.
Vol. VI., being Vol. XXX. of the Complete Work.
(A. & C. Black and the *Times*.)

WITH so much dispatch do volumes of 'The Encyclopædia Britannica' succeed each other, that while striving to the utmost to do justice to one of the most important intellectual labours of the day we find ourselves, in our own despite, falling into arrears. Vols. xxx. and xxxi. of the entire work (vi. and vii. of the additional portion) demand our immediate attention. We now deal only with the earlier volume (*K—Mor*), which begins with a preface by Mr. Augustine Birrell on 'Modern

Conditions of Literary Production.' This admirably and characteristically lucid paper gives some startling but, in a way, satisfactory statistics. When once he takes hold on any one of the many publics into which the book- (or play-) loving public is divided, the producer finds an immense fortune awaiting him. 'Charley's Aunt' has thus made "more money than is represented by the united fortunes of Scott, Thackeray, and Dickens." How this computation is arrived at we know not, but we have sufficient light on the subject to be indisposed to doubt. Beginning with 1 July, 1842, when the copyright Act for books came into operation, and when Macaulay said, in a famous speech, that none of us would lay down a five-pound note for a whole province in the heart of the Australian continent, the writer shows the influence of the growth of population and the spread of education. As regards the former alone, the white population has in the United States increased in the sixty years between 1842 and 1902 from fourteen millions to sixty-seven millions. What is said about the general growth of private libraries in recent years is borne out by our own observation. In this respect Scotland, it is curious to find, lags behind. "England," says Mr. Birrell, "is now full of good editions of good books, and the demand for them increases." Kafiristan, meaning literally the land of the infidel, is described, virtually for the first time in an encyclopædia, knowledge concerning it dating from 1885-6, when Sir W. Lockhart examined the passes of the Hindu Kush. It is dealt with by Sir George Scott Robertson, a competent authority on the subject. Kashmir is not only the home for romance, but is also, says Sir T. H. Holdich, "a land of grim, gray catastrophe and horror." 'Military Kites' are discussed by Major Baden F. S. Baden-Powell, a late president of the Aeronautical Society. The article has striking illustrations. Klondike is, of course, new, and is as yet imperfectly surveyed; and much is, naturally, added to our knowledge of Korea. Much space is accorded Mr. J. W. Headlam for his life of Louis Kossuth. A portrait accompanies the life of Paul Kruger. Prince Kropotkin is responsible for the account of Kuen-Lun. Lives of Charles Samuel Keene, artist, and of Kyōsai Sho-fu, the Japanese painter and caricaturist, have both full-page illustrations. L opens with an essay by two authors on 'Labour Legislation,' which is outside our province, and occupies many pages. Under 'Lace' the manner in which technical knowledge has increased of late, especially in the competition of machinery with hand labour, is fully exhibited. Lagos, erected in 1886 into a separate colony, is dealt with by the Governor, Sir William Macgregor. After 'Landlord and Tenant' and 'Land Registration,' in regard to both of which great changes have been made, we come to the general heading 'Law,' which, so far as England is concerned, is in the hands of Lord Davey. It is, naturally, one of the half-dozen most important articles in the volume, and constitutes an unsurpassable summary of the effects produced by recent enactments. Under 'Lead Poisoning' will be found some saddening assertions and statistics. M. Legouvé, the dramatist, is still alive, having almost attained the great age of ninety-six. His birth is assigned to 5 February, 1807; we supposed it to be the 14th. A reproduction of 'L'Amende Honorable' of Alphonse Legros accompanies the life of that artist. It is, of course, a coincidence that Leighton and Millais, so closely associated in life and in death,

have their biographies in the same volume. Leighton's 'Procession of Cimabue's Madonna' and 'Cymon and Iphigenia' are given with his life by the late Cosmo Monkhouse. 'Christ in the House of His Parents' supplies a specimen of Millais, whose life is from the same source. 'Libraries' are discussed by Mr. H. R. Tedder, a recognized authority. Most interesting particulars concerning public libraries are advanced. The Hon. D. Herbert Putnam gives full information concerning the libraries of the United States. A well-illustrated account of 'Lifeboats' is by Mr. Charles Dibdin, and one of 'Lighthouses,' which is very instructive, is by the builder of the new Eddystone lighthouse. 'Light' itself is treated by Dr. C. G. Knoll. Prof. Dewar naturally supplies the account of 'Liquid Gases,' on which subject he is the greatest authority. This is an article of deepest interest and is fully illustrated. 'Local Government,' which also is outside our ken, is dealt with by Mr. Macmorran. Prof. Case writes on 'Logic,' and Mr. H. B. Wheatley has an all-important share in the account of 'London.' Major Barlow writes on 'Machine Guns,' and the Rev. James Sibree upon 'Madagascar,' the latter, a difficult subject, being judiciously treated. Mr. Maskelyne is part author of the portion of the work dealing with 'Magic,' by which, of course, is meant illusion. 'Magnetism,' by Dr. Bidwell, also an article of the utmost importance, describes the experimental work which has been carried out since the appearance of the ninth edition of the 'Encyclopaedia.' With it must be compared 'Terrestrial Magnetism,' two subjects which demand very special knowledge in the critic. 'Malaria' has at the present moment profound interest, on account of the investigations into the mosquito parasitic theory. The rules to be observed by dwellers in India or in the tropics generally are extremely important. No European house should be less than half a mile from a native village. 'Malay Archipelago,' 'Malay Peninsula,' and 'Malay States' (federated) are a leash of articles all of extra importance. 'Mammalia' comes next, and contains, among other illustrations, the superb coloured design of the Okapi. Very great additions to previous knowledge are chronicled. Mr. Lyddeker, F.R.S., is responsible for the account. Jacob Maris's life is accompanied by a reproduction of 'A Village Scene.' 'Marriage Laws' have seen a great change since 1883. These are described by Mr. Barclay for Europe, and Mr. Wilcox for America. 'Martial Law' is in the hands of the Deputy-Judge-Advocate-General, Sir John Scott. The sad life of Maupassant is told, and a startling opinion is expressed upon his work. 'Measuring Instruments' is quite a new subject. 'Medicine' is in the hands of Dr. Clifford Allbutt. Many will turn to the exposition of the Monroe doctrine given by Prof. Woolsey. Pictorial illustrations to Claude Monet and Albert Moore attract attention in an admirable volume.

Historical Introductions to the Rolls Series. By Wm. Stubbs, D.D. Edited by Arthur Hassall, M.A. (Longmans & Co.)

The introductions contributed by the late Bishop of Oxford to the Rolls Series constitute some of the most valuable of his historical work. It may not, of course, be said that they are buried in the series in which they appear. It is, however, at least certain that they have with the majority of scholars to be looked for or come upon there, and have not hitherto been counted with the author's recognized historical

labours, of which they form an important and, in fact, essential portion. To earnest students the value of the introductions is well known. Such are aware that they are an absolutely priceless guide to the times of Henry II., Richard I., John, Edward I., and Edward II. Libraries in which the Rolls Series are comprised are, however, fewer than might have been hoped, considering the conditions of their issue, and there are very many workers in remote districts to whom access to them is denied. These remarks may seem to be advanced as a plea for a publication that stands in need of no advocacy or defence. Sooner or later, when the complete works of Dr. Stubbs are published, these must necessarily have been included among them, and when the consent of the Controller of the Stationery Office to their collection and reissue had once been obtained, the sooner they were given to the world the greater the boon. The works are not reprinted in their entirety. The preliminary portions are epitomized by Mr. Hassall, and a few hiatuses, presumably pardonable, are found in the course or at the end of each introduction, the effect being to compress into a volume of five to six hundred pages all that is indispensable to the historian. Very few and—so far as we can judge, since we have not compared the text with that of the original series—unimportant are the omissions, detracting no wise from the delight and advantage of the reader. Eleven essays are there in all, dealing virtually with six or, it may be said, seven works. These are 'The Memorials of St. Dunstan, Archbishop of Canterbury'; 'The Historical Works of Ralph de Diceto, Dean of London'; Benedict of Peterborough's 'Chronicle of the Reigns of Henry II. and Richard I., vols. i. and ii.'; 'The Chronicle of Roger of Hoveden,' vols. ii., iii., iv.'; 'Chronicles and Memorials of the Reign of Richard I., vols. i. and ii.'; and Walter of Coventry's 'Historical Collections and Chronicles of the Reigns of Edward I. and II., vols. i. and ii.'

It is obviously impossible to deal *in extenso* with what, after all, is not a new work. It may perhaps be said that the preface to 'The Chronicle of the Reigns of Henry II. and Richard I.,' known commonly under the name of Benedict of Peterborough, is the boon for which the student will be most grateful. In the previous articles on Ralph de Diceto we have deeply interesting comment on the importance of the position of the Dean of St. Paul's, St. Paul's itself being at the head of the secular clergy of Southern England, a great educational centre, and the mother church of one hundred and twenty churches. Very interesting is the account of the quasi-collegiate establishment of the cathedral and of the hospitality of its residents, by whom illustrious strangers were entertained at great cost. In the later chronicle we have more of those brilliant characterizations which are a special feature in Dr. Stubbs's work. What is said concerning the character of the Angevin kings—two only of whom, Edward I. and Henry VI., "the noblest and the unhappiest of the race," are exempt from the censure—is absolutely stirring: "All the Plantagenet kings were high-hearted men, rather rebellious against circumstances than subservient to them. But the long pageant shows us uniformly, under so great a variety of individual character, such signs of great gifts and opportunities thrown away, such unscrupulousness in action, such uncontrolled passion, such vast energy and strength wasted on unworthy aims, such constant failure and final

disappointment, in spite of constant successes and brilliant achievements, as remind us of the conduct and luck of those unhappy spirits who, throughout the Middle Ages, were continually spending superhuman strength in building in a night inaccessible bridges and uninhabitable castles, or purchasing with untold treasures souls that might have been had for nothing." Little in Clarendon or Gibbon is better than the account of Henry II. It is unfortunately forbidden us to quote further, but our readers will be wise to turn again to these passages, pp. 92-3. The controversy, p. 168, of the views of Sir F. Palgrave should be restudied, as should the expression, p. 181, concerning the effect of the Norman Conquest in introducing England into the family of European nations. Very striking is the picture, p. 316, of the first Richard, and the comparison which follows between Richard and Saladin is admirable. In the account of the historical collections of Walter of Coventry the character supplied of King John cannot fail to arrest attention. It is the best account we possess of that vilest of Angevin kings, and disposes summarily and finally of the heresies that have been heard concerning that monarch's reputed statesmanship. Few contributions to historical knowledge are more important or more welcome than this volume, which fills up what is virtually a gap in our knowledge.

A Genealogical and Heraldic Dictionary of the Peerage and Baronetage, the Privy Council, Knighthood, and Companions. By Sir Bernard Burke, C.B. Edited by Ashworth P. Burke. (Harrison & Sons.)

AMONG the works of reference for the year 1903 the place of honour is once more assigned to Burke's 'Peerage,' a book the authority of which is sometimes challenged without being much disparaged, and the popularity and utility of which remain virtually unassailed. The present is announced as the sixty-fifth edition. As will readily be believed, the bestowal of honours in a year so crowded with events of historic dignity and importance as that just past involves numerous changes in the annals of titled families. Rewards for distinguished service in connexion with the victories both of war and peace have been liberally accorded, and the volume which chronicles these will have signal and enduring interest. We mark personally in the list of those who have died during the year many close and constant friends, including one or two such as Sir George F. Duckett, whose title is extinct. Such consolation as can be reaped is found in the fact that the list of new-created honours is almost equally full. "Burke" complains that the succession to baronetcies is often a matter of much difficulty to determine, and suggests, in order to purge the order of the usurpers of styles and titles for which there is no warrant, an official roll of baronets, to contain the names of those who have proved their right to the satisfaction of the law officers of the Crown and, in complex cases, before a judge of the High Court. The foundation of two new orders—the Order of Merit and the Imperial Service Order, the latter open to both sexes—is reported. In the lists that are given almost every phase of public life and every kind of success which the country delights to honour are, as the editor asserts, represented. Once more Mr. Ashworth Burke counts among those who have assisted him Garter, Ulster, Lyon, and all the officers of the *Heralds' College*, London. In addition to other

claims, then, which genealogists and antiquaries are used to recognize, the work has all the sanction which authority can confer. As to the changes which have been wrought in cases such as that of the earldom of Perth and Melfort—the former of which passes to Viscount Strathallan, while the latter becomes extinct or dormant—the reader must be referred to the book itself. So far as we are aware, no other country possesses a guide at once so full, so picturesque, and so trustworthy as this to its aristocracy and ennobled classes. The miscellaneous information for which we have been accustomed to look at the close of the volume is to be found in its place. For over two generations the conduct of "Burke" has been in admirably competent hands.

The Englishwoman's Year-Book and Directory, 1903.
Edited by Emily Janes. (A. & C. Black.)

THE editor of 'The Englishwoman's Year-Book' claims that the work, which now appears for the twenty-third year and the fifth year of the new issue, covers ground occupied by no other book. She has been assisted in different sections by many recognized female authorities, and the compilation gives the best idea obtainable of women's work and interests. It supplies much curious information which may be looked for in vain elsewhere.

THE *Library Journal*, which is issued by the American Library Association, contains information of practical utility to every one occupied in providing England with public book-rooms; and the *Publishers' Weekly*, which is the American book-trade journal, may be consulted for information relating to the literature now appearing in the United States.

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. ("Poem by Swinburne").—The Triumph of Time, 'Poems and Ballads,' stanzas xli.-xlii. pp. 52-3.

NOTICE.

Editorial communications should be addressed to "The Editor of 'Notes and Queries,'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

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

LONDON, SATURDAY, JANUARY 10, 1903.

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Notices to Correspondents.

Notes.

THE CORONATION DURBAR.

ALTHOUGH 'N. & Q.' usually takes no account of current events, it would seem fitting that a few words should be added to its Coronation notes, to place on record the great celebration at Delhi on the 1st inst., when Edward VII. was proclaimed Emperor of India. In the words of the King's message, the great Durbar was held "in order to afford an opportunity to all Indian princes, chiefs, and peoples, and to the officials of my Government, to commemorate this auspicious event." The day chosen was the twenty-fifth anniversary of the proclamation of Queen Victoria as Empress of India. Since that date a country larger than France has been added to British India. To the Viceroy's—Lord Curzon's—invitation over one hundred rulers of separate states responded, and he truly said that "nowhere else in the world would such a spectacle be possible." These rulers govern populations amounting to sixty millions, and their territories extend over fifty-five degrees of longitude. The officers and soldiers present were drawn from a force in India of nearly 230,000 men, while the leaders of Indian society, official and unofficial, were the mouthpieces of 230,000,000

souls. A few of the princes presented may be mentioned. His Highness the Nizam of Hyderabad, G.C.S.I., G.C.B. (Hon.), the Premier Prince of the Indian Empire, born August 18th, 1869, belongs to a family of the highest antiquity, and one that has always been distinguished for its loyalty to the British Empire. In 1887 he made an offer of a contribution of twenty lakhs annually for three years for the exclusive purpose of Indian frontier defence. The Maharaja of Mysore has a revenue of over a million sterling. The Gaekwar of Baroda, in December, 1881, when only eighteen, was invested with full power. The Maharaja of Travancore belongs to a Hindu family whose rule dates back to 352 A.D.; he succeeded to the throne in 1885. The Maharaja of Gwalior, born October 20th, 1876, is an honorary colonel in the British army; he went to China as orderly officer to General Gaselee in the recent campaign, and provided a hospital ship at his own expense. The Maharaja of Jaipur was invested with full powers in September, 1882. In the administration of the State he is assisted by ten members of council; the capital, Jaipur, has broad streets lit with gas, a free supply of water, a school of arts, a museum, and public gardens. The Maharaja of Kolapoor, born in 1874, has received a most careful English education. The Maharaja of Kashmir is a major-general, and succeeded to the title in 1885; he is grandson of the founder of the dynasty, Ghulab Sing, who negotiated a treaty with us in 1846 at the close of the first Sikh war, and afterwards stood by us during the Mutiny. The Maharaja of Bikanir is one of the heads of the Rathor family of Rajpoots, which is in the highest rank among Rajpoot clans. Born in 1879, he succeeded to the throne in 1887; he has received an excellent English education. The Maharaja of Idar is a colonel, and has visited this country at the times of the Jubilee, the Diamond Jubilee, and the Coronation. The Maharaja of Ulwar is descended from Pratap Sing, who founded the Ulwar dynasty in 1770. The Maharaja of Kuch Behar is a lieutenant-colonel; his state is a small one, bordering on the British province of Bengal, and has belonged to his family for 390 years; he was born October 4th, 1862. The Maharaja of Rewa is of an ancient Rajpoot line which dates back to 1057; his predecessor abolished suttee throughout his dominions in 1847; he was born in 1876. The Maharaja of Benares, Sir Prabhu Narayan Sing, belongs to a Brahman family whose traditions go back to 1000 A.D. The Maharao of Kotah belong

to the great Chauhan clan of Rajpoots; his line dates back to 1625. He succeeded to the throne in 1889, having been educated at Mayo College, Ajmere.

These interesting biographical notes have been taken from the *Daily Chronicle* of the 2nd of January, which also contains portraits of these ruling chiefs. The *Saturday Review* makes reference to the difference of the position of the Indian chiefs when they were present at the Durbar held in 1877. Then they appeared as honoured and exalted spectators. On the 1st of January they came by right, as actors and hosts. The article compliments the chiefs "who do not separate themselves from their people, but rather strive to associate themselves with them." At the time of the Indian Mutiny the cry against the retaining of native princes was all but universal. One of the few papers favourable to them was the *Athenæum*. In an article on the 10th of October, 1857, appeared the following:—

"We are sure of their [the native princes'] support as long as we do not drive them to desperation by our injustice. Examples of either policy are before us. On the one hand, but for the King of Oude, the Rajas of Bithoor and Jhansi, and the King of Delhi, this revolt never would have taken place, or would have been crushed in the bud; on the other, but for the Rajas of Jheend and Patteeala, Sindhia, Holkar, and other chiefs, our power would ere this almost have ceased to exist. The existence of native princes is a mark of nationality which it would be wise to retain. Up to the present time we have held India with the consent of its inhabitants by a native army and leaving intact many great provinces under native rulers, whom we called, and who were proud to call themselves, our allies. If the mischievous suggestions, which are now daily put forth, should be listened to; if our native army is to be superseded entirely by Europeans, if the native princes are to be dethroned, and the people entirely disarmed, we shall descend at once from the grand position of the governors of freemen into the odious circumstances of despots over countless myriads of serfs."

One cannot close this reference to the celebration without a remark as to the enterprise of the daily press, by which all through the empire accounts of the ceremony were in the hands of everybody on the following day. What a contrast to the time of the Mutiny! The open revolt took place on the 19th of February, 1857, but it was not until the 28th of April that the first intimation appeared in the *Times*. Y.

A WESTMINSTER IMPROVEMENT.

A GREAT improvement, talked about now for some few years, has been commenced within the last month or two. This scheme of improvement is the embanking of the

river from the Victoria Tower Gardens to Lambeth Bridge, and the consequent widening of Millbank Street and the demolition of a large number of houses. In a note on 'Westminster Changes' (9th S. x. 263) I stated that "the block bounded by Millbank Street, Great College Street, Little College Street, and Wood Street is already scheduled." I can now add that, with the exception of the "King's Arms," an old-established public-house in the occupation of Mrs. Jannaway, and the shop next door, being Nos. 2 and 4, Millbank Street, the houses are all down, and the ground nearly cleared; therefore the predicted end has come. No. 6, Millbank Street, known as Victoria Tower Chambers, and most of the other houses were let out as offices. No. 8 was long in the occupation of Mr. Job Cook, where the business of a hatter was carried on for many years, this gentleman being one of the overseers for the parish of St. John the Evangelist, 1855-6 and 1856-7, an office which he discharged with much satisfaction to his fellow-parishioners. No. 12 was known as Fig Tree House, from a fig tree planted in the front, where it might have been seen for some years, but it ultimately withered and died. No. 18 was the "Portman Arms," another old-established licensed house, well conducted and of great respectability. It had not always been known by that name, as it is recorded that a Mrs. Henley, at one time the proprietress, had once lived in the Portman family, and so named the house out of respect for them. The last proprietor was Jacob De Hass.

In Wood Street were one or two warehouses, one having been in the occupation for many years of Messrs. Rawley & Grievess, bacon driers, &c., and afterwards in that of Mr. George Nichols, who was on the vestry for some years and much respected. The rest of this street and the whole of Little College Street were in the occupation of small shopkeepers, the property being of little importance.

In Great College Street the houses were of a much better type, all being used for offices. No. 9, at the corner, was in the occupation of Miss Bradford, who carried on here the somewhat unusual business, for a lady, of an ecclesiastical bookseller, and received a considerable sum as compensation for disturbance. The other houses up to No. 1 were all offices, mostly occupied by railway and other public companies. Nos. 10, 11, and 12, Great College Street are empty, but not at present demolished. No. 20 Wood Street, at the corner of Little College Street, is

another public-house, now and for many years known as the "Queen's Arms," but originally the "Bull's Head," under which name it had fallen into disrepute, so when it was taken by Mr. Edward Taylor the sign was altered. I knew some of the proprietors, among them being Mr. W. Jewitt, who had been previously connected with the evening paper the *Glow-worm*, published in the Strand in premises now occupied by the Vaudeville Theatre; Mr. Van der Kiste, a first officer in the P. and O. service; Mr. J. E. Parker; Mr. Mark Johnson, a well-known music-hall performer; and later Mrs. Julia Boak, Mrs. Dovey, Mr. W. H. Hiscox, Mr. F. Hand, and Mrs. Kaye.

It is said that the limit of land for this great scheme is the south side of Tufton Street, and it is devoutly to be hoped, if such really be the case, that Barton and Cowley Streets, as well as what yet remains of Great College Street, will be spared; but this appears doubtful, for, as already stated, 9, 10, and 11 in the latter thoroughfare are now empty, preparatory to some steps being taken which may, and very likely do, mean demolition. A crumb of comfort may be found in the fact that these houses are among the least interesting in the street. One of the houses higher up will be eventually vacated, as new premises for the Westminster Female Refuge are being built in Tufton Street, on the south side, next to the Drill Hall of the 2nd Volunteer Battalion of the Royal Fusiliers. From this building to the corner of Wood Street and for some distance down that street the ground backing on to the houses in Cowley and Barton Streets has been cleared.

The house at the corner, No. 19, Tufton Street, was the "Adam and Eve" public-house, of which the last proprietor was Charles Ranton—in fact, in this neighbourhood almost every prominent corner is occupied by licensed premises. No. 23, Tufton Street, late in the occupation of Mrs. Susannah Simson, who carried on a grocer's business, was the house in which, according to Sir Frederick Bridge and other competent authorities, the immortal Henry Purcell resided, there being very many evidences in the house, behind its slightly modernized frontage, that favoured the theory. It was also some years ago occupied by Mr. Robert Jekyll, and here, I believe, were born two of his sons, James and Charles, both musicians, one of them being deputy at Westminster Abbey and afterwards for a time the organist of the Chapel Royal.

In Wood Street a little *cul-de-sac*, Young's Lane, has now gone, and will be seen no more

upon the map of London. At the reference previously given I alluded also to the emptying of a considerable number of small houses in Tufton Street, Romney (formerly Vine) Street, Little Tufton Street, and Carpenter Street. The sale of a great number of them took place on 13 June, 1901, and it may be worth while to place on record the numbers that are now unoccupied: 3 to 7, Little Tufton Street; 67 to 79, Tufton Street; Lane's Cottages (four houses), Romney Street; 62 and 64, 38 to 48, 30, 15 ("The George" public-house), and 13, Romney Street; the whole of Grub Street; 2, 12, 18, 30, and 32, and 36 to 46, Horseferry Road. As yet Champion's Alley, a double row of small houses, is not touched, but one side of Carpenter Street, 1 to 6, is condemned, the houses being empty and closed. In connexion with this scheme it may be well to mention that the portion of Tufton Street from Great College Street to the corner of Wood Street was formerly known as Bowling Street, and kept alive the memory of the bowling green where, according to Walcott, "the members of the convent amused themselves at the game of bowls." At the corner of Millbank Street and Church Street a plot of ground has been cleared for some considerable time; and at the corner of Vine Street a newly erected building has been set back in anticipation of further changes.

W. E. HARLAND-OSLEY.

C2, The Almshouses, Rochester Row, S.W

A CHINESE ANALOGUE OF BEN JONSON'S 'ALCHEMIST.'

AMONGST the literature of fiction in China, the 'Kin Kou Ki Kouan' has excited the interest of many European students, and Stanislas Julien, Samuel Birch, Gustave Schlegel, and the Marquis d'Hervey Saint Denis have translated parts of it. The 'Trois Nouvelles Chinoises' of the last named (Paris, 1885) contains a narrative of some interest in relation to the British drama. The story of the deception of Pan-kien-tseng recalls in some particulars the plot of 'The Alchemist' of Ben Jonson. Pan is a rich man who dreams of obtaining possession of the secret of the transmutation of metals, and in that manner of becoming the master of illimitable wealth. At a famous pleasure resort he meets a stranger, who has a retinue of servants and a pretty wife, and who lives in the style of an ostentatious Cræsus. The two become acquainted, and Pan learns that the illustrious stranger is an alchemical adept who can make gold at pleasure. By a well-

known trick Pan is induced to believe that he has witnessed lead changed into gold. He falls into the trap thus laid for him, and takes the alchemist to his house, where a range of buildings are devoted to the furnaces and to the residence of the alchemist and his wife. Pan finds the precious material for the operations, which are to last forty-one days, and the adept lays stress upon the necessity of purity of life and thought in those who are in the enterprise. Before the time is up a messenger arrives to tell the adept that his mother is dead and that he must at once depart for his home. Pan is in despair, but after consultation it is arranged that the furnaces shall be supervised by the wife of the adept, who is to remain behind with her two servants and the man whose duty it is to see that the furnaces are always kept at the proper degree of heat. This arrangement suits Pan all the better that he has been carrying on a flirtation with the lady. After the departure of the adept, Pan, having caused the labourer to be made drunk, seduces the alchemist's wife. Whilst this guilty love-making is proceeding the alchemist returns, and professes to know, from the failure of the gold-making operation and the disappearance of the precious powder of transmutation, that something improper has happened. He threatens his wife, who thereupon makes a clean breast of it, and Pan is glad to escape from prosecution by the payment of an enormous bribe to the alchemist.

Still the passion for alchemical research continues, and in another adventure Pan, when far away from home, is despoiled of all the money and possessions he had with him, and is obliged to beg his way back to his estates. One day in a houseboat he sees the fair face of the alchemist's wife. The lady also recognizes Pan and sends for him. She then explains to him the deception which had been practised upon him, and in which she had borne an unwilling part. The Chinese courtesans, of whom she was one, are sold to that trade as children, and are so veritably slaves that it is difficult to attach moral blame to them. She was hired to entice Pan into love-making which might furnish a pretext for the non-fulfilment of the alchemist's promise. No longer being under contract with the rogues, she was at liberty to explain to Pan the methods by which he had been robbed. More than this, she gave him sufficient money to carry him home a wiser man.*

* Since this note was written I observe that Prof. R. K. Douglas has included a version of this novel in his entertaining 'Chinese Stories' (London, 1893), p. 321.

The story is not a pleasant one; but Pan is no worse than Sir Epicure Mammon, and the alchemist's "wife" stands on a higher level than Doll Common.

WILLIAM E. A. AXON.

Manchester.

"JEER."—In a paper read by Prof. Skeat at the anniversary meeting of the Philological Society last May we find a note on the etymology of "jeer." In the new 'Concise Dictionary,' 1901, a Dutch derivation was suggested doubtfully—namely, from *scheeren*, to shear. But now another account of the word is proposed in this paper, which makes "jeer" identical with "cheer." Dr. Murray in 'H.E.D.' had noticed this identification as "plausible and phonetically feasible," but dismissed it with the remark that it "lies beyond existing evidence." In the article before us Prof. Skeat undertakes to supply the evidence. Let us examine this evidence. The professor brings forward two passages cited in Godefroy's 'O.F. Dict.,' in which O.F. *chiere* (countenance, visage, mien) appears in the form *giere*. They run as follows:—(1) "S'aucuns hons te fait d'amer[e] giere," i.e., If any man makes thee to be of bitter cheer, or of a sorrowful countenance; (2) "Mas fates bale [for "bele"] giere, ioie, solas, et ris," i.e., But make good cheer, joy, solace, and laughter. These two passages show that O.F. *chiere* (Eng. *cheer*) was pronounced in a certain French dialect *giere*; but do they afford any evidence in support of the contention that our English word "jeer" (a scoff, gibe, taunt) is identical with the French *giere* (*chiere*)? Prof. Skeat maintains that "to jeer at a man" or "to jeer a man" meant originally "to make him ill cheer, to put him out of countenance, to make him look as if cast down." This may or may not be the normal effect of jeering—I do not think that it is a necessary one; but, however this may be, "to jeer at a man" is quite distinct in meaning from "putting him out of countenance," quite as distinct as "boxing a boy's ears" is from "making him cry." I still think, with Dr. Murray, that the identification of "jeer" with "cheer" lies beyond existing evidence.

COMESTOR OXONIENSIS.

PENNSYLVANIAN DUTCH.—Dr. Henry Lefmann, of Philadelphia, has been good enough to send me a "cutting" relative to a dialect spoken in Pennsylvania, which is an *olla podrida* of English and German (German predominating), and resembles in a marked degree the Jewish jargon, as much in regard to its structural formation as to its linguistic

content. Being of comparatively modern growth it is thus a fine example of language building and development; for it is spoken not only by a third of the inhabitants of Pennsylvania, but also by hundreds of thousands of the descendants of these people, scattered over Ohio, Indiana, Illinois, Wisconsin, Missouri, Kansas, Nebraska, Iowa, Texas, &c. I presume that in these districts it serves to supplement rather than to supplant our deeply rooted Saxon, and is, in fact, merely a *langage intime* in vogue in private life, like the Jewish jargon, serving the ancillary purpose of a cult for its members in their daily reunions. As one would naturally anticipate of any community so favoured, a very high state of civilization obtains among the Pennsylvanian Dutch, many of whose leading men have risen to political eminence. They seem to possess the same indomitable qualities for ascendancy in the State that are the dower or danger of the Jewish race, wherever planted. Let us hope they will always escape the penalizing postulates of Jewish supremacy. I will cite one example of this powerful dialect, which is a fair specimen of its organic traits:—

“Unser Fodder, du os in Himmel biht. G'aird is di nawma. Di kanichreich coom'd. Di willa sul gadu waerra uf der ard so we in Himmel. Goh uns heit unser daiglich brode. Fergeb uns unser shoolda, so we mer unser shooldner fergevva. Un luss uns net ferfeer'd waerra in schlechtes, awer heet uns a geaga ungot. For di is kanichreich, un de gewalt, un all de air for immer. Awmen.”

The Lord's Prayer in this form might be recited daily by every one, irrespective of theological differences. Every word breathes the essence of Judaism, clarified, idealized, reincarnated.

M. L. R. BRESLAR.

Percy House, South Hackney.

SHAKESPEARIANA: 'THE MERCHANT OF VENICE.'

1. *Should* and *would*.

“He will fence with his own shadow. If I should marry him, I should marry twenty husbands. If he *would* despise me, I would forgive him; for, if he love me to madness, I shall never requite him.”

“If he should offer to choose, and choose the right casket, you *should* refuse to perform your father's will, if you should refuse to accept him.”—*Merchant of Venice*, I. ii.

An American editor says of the words in italics that the *would* might be changed to “*should*,” and the *should* to “*would*,” without any difference. An Englishman, of excellent taste in writing, comments:—

“I must not quarrel with Shakespeare's language of long ago, but I should say now, ‘If he *should* despise me, I would forgive him’; and again, ‘You *would* refuse to perform your father's will, if you should refuse to accept him.’”

He adds:—

“And I certainly agree with the American editor that the sense of the passages is not affected by the change.”

O, that estates, degrees, and offices
Were not derived corruptly! and that clear honour
Were purchased by the merit of the wearer!
How many then *should* cover that stand bare.
‘*Merchant of Venice*, II. ix. 41-4.

The American says, “An instance of the indiscriminate use of *should* and *would*.”

The Englishman:—

“Common sense [?] now] requires *would*. *Should* would carry with it the notion of *propriety*, of ‘how many or *what number* should be chosen or agreed upon to cover,’ &c.

Has any one a note to add?

2. *Out-night*.

I would out-night you, did no body come.

‘*Merchant of Venice*, V. i. 23.

“La Bibliothèque Nationale” series translates:—

Je voudrais passer la nuit entière avec vous.

That extraordinary translation has been mentioned before; but it now may be set by the German ones noticed at 9th S. x. 225, 233. By the way, did not Chateaubriand make some such translation of a passage in ‘Paradise Lost’?

3. *Sponge*.

“I will do anything, Nerissa, ere I'll be married to a *sponge*.”—‘*Merchant of Venice*, I. ii. 208.

An English paper wrote, in 1898, “We all know one sort of *two-legged sponge*.” But is the word in use? W. F. P. STOCKLEY.

[Hamlet says to Rosencrantz (IV. ii.): “When he [the king] needs what you have gleaned, it is but squeezing you, and, sponge, you shall be dry again.”]

KILMANY. — It is curious to find, in the notice of Dr. Thos. Chalmers contributed to the ‘Dictionary of National Biography,’ that the great preacher's first parish is persistently called “Kilmenny.” This, it will be remembered, is the name of Hogg's fascinating damsel in ‘The Queen's Wake,’ and it was perhaps a recollection of her charms that allured the biographer into his confusion. Kilmanny was Chalmers's parish. It is in the Presbytery of Cupar, and pleasantly situated among the Fifeshire hills that lie southward of the Tay. To this day there are legends of Chalmers in the parish and neighbourhood. One, that is very persistent, is to the effect that housewives occasionally missed in the morning the “washings” that had been left on the bleaching-greens the previous night, and found them replaced afterwards in splendid purity and beauty. The minister, it was averred, had amused himself by putting the clothes through a chemical process,

and then restoring them in his own way to their puzzled and anxious owners. The story is an interesting tribute to Chalmers's devotion to chemistry, for which he was favourably known throughout Fifeshire during his Kilmany pastorate. Among Chalmers's successors was a nephew of Sir David Brewster's, the Rev. D. Brewster, a scholarly and genial man, who was long the trusted Clerk of his Presbytery. There followed him the Rev. D. P. Fenwick, one of the best Greek scholars trained at St. Andrews in the later nineteenth century. Mr. Fenwick, too, was Presbytery Clerk, but uncertain health prevented him from fulfilling his early promise. Kilmany is one of the rural parishes within which the railway projector has not yet exercised his skill.

THOMAS BAYNE.

"BEZIQUE."—The derivation of this well-known game has been discussed more than once in 'N. & Q.' without eliciting any satisfactory answer. (See 4th S. iii. 80, 157, 253; 5th S. i. 167, 233, 357, 419; ii. 58; 6th S. ix. 445.) The suggestion most in favour was that it is from Italian *bazzica*, a game of cards mentioned as early as 1726 in a comedy by Michelangelo the younger. The objections to this theory are, firstly, that the Italian word is stressed upon its first syllable; secondly, that the Italian game bears no resemblance to our game of bezique. Our lexicographers are therefore doubtless right in ignoring this explanation. The 'Century Dictionary' says bezique is "of obscure origin." The 'N.E.D.' says it is "of unknown origin." Under these circumstances it comes as a pleasant surprise to me to find in Prof. Haddon's 'Study of Man,' 1898 ("Progressive Science Series"), a quotation from Figura's monograph 'Das Schwirholz in Galizien' (*Globus*, 1896, p. 226), which appears to settle this vexed question. I copy only the essential parts:—

"The bull-roarer is used by the young herdsmen when in good humour.....By swinging some time and more quickly the high note passes into a low organ note. This tuning effect is called in Galicia, among both Poles and Ruthenians, *bzik*.....This buzzing or humming noise excites pasturing cattle.....Therefore one says in Galicia that a man whose brain is not quite right has a *bzik*. It is supposed that the animals get into an idiotic condition owing to the buzzing of the bull-roarer. In what a curious way an idea may change may be seen from the following. It is well known that in the year 1831 thousands of young Poles emigrated to foreign parts, especially to France, and there a great number enlisted in the Algerian foreign legion. The Poles used to play cards, and their game was called *bzik*. The Frenchmen got to like the game; they could pronounce

the word, but in writing it down according to French orthography it became *bezique*. Thus this favourite game of the French gambling clubs owes its name to the bull-roarer."

Bzik is evidently connected with the verb *bzycac*, to buzz. I have looked up the term in several Polish dictionaries. It is not defined as a card game, but merely as signifying "crazedness." Perhaps the game was so called on account of the eccentricity of its rules, which, as I can testify from experience, are very baffling to the novice.

JAS. PLATT, Jun.

THE MONORAIL SYSTEM OF CONVEYANCE.—I believe that it is generally accepted that this system of railway was copied from some Spanish or South American method of conduction. It appears from the following paragraph, copied from the *Gentleman's Magazine*, vol. xciv. pt. i. p. 628, 1825, that under the name of "suspension railway" the monorail system was invented and used in England seventy-seven years ago:—

"A line of railway, nearly a mile long, on the suspension principle, having been constructed at Cheshunt, in Hertfordshire, by Mr. Gibbs, of that place, it was lately opened for inspection before a numerous assemblage of spectators. The railway consists of a single elevated line of surface, supported upon posts of wood, at the distance of about ten feet from each other. The average height of this road above the ground is from two to three feet. The carriage has two wheels, one placed before the other; and two receptacles for goods, which are suspended, one on each side, the centre of gravity being below the surface of the rail. At two o'clock seven carriages were put in motion, each carriage containing an oblong box, suspended on either side of the rail line, in which three of the company were seated, with a quantity of bricks stowed beneath the seats for ballast; thus one horse drew 40 passengers, besides an immense weight of bricks. The experiment answered in every respect."

W. SYKES, M.D., F.S.A.

Exeter.

"SERMON": "HOMILY."—At 9th S. x. 283 I invited attention to a somewhat remarkable instance of contraction in the meaning of a word, as exhibited in the term "asphyxia." I would now ask readers of 'N. & Q.' to consider a curious case, not of mere contraction in meaning, but of positive distortion in sense, which is presented by the word "sermon"; and I would ask how or why that word has come to be applied to the exhilarating addresses which we all know so well.

Now any decent Latin dictionary will show us that the word "sermo" means not only speech, or speaking in general, but speech carried on and participated in by two or more persons—conversation, that is to say, or discussion—and we have it on the express

authority of Varro that in his time that word could not fitly be applied to the utterance of a single individual, but only to speech, or spoken intercourse, or disputation shared in by two or more persons; and this view of the matter is corroborated by Cicero, Virgil, and Horace. It is, therefore, only by one of the ironies of chance that this word has been adopted in order to denote a speech or address of a religious character only, uttered by a single person only, and in certain buildings only, to a large company of other persons, who are absolutely debarred from sharing that address or in any way discussing its propositions. It is not that any man would for a moment advocate the toleration of any such discussion. But it does seem that the word "sermon," looking to its original sense, is curiously inappropriate as the name to be applied to such utterances; and it is interesting to reflect in passing that the same objection may be advanced against the other word—of Greek origin—employed to denote pulpit addresses, the word "homily," to wit, which, like "sermon," originally signified not the utterance of a single person, but the intercourse or conversation or communing of several.

In strictness, then, and if these words had retained their original and etymological sense, a party of friends, in referring to a social entertainment where they had met and enjoyed agreeable conversation, might fitly say, "We had a delightful sermon the other night"; or a young lady might appropriately describe a successful dance as a highly enjoyable homily.

Of course everybody knows that words have a perfect right to change their meanings, and our language teems with examples of such change and of divergence from the original signification of words; but I think it must be admitted that the words now under notice present a remarkable instance of such divergence.

PATRICK MAXWELL.

Bath.

FRENCH NAVAL MEMOIRS.—Among the most interesting of these records are those which describe the brilliant and adventurous careers of the Comte de Forbin and M. du Gué-Trouin. The English translations of these memoirs appear to be very scarce, none being in the British Museum Library. I transcribe the title-pages from my own copies:—

Memoirs of the Count de Forbin, Commodore in the Navy of France: and Knight of the Order of St. Lewis.....Translated from the French. London: MDCCXXXI. 2 vols. 12mo.

The Memoirs of M. du Gué-Trouin, Chief of a

Squadron in the Royal Navy of France, and Great Cross of the Military Order of St. Lewis. Containing All his Sea-Actions with the English, Dutch, and Portuguese, in the late Wars of King William and Queen Anne. Translated from the French by a Sea-Officer. London: MDCCXXXII. 12mo.

A second edition of the former appeared in 1734, and of the latter in 1743, each being identical with the first edition, with the substitution of a new title-page, that of the second edition of Trouin stating the translator to be "George Shelvocke, Esq.; Secretary of the Post Office." C. D.

ARCHBAND ROOF.—In the 'Parliamentary Surveys of Episcopal Lands' in 1647 (now in Lambeth Palace Library) is the survey of Ford House and Park, between Reculver and Canterbury:—

"One Great Hall with a screen, in length 52 feet, and breadth 27, built of stone with buttresses, having an archband roof open to the top, in the midst whereof a lantern covered with lead."

Also the kitchen had "an archband roof open." Messrs. Funk & Wagnall's 'Dictionary' describes this as "that portion of a rib which remains visible below the surface of vaulting." ARTHUR HUSSEY.

Tankerton-on-Sea, Kent.

FREDERICK TENNYSON.—It is well worth noting that an article by the Rev. W. H. Buss appears in *Morning Light* of 8 November, 1902, controverting the statement in the 'Dictionary of National Biography' that Frederick Tennyson abandoned his Swedenborgian faith in his old age. Mr. Buss shows good reasons for thinking that this is a mistake. He was a "New-Churchman" up to the age of eighty-eight, and his co-disciples "have certainly no ground for believing that his opinions changed just before he was ninety years of age." Swedenborg's influence has been wide and deep and has left a profound impression on many thinkers, as witness Emerson.

WILLIAM E. A. AXON.

'THE CHIMES,' 1845.—In the first edition of 'The Chimes,' dated 1845, there is an error which has not, to my knowledge, been pointed out. In the list of illustrations, 'Trotty at Home' and 'Margaret and her Child,' the engravers' names have been transposed. Trotty is attributed to Linton, and Margaret to Dalziel, whereas Dalziel is responsible for the first and Linton for the second.

MAURICE JONAS.

THE CROSSING SWEEPER. (See 2nd S. ix. 20, 286.)—This curious incident would seem to be the basis of Thackeray's 'Miss Shum's Husband,' one of the "Yellowplush Papers,"

published in 1837 or 1838. In each case the mendicant makes a good income, and keeps a footman at home. Altamont, however, does not return to each benefactor all of his gift, except one halfpenny. The point was not necessary to the great novelist, and he dropped it.

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.

AUTHOR OF LINES WANTED.—Will any one tell me who is the author of these lines and where they occur?—

When earth, as on some evil dreams,
Looks back upon her wars,
And the white light of Christ outstreams
From the red disc of Mars,
His fame, who led the stormy van
Of battle, well may cease;
But never that which crowns the man
Whose victory was peace.

They were quoted by Mr. Bayard, American ambassador, at the close of a speech on 2 March, 1897, as "lines that had long dwelt with him." Please reply direct to Dr. Murray, Oxford.

J. A. H. M.

"RUTENE."—Leopardi, 'Poesie, Sopra il Monumento di Dante,' ll. 139-41:—

Morian per le rutene
Squallide piagge, ah! d' altra morte degni,
G! Itali prodi.

The reference is to the Italian troops who accompanied Napoleon in his disastrous Moscow campaign, and *rutene* must mean Russian. But what is Leopardi's authority for this use of the word? The classical Ruteni belonged to the south of France, and Leopardi, who was a finished classical scholar, must have been well aware of this. Are we to suppose that he arbitrarily transliterated Russian into *ruteno*; or is there any mediæval Latinized form of the word which he was following?

F. BROOKS.

[May not the allusion be to the Ruthenians, who belong to the Little Russian race?]

"LE GRAND PEUT-ÊTRE."—Who was the well-known victim of the French Revolution who said, as he approached the guillotine, "Maintenant je saurai le grand peut-être"?

M. A. A. G.

["Je vais quérir un grand peut-être" is said, we believe correctly, to have been uttered by Rabelais when dying.]

"LESING."—In a note on p. 27 of the ninth edition of 'Everyman: a Morality Play' (London, 1902), the word *lesing* is said to be equal to "loosing, releasing; so 'without *lesing*' means 'inevitably.'" The phrase referred to runs thus: "That is to thy damnation without *lesing*." Would not the sense of "deception, falsehood," explain the word better than "loosing, releasing"? *Leasing* occurs twice in Shakespeare and twice in the translation of the Psalms—viz., iv. 2 and v. 6.

E. S. DODGSON.

[The 'H.E.D.' defines *leasing* as "lying, falsehood."]

SUSSEX CLERGY, 1607-26.—Where can I find the fullest information as to changes between these dates? A. C. H.

"WHEN THE LITTLE DRUMMER BEATS TO BED."—Can any of your readers give me the context and origin of an old soldier song? The air I have, but of the words only the following:—

When the little drummer beats to bed,
And the little fifer hangs his head,
Stilled and mute the Moorish flute,
And nodding guards watch wearily.

Why "Moorish"? Can it be referred to the days of Tangier and the British occupation? The air is so quaint as to be worth preserving for its own sake. MORRIS BENT, Major.

DUELS OF CLERGYMEN.—When did clergymen cease to fight duels? The 'Annual Register,' 1782, p. 213, records the death of Lloyd Dulany, Esq., occasioned by a wound received in a duel with the Rev. Mr. Allen in Hyde Park. The Rev. Mr. Allen was tried before Mr. Justice Buller, and the jury brought in a verdict, "Guilty of manslaughter." "Mr. Recorder then, after a pathetic speech, pronounced sentence on Mr. Allen of 1s. fine, and to be imprisoned six months in Newgate." The proceedings, as narrated in the 'Annual Register,' are silent with regard to any expression of surprise at the fact of a clergyman fighting a duel and "killing his man." A. W. D.

CARTODIS SALE OF PRINTS.—Between 1850 and 1865 the Cartodis collection of prints and drawings was dispersed, probably in Paris or Brussels. Can the date be given, and reference to a catalogue of the sale?

XYLOGRAPHER.

GROUP IN BISCUIT WARE.—Would some one kindly inform me as to the make of a group in biscuit ware, which piece has been in my family for the last 100 years? It shows a rustic arch, the remains of some building, but without any architectural significance. Under the arch there are two figures, an old

man and an old woman. Between them is a barrel. The man is playing the fiddle, and at his feet there is a dog. The woman has a jug in her left hand, and in her right a cup. She is lifting up the cup to a boy on top of the low arch. The man has sabots on his feet. The whole style is suggestive of Teniers. The group is remarkable for nicety of modelling. The measurement across the base is 26½ in., the height 13½ in. There is nothing to indicate its origin.

B. P.
Brooklyn, N.Y.

DANTEIANA.—There is a remarkable mistake, I think, in Cary's translation of Dante in the thirteenth canto of the 'Purgatorio' where the following passage occurs:—

Così li ciechi, a cui la roba falla,
Stanno a' perdoni a chieder lor bisogna,
E l' uno 'l capo sovra l' altro avvalla,

which Cary translates—

E'en thus the blind and poor
Near the confessionals, to crave an alms
Stand; each his head upon his fellow's sunk.

Any one who has been much upon the Continent is probably familiar with the spectacle of beggars standing against the walls, or near the entrance-door, of the churches, but I never remember them carrying on operations inside the sacred building, except in the south of Italy, where I have sometimes seen one or two of them going round and asking those seated there for money. And surely it is scarcely possible that even in Dante's time they should have taken their stand, of all places in the world, "near the confessionals." Fraticelli says in a note, "A' perdoni, alle chiesole ov'è il perdono o l' indulgenza e perciò concorso di gente." But how did Cary come to make such a curious mistake? Had he ever been abroad except in his infancy before he translated the 'Purgatorio'?

T. P. ARMSTRONG.

ABRAHAM TUCKER.—Can any of your readers inform me what has become of the MSS. of Abraham Tucker, author of 'The Light of Nature Pursued'? Tucker died in 1774. His grandson, Sir H. P. St. John Mildmay, Bart., who prefixed a short life of the author to his edition of 'The Light of Nature' in 1805, was evidently in possession of the following:—

1. Some translations by Tucker of parts of Cicero, Demosthenes, and Livy.
2. Some remarks made by Tucker himself, or gathered from his neighbours about Dorking, or selected from ancient and modern authors, on the subject of rural economy.
3. All the letters which had passed between Tucker and his wife, collected and arranged

by himself into a MS. volume, under the title of 'The Picture of Artless Love.'

4. Some biographical notes by Tucker's daughter Judith, who inherited his estates, and died unmarried in 1795.

Leigh Hunt, in an essay published in 1847, conjectured that the letters, at least, were most likely preserved as an heirloom in the Mildmay family. The present baronet, however, says he is afraid there are no such papers in his possession, and he does not know where they could be found. Tucker's father-in-law, Edward Barker, of East Betchworth, Cursitor Baron of the Exchequer, had a second copy of the letters (item No. 3). None of these papers is to be found in the British Museum.

JOHN FVYIE.

11, The Grove, Wandsworth Common, S.W.

JOHN DRYDEN, SURGEON.—Any information regarding John Dryden, surgeon, of Jamaica, who published a medical work on 'Rupture of the Oesophagus,' would be gladly received. John Dryden was probably a descendant of Richard Dryden, living 1708, nephew of the poet, of whom nothing is known except that he went to Jamaica.

P. C. D. M.

FENTON FAMILY.—Can you get me information as below? A branch of the Fenton family acquired property in Pembrokeshire, in and near St. David's, Fishguard, and Haverfordwest, about the period of the Commonwealth, (say) 1647 to 1659. The representative came from Ireland, and was connected by marriage with the Boyles, Earls of Cork, and the Fitzgeralds of the Glyn, and his descendants claimed to be also descended from Sir Geoffery Fenton, of the family of Fenton-on-Trent, county of Nottingham, Chief Secretary of State for Ireland under Elizabeth and James I., from 1580 to 1608 in continuous power. This man's son or grandson married Diana Lewis, daughter of John Lewis, Esq., J.P., of Manor Owen, near Fishguard, Pembrokeshire. Diana's husband was named Richard Fenton, and was domiciled at Rhosser, St. David's. The marriage appears to have been in William III.'s time, 1688 to 1700.

I wish to ascertain the name of his father and date of his marriage. All the registers of St. David's, the bishop's registers at Carmarthen, and those of Fishguard and Manor Owen having perished of the dates 1620 to 1724, and up to 1796 and 1808 respectively, and so baffled my search, I appeal to 'N. & Q.' to help me to fill the gap in my list from 1647 to 1700.

The Richard Fenton who married Diana Lewis seems to have held some office under

Queen Anne and George I. Anne was god-mother to one of his children. A Miss Fenton also was a Maid of Honour to her, and is mentioned in Pope's letters. Richard was also related to the Countess (afterwards Duchess) of Kingston of the period, and the Shelburnes, by marriages of his relatives. Can you find me particulars about these also? I have all the links for thirty-four generations, from 1067 to our day, 1902, verified from Rolls of Parliament and other public records, except the gap from 1647 to 1700, which comes from the destruction of the registers in Pembrokeshire. Surely this shows the need of a national transcript of our parish and cathedral registers.

F. A. S.

"COCK-CERTAINTIES."—The *Athenæum* of 8 November, 1902, in a review of 'La Vraie Jeanne d'Arc,' by J. B. J. Ayroles, S.J., has the following sentence on p. 613: "The learned Father himself avers that the day of certain scepticisms, of certain cock-certainties, is passing." In the playful resurgence of "certain cock-certainties" there is an element of ingenious juxtaposition, just as, in another part of the same article, the use of "Mr. Knox" as a designation for the Scottish Reformer smacks of self-assured pedantry; but neither of the expressions seems to have literary credentials. Can "cock-certainties," in particular, be defended?

THOMAS BAYNE.

[*Cocksure* has abundant authority. Consult what is said on that subject in 'H.E.D.' *Cock-certainties* is, of course, modern.]

BANQUO.—Can any Celtic scholar explain etymologically the name Banquo (the well-known character in Shakespeare's 'Macbeth')? Webster's 'Dictionary,' in the list of names of fiction, gives *Bangkwoo* as the correct pronunciation. On the other hand, I have heard the statement that among educated people, and on the stage, the pronunciation is *Banko*, so that the sound would be identical with that of the Italian word *banco*. I should like to know whether this statement is borne out by facts. Is the name still extant?

DR. H. FERNOW.

166, Sierichst., Hamburg.

R. T. CLARIDGE, ESQ.—Is anything known about him? The 'D.N.B.' knows him not. He published books on hydropathy and cholera, and a useful and practical guide for travellers on the Danube and to Constantinople (first edition, London, 1837; new edition, 1839), evidently from personal observations, as we find him on the Danube steamer *Zrinyi* on 3 May, 1836.

L. L. K.

LEVIATHAN.—This great water monster, mentioned in the Book of Job, may have meant something definite to the poet who wrote that book. On the other hand, I suppose it is only fair to surmise that it may have been but a creature of the imagination. Granted that it was a real creature, and that the species is still extant, what was it?—for the whale, the crocodile, the shark, and even the sea-serpent have all been pronounced leviathan. The majority of poets have taken the whale as leviathan, but from this many dissent, and the crocodile has been found to agree closely with the description.

THOMAS AULD.

FIREBACK DATED 1610.—I should be grateful for help in identifying arms on a fireback in Gloucestershire dated 1610. As well as I can make out the arms, they are as follows: Quarterly, 1 and 4, a chevron between three fleurs-de-lys; 2, a fesse between three hedgehogs; 3, on a fesse dancetté between three annulets three lions rampant. No tinctures are indicated. Crest, a hedgehog.

D. TOWNSHEND.

Replies.

COLERIDGE'S 'CHRISTABEL'

(9th S. x. 326, 388, 429, 489.)

I CAN assure MR. HUTCHINSON that it never entered my head to suspect him of any personal motives in regard to the "strictures" passed by him on the Hollings bibliography of Coleridge. Had he confined his remarks to pointing out the faulty punctuation of some of the title-pages in the bibliography I should have said nothing, being fully aware of its shortcomings in that direction, and having already confessed to carelessness in revision of proofs, owing to circumstances over which I had personally no control. The "vexation" to which MR. HUTCHINSON refers arose from the language used in the last paragraph of his letter, which seemed to me to lead up to a somewhat unfair inference. MR. HUTCHINSON remarked that MR. SHEPHERD'S notes constituted a respectable attempt which, had SHEPHERD lived, he would no doubt have enlarged and converted into a trustworthy work. He then went on to say that the "revised" edition teemed with minute errors, and that the reader who relied on it would soon find himself involved in a tangle of uncertainties and obscurities. Now any one reading those remarks would, if in ignorance of the facts, naturally suppose that MR. SHEPHERD'S notes were fairly cor-

rect, and that all the errors were due to his "reviser."

There is no need to go into the history of the revision; but the broad fact is that in undertaking it I was bound by certain conditions, of which the main one was that it was to remain MR. SHEPHERD'S bibliography, and not mine. Had I been my own master in the matter, I should have compiled it on very different lines. All that I really undertook to do was to see the work through the press and correct the more obvious oversights. To build up a complete Coleridge bibliography on the shaky foundations laid by MR. SHEPHERD was not within the scope of my undertaking, and I do not hesitate to say that any one would have found it an impossible task.

I explained in a former note (9th S. x. 310) that there were certain errors of fact in the bibliography that came from a too implicit trust in MR. SHEPHERD'S accuracy, and I corrected one or two of them. Those pointed out by MR. HUTCHINSON belong to the same category. Any one who will take the trouble to refer to MR. SHEPHERD'S "respectable attempt" in the columns of 'N. & Q.' will find them all there. It may be said that it was the duty of a "reviser" to correct them. But where is the immaculate editor who never overlooks an error? Mistakes are to be found in the notes to Mr. Dykes Campbell's edition of Coleridge, but this fact is not held to vitiate the value of the work as a whole. I do, however, claim that, within reasonable limits of research, the revised edition is an improvement on the original, and I think that any fair-minded person will support this contention. MR. HUTCHINSON points out, as an error "of the kind most fatal in bibliography," the omission of some letters of Coleridge on Maturin's tragedy of 'Bertram,' which appeared in 1816 in the columns of the *Courier*. Now, if the reader will refer to MR. SHEPHERD'S 'Notes' (8th S. vii. 402), he will see that in this "respectable attempt" that bibliographer merely says that Coleridge sent some contributions in prose and verse to the *Courier*, signed "Esteesi" or "Siesti," and that a file of that newspaper is in the Library of the British Museum. Not a single one of these contributions is mentioned. But if the reader turns to the "revised" edition, p. 36, he will see that I have specified several of the pieces in prose and verse that were contributed by Coleridge to the *Courier*. When I undertook the revision of the 'Bibliography,' I certainly never contemplated the inclusion of every piece in prose and verse contributed by Cole-

ridge to the newspaper press. And yet the omission of a few letters is characterized by MR. HUTCHINSON as a "fatal error"! I should be glad if MR. HUTCHINSON would refer me to the bibliography of any voluminous writer which is entirely guiltless on this score. I may add that it gave me some trouble to compile the chronological list of Coleridge's contributions to the *Morning Post* on pp. 20-24, but I guarded myself by stating that the list did not claim to be exhaustive. This proviso is generally understood by bibliographers to apply to contributions to periodicals.

I am afraid I cannot follow the ingenious argument by which MR. HUTCHINSON seeks to justify his statement that the title-page of 'Christabel' as given by H. T. was "correct." To a simple-minded person there are no degrees in correctness, and it is for the readers of 'N. & Q.' to judge whether a different standard of accuracy should be applied to this journal from that which is obligatory in the case of a "formal bibliography." It is all very well to argue that the culinary standard which does well enough for the mixed company at Todgers's is of a different order from that which meets the requirements of a private family; but I fancy, nevertheless, that the readers of 'N. & Q.' prefer to have their mutton properly roasted. W. F. PRIDEAUX.

KIEFF, KIEV, KIEW (9th S. xi. 8).—Kief would be lucky if spelt in only three ways in "European tongues." Most such words have four common forms—as, *e.g.*, Popov, Popow, Popof, Popoff. Turgeniew, like many other Russians, was not uniform in the "European" spellings of his own name. How can there be an "ought" when the Russian letters which exactly represent Russian sounds do not answer either to the sounds or to the letters of other tongues? The English translator of 'Resurrection' calls the author Tolstoy, and one of his characters Bay. The French translator calls the author Tolstoi, and this character Bé. Why should one be "right" and the other "wrong"? D.

AN HEUSKARIAN RARITY IN THE BODLEIAN LIBRARY (9th S. viii. 377; ix. 111, 415; x. 14, 97, 191, 496).—I find the line that I quoted in all the editions to which I have access; so I think that it must be Shakespeare's own. If I remember rightly, there is in Cibber's version the spurious line,

Off with his head! So much for Buckingham.

That is not in the editions to which I refer. I dare say that the question of *a* or *an* before

h has had attention in modern dictionaries and grammars. Dr. Johnson has said, "Grammarians of the last age direct that *an* should be used before *h*; whence it appears that the English anciently aspirated less." In Chaucer we read:—

An hundred lordes had he with him there.

In the Bible *an* seems to be always used before *h*. See Psalm cxlvii., "He hath no pleasure in the strength of an horse." Shakspeare, unless he has been altered by his editors, generally used *a* before *h*. I do not suppose, however, that he has been altered; for I know that Middleton, in 'The Witch,' wrote "a hog." Sometimes Shakspeare has *an*:—

No, not so much perdition as an hair.

Afterwards he has "not a hair perished." Milton writes:—

With up-right wing against a higher foe.

Dryden has used both *a* and *an*:—

'Tis dangerous to disturb an hornet's nest.
'The Cock and the Fox.'

Swift, in one of his letters, which I quote from an edition published in his lifetime, writes, "I have learnt this by living like a hermit." In another of his letters he writes, "I wish there were an hospital built." But he has "a Hollander." Addison, in the fifteenth number of the *Spectator*, has "an hat buttoned with a diamond." He has also "an human body," but, on the other hand, "a hero." I find that Steele writes "an haggard," "an hero." It is certain that in the old editions of the *Spectator*—and my examples are quoted from the second edition—*an* is almost always found before words beginning with an *h*. E. YARDLEY.

The innocent cause of this discussion was Dr. Thomas Marshall, to whom the University of Oxford is indebted for many valuable books. According to Wood's 'Fasti Oxonienses' he became B.D. 1 July, 1661, D.D. 28 June, 1669, and was "a great critic in the Gothic and Saxon languages." In "The Antient and Present State of the City of Oxford, the whole chiefly collected by Mr. Anthony à Wood; with additions by the Rev. Sir J. Peshall, Bart." (London, 1773), and on p. 4 of the appendix on monumental inscriptions, it is stated that his epitaph in All Saints' Church, Oxford, was "on the East Wall a black Marble Tablet, Gold Letters." The epitaph at present is in colourless letters, incised on a slab of grey stone, inlaid on the pavement of the choir or chancel of the said church, to the west of, contiguous to, and in a line with the south side of the one-stepped platform on which the Holy

Table stands. As the copy of it which Sir J. Peshall published is not quite accurate, it may be worth while to subjoin that which I took in December, 1902:—

P. M. S.

D. THOMAS MARSHALL

S. T. D.

QUEM

IN AGRO LEICESTR. BARKBEYA GENUIT,

OXONIUM EDUCAVIT,

EX PASTORE MERCAT. DORDRECT.

LINCOLNIENSE COLLEGIUM

PRIMO SOCIUM

DEINDE RECTOREM FECIT.

GLOUCESTRÆ DECANUS IMPIGER,

CONCIONIBUS POTENS ET CREBER,

PIETATE INSIGNIS,

DOCTRINA SUMMUS,

LINGUAR. OR. ET OCCI. AQUILA PERSPICAX

EGYPTIÆ PHOENIX UNICUS,

EX MUSÆO INSTRUCTISSIMO

ACADEMIÆ LIBROS IN B. P. DESIDERATOS,

COLLEGIO RELIQUOS ET PECUNIAS AMPLAS

LEGAVIT

SUI DEPOSITUM HEIC RELIQUIT

XVIII APRILIS MDCLXXXV.

Did this epitaph, or a duplicate, once stand on the east wall? E. S. DODGSON.

GREEN AN UNLUCKY COLOUR (9th S. viii. 121, 192; ix. 234, 490; x. 32, 133, 353).—This seems to have done duty as a revolutionary colour, though at one time the distinctive colour of Ireland. In 'Rokeby' Sir Walter Scott has the following beautiful allusion to the shamrock in a little poem, 'The Cypress Wreath':—

Let merry England proudly rear
Her blended roses, bought so dear;
Let Albin bind her bonnet blue
With heath and harebell dipped in dew;
On favoured Erin's crest be seen
The flower she loves of emerald green—
But, Lady, twine no wreath for me,
Or twine it of the cypress tree.

Canto v. xiii.

Green is, however, the colour of the ribbon of the Scottish Order of the Thistle, and sky-blue is the colour of the Order of St. Patrick, founded in 1783; but the trefoil slipped on the badge of the latter is green (vert) in colour. There was a fine portrait by William Owen at Aldenham Abbey, Herts, of the Hon. William Stuart, Archbishop of Armagh, father of the owner. He was depicted in his episcopal habit, and wearing the sky-blue ribbon over it (as prelate of the Order of St. Patrick), from which depended the shamrock badge. Mr. Stuart possessed many valuable relics and heirlooms, amongst them a fragment of the

tree under which the treaty was signed between William Penn and the Indians, as he was descended in the female line from Penn.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

I have seen the following lines somewhere current, I believe in the West Country (Devon or Cornwall):—

Green is forsaken, yellow 's forsown,
Blue is the sweetest [qy. *prettiest*?] colour that 's worn.

Can any of your correspondents say where they are to be found? C. S. JERRAM.

[See 9th S. viii. 193.]

“**QUITE A FEW**” (9th S. x. 208, 318).—In confirmation of C. C. B.’s remark that “few” and “many” are only comparative terms, I may mention that the version I heard in Huntingdonshire, some forty-five years ago, of the rime he sends, had “few” where he gives “many.” The children there used to say:—

One's none,
Two's some,
Three's a few,
Four's enew (enough),
And five's a little hundred.

The last line was explained to me as meaning that five was the natural interest on a hundred.

W. D. SWEETING.

Holy Trinity Vicarage, Rotherhithe.

“**BIRMINGHAM'S DRESS**” (9th S. x. 409, 472).—Surely “a Birmingham” is not a dandy, but a counterfeit imitation at second hand of the veritable dandy; one who dressed (a long way) after the Prince and the Duke in humble imitation, and was, in fact, a base presentment of the real article.

“Birmingham” and “Brummagem” in the early half of the last century invariably meant something sham made to imitate the real. I remember, as a child, an old lady repeated to me the following (and other) lines:—

Mal o' the Wad and I fell out,
And what do you think 'twas all about?
I gave her a sixpence, she said it was bad.
“It's a Brummagem button,” said Mal o' the Wad.

And a “Birmingham” in dress doubtless meant exactly the same thing as a “Brummagem” in sixpences, viz., a worthless imitation.

W. SYKES, M.D., F.S.A.

Exeter.

WATCHHOUSES FOR THE PREVENTION OF BODYSNATCHING (9th S. x. 448).—When a boy at old Bancroft's School, Mile End, I remember an octagonal watchhouse, with pent roof, situated in the then recently disused Jews' Burial-Ground, which was

separated from one side of the playground by a high buttressed ancient brick wall. This watchhouse I always understood had been erected for the prevention of body-snatching. Once on every night in each year, from 1862 to 1866, the watchman in the burial-ground fired a blunderbuss from the watchhouse at nine o'clock. This blunderbuss discharge, I ascertained from an old man, who as a boy was at Bancroft's from 1824 to 1830, had been a nightly occurrence in his time. And from masters, old servants, and local tradesmen, at the time and since, I gathered that the blunderbuss signal was at least a century old. I left Bancroft's School in 1869, but, strange to say, do not recollect the nightly fire-warning after 1866.

F. E. MANLEY.

Stoke Newington.

With reference to the query as to the above, there is a perfect specimen of a tower in the churchyard of Eckford, Roxburghshire. Through the exertions of Mr. Walter Laidlaw, custodier of Jedburgh Abbey, a very excellent photograph has been procured quite recently of this structure. Within the memory of man a similar erection stood on the confines of the Abbey burying-ground of Jedburgh.

J. LINDSAY HILSON.

In Petty Churchyard, near Inverness, there is a square building, near the entrance gate, for this purpose; and in Eckford Churchyard, near Kelso, is a round one in the same position.

R. B—R.

HANGMAN STONES (9th S. x. 467).—Hangman Stones are heard of in the counties of Leicester, Derby, Pembroke, Devon, Essex, Sussex, and York. For details see ‘N. & Q.’, 2nd S. i. 15, 252, 402, 435, 502.

EVERARD HOME COLEMAN.

71, Brecknock Road.

MÉLISANDE (9th S. x. 467).—Mélisande in the wood is a character in Maurice Hewlett's ‘Forest Lovers.’

W. H. FOX.

ÆOLIAN HARP (9th S. x. 448, 514).—I have an old Æolian harp which belonged, I believe, to my grandmother. It was made to fit the sash of a window. This one measures 32 inches long by 4½ broad, and the upper surface is sloped. At each end are eight pins to attach the wires; the gut appears to have been all fine a strings. The centre hole is the size of a five-shilling piece. The depth is 1 to 1½ inches.

(Mrs.) J. COPE.

Much information with regard to the construction and use of the Æolian harp, with verses occasioned by its description, will be

found in the *Gentleman's Magazine* for February, 1754 (vol. xxiv. pp. 74, 174-5, and 525). There is also an illustration of the instrument.

J. HOLDEN MACMICHAEL.

"POPPLE" (9th S. x. 208, 294, 370, 495).—This word is often used by boat-sailors—at all events on the Kent and Sussex coasts—to describe a short, quick sea. Mr. Angier, in his 'Dictionary of Sea Terms' (1898), calls it "slang," by which I suppose him to mean that it is a modern importation or invention of the "Corinthian" yachtsman. It seems at home, however, in the mouth of the native coaster. Another good old word, with a somewhat similar meaning, and also common in shoal waters, is "brabble." This is generally applied to the quarrelling of two tide streams, "popple" to a somewhat greater disturbance due to wind.

HAMMOND HALL.

ST. KATHERINE'S HOSPITAL, REGENT'S PARK (9th S. x. 428, 491).—The first stone of St. Katharine's Docks was laid on 28 May, 1826. They were opened on 25 October, 1828, after the demolition of 1,250 houses and the Hospital of St. Katharine, founded by Matilda, wife of King Stephen, in 1148. The total cost was 1,700,000*l.*

The following pamphlets were published during the year 1824, all of which may be consulted in the Guildhall Library:—

A reply to the authorized defence of the St. Katharine's Dock project.

Considerations on the project of forming a dock at St. Katharine's.

Letter from an inhabitant of St. Katharine's, addressed to Mr. John Hall, secretary to the proposed St. Katharine's Dock: with observations on a pamphlet, intitled, A plain statement of facts.

Letter to the Earls of Liverpool and Eldon against the proposed docks in St. Katharine's precinct.

The inexpediency and impolicy of granting legislative sanction to the St. Catherine's Dock Bill: respectfully submitted to the consideration of members of both houses of Parliament.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Although perhaps not quite what your correspondent requires, I would inform him that I have a copy of a book entitled 'The Royal Hospital and Collegiate Church of St. Katharine, near the Tower, in its Relation to the East of London,' by Frederic Simcox Lea, M.A., rector of Tedstone Delamere, late Fellow of Brasenose College, Oxford, with preface by the Lord Bishop of London, the Duke of Westminster, and others; published by Longmans, Green & Co., 1878. Of course, it is probable that Mr. ABRAHAM knows of this work; but if not, and he would like to see it, it is at his service. I would add that

there are many matters of much usefulness in it.

W. E. HARLAND-OXLEY.

C2, The Almshouses, Rochester Row, S.W.

See 'Account of the Royal Hospital and Collegiate Church of St. Katharine,' by J. G. Nichols, F.S.A., 1824, 4to; and *Gent. Mag.*, February, 1826.

J. HOLDEN MACMICHAEL.

"TO THE NINES" (9th S. x. 387, 456).—At the latter reference PROF. SKEAT says this phrase was admirably explained by Mr. C. P. G. Scott as "up to the eyne" ten years ago. I put it forward twenty years ago in my 'Folk-Etymology,' p. 257, as a conjecture, "dressed up to the *nejen*" (eyes), with the quotation from Burns, and another from Charles Reade, "polished to the *nine*." But I am not so sure as PROF. SKEAT that it is right.

A. SMYTHE PALMER.

S. Woodford.

OGLANDER FAMILY (9th S. x. 447).—The earliest seal I have with arms shows a stork on a shield without other charges. This seal is attached to a deed without date, but from the names of the witnesses it must have been about the time of King John or Henry III. On a gold ring of the time of Queen Elizabeth three cross-crosslets fitchée are added to the stork; and on the original exemplification I have at Nunwell, by Camden, *temp.* James I, the arms are Az., a stork between three cross-crosslets fitchée or. These arms were confirmed to me in 1894 without any difference. I have no record here, that I am aware of, showing any connexion of the Oglanders of Nunwell with East Dulwich.

JOHN H. OGLANDER.

Nunwell, Brading, Isle of Wight.

It was surely unnecessary to ask this question in 'N. & Q.' Reference to Burke's 'Armory' would have answered it at once. The Oglander baronetcy became extinct comparatively lately. The last baronet bore for his arms Azure, a stork between three cross-crosslets fitchée or; crest, a bear's head couped or, the mouth embued gu.

JAMES ROBERTS BROWN.

CROOKED USAGE, CHELSEA (9th S. x. 147, 253, 417, 474).—There is, strange to say, a "Crooked *Billet*" in Wimbledon, at the south-west corner of the common, close to the King's College School ground.

JOHN A. RANDOLPH.

LINGUISTIC CURIOSITIES (9th S. x. 245, 397, 456).—In Scheffel's 'Ekkehard,' chap. vi., is an interesting mixture of Latin and German: "Heu! quod anseres fugasti antvogelosque et horotumblum!" Scheffel translates it into

German as follows: "Weh, dass du mir die Wildgänse verschuecht und die Enten samt der Rohrdommel." *Antvogelos* is a Latinized form of *Antvogel*, which is still used in the South German dialects; *horotumbum* is from the O.H.G. *horotumbil*, *hortábil*, M.H.G. *rórtrumel*, *rórtumel*, N.H.G. *Rohrdommel*.

CHARLES BUNDY WILSON.

State University of Iowa.

SQUEEZING OR SQUEEZING WATCH (9th S. x. 467).—The word *sweeze* or *sweezing* is not in Bailey's 'Dictionary,' second edition, 1736, nor in Johnson's, fifth edition, 1784, but it is in all probability a mere phonetic spelling of a softened pronunciation of the word *squeeze*. The 'N.E.D.' has not reached *sweeze* yet, but Bailey defines it as "to press closely together," and Johnson, among other definitions, mentions "to press downwards, as of printing presses." I think there can be no doubt that Mr. HILTON PRICE'S conjecture is correct, and that the phrase is a popular designation for a repeater—the *sweezing* or *squeezing* process consisting in the pressing downwards of the knob to produce the "repeat."

H. J. DUKINFIELD ASTLEY.

This question and the same quotation from the *British Apollo*, 1708, appeared in 4th S. ii. 276, and from the two replies (p. 335) there can be no doubt that a repeating watch was known as a squeezing watch at the above date, from the fact of its being made to strike by compressing the side of the watch. Pope, in his 'Rape of the Lock,' has:—

Thrice rung the bell, the slipper knock'd the ground,
And the press'd watch return'd a silver sound.

EVERARD HOME COLEMAN.

71, Brecknock Road.

MIXED MARRIAGES (9th S. x. 447).—The arrangement referred to has never had the sanction of the Catholic Church, which permits a marriage between a Catholic and a non-Catholic solely on the solemn promise of the latter that any children of the union shall be brought up as Catholics. Such formal undertakings are sometimes ignored, with the result of forming a compromise like that which your correspondent has described. Very curious developments have ensued in cases within my own knowledge. In one instance the sons, brought up in the religion of their father, who was a Protestant, eventually became Catholics; while the daughters, baptized in the religion of the mother, left the Church in after years. In another case that I know of, where it was arranged that the sons should "belong" (as they say) to the Protestant father, and the girls to their Catholic mother, several daughters were

born in succession. The father, who was very desirous of male issue, then promised that he would forego the stipulation as to his sons. The next child was a son, and several more followed without another daughter. The father afterwards became a Catholic himself. I could tell a yet more strange and equally true story, but the facts lie too near home for publication.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

THE AUTHOR AND AVENGER OF EVIL (9th S. ix. 22, 229; x. 35).—The term "Old Scratch," as applied to the author of evil, may be found in a now forgotten book, published in 1822, 'Tales of a Traveller,' by Washington Irving, and the story is entitled 'The Devil and Tom Walker.' It is stated that Mr. Murray gave 1,500*l.* for the book, so great was the prestige of the author. The story is much the same, though sixty years have elapsed since its perusal, as that recorded by your correspondent at the last reference; but I think that after a long and severe struggle the wife is worsted, and shortly afterwards the husband, coming to the scene, and seeing indications of the conflict strewn around, observes, "Egad! Old Scratch must have had a tough time of it."

JOHN PICKFORD, M.A.

"FURLONG" (9th S. x. 428).—In this neighbourhood, where small holdings are the rule, a furlong is a division of land, of variable size, in the unenclosed fields which surround the town. Sometimes—generally, I might say—there are "meres" or "balks" between the different furlongs, but not always. They are subdivided into strips or sections, which in each furlong run all in one direction, though in contiguous furlongs they often run different ways, according to the "lie" of the land. Hence, I suppose, the name "furlong" (= "furrow-long") as applied to these divisions. In the Isle of Axholme the name is never given to an enclosed field; but I remember such a field in my native parish in South Notts that was known as "eight (or ten) acre furlong." This would probably be a survival from the time before the land was enclosed, which may also be the case with the fields near Brackley, if, as I understand, they are enclosed.

C. C. B.

Epworth.

Halliwell, in his 'Dictionary of Provincial Words,' explains furlong to mean the line of direction of ploughed lands, also a division of an unenclosed cornfield. Dr. Ash, in his dictionary published in 1775, says it is a cast of ridges or land in a field. 'N. & Q.' 5th S.

viii. 192, gives a list of seventy open arable fields in the parish of Whitchurch, near Stratford-on-Avon, which bear this designation.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Possibly the following definition of the word, taken from Miss Baker's 'Glossary of Northamptonshire Words and Phrases,' will sufficiently answer AGRICOLA's question:—

Furlong.—An indefinite number of lands, or leys, running parallel to each other—if arable, *lands*; if pasture, *leys*: when applied to new inclosures, it is only the continuation, by custom or courtesy, of the old open-field term. Sometimes it signifies an indefinite portion of a field, as 'up the uvver *furlong*,' i.e., up on the high part of the field."

The meaning of "furlong" as given by Wright is "The line of direction of ploughed lands; a division of an unenclosed cornfield."

JOHN T. PAGE.

West Haddon, Northamptonshire.

"TO EAT CHERRIES WITH PRINCES" (9th S. x. 428, 470).—Information on the origin of this expression may be found in Borchardt's 'Die sprichwörtlichen Redensarten im deutschen Volksmunde nach Sinn und Ursprung erläutert,' fourth edition by Wustmann, pp. 269, 270 (Leipzig, F. A. Brockhaus, 1894). The figurative meaning seems to be that princes and those in authority make their inferiors the butt of their arrogance and ill humour. Borchardt quotes from Tunnicius the following in Low German, "Mit heren ist quât kersen eten," with the Latin hexameter, "Difficile est multum cerasis cum principe vesci," and from Neander this variant, "Mandere cum dominis suadeo non cerasa servos." From an anonymous collection of proverbs we have "Bruntz nit gegen die Sonnen," with the explanation, "Leg dich an keynen gewaltigen." In his collection of proverbs Franck unites the warning against the sun and cherry-eating: "Contra solem ne loquitor. Red nicht wieder die Sonne. Es ist gut groszer herrn müssig gehn, aber boesz mit jn kirszen zu essen, sie werffen die stil am kopf." Luther, in a translation of some fables of Æsop, quotes, in connexion with the fable about the hunt of the goat, lamb, lion, &c., the substance of the proverb about eating cherries with princes.

In the quotation from Bürger's 'Der Raubgraf' made by Mr. DORMER there are two errors, evidently misprints: after "an" at the end of line 4 there should be a semicolon instead of a period, and in line 5 "Einen" should read "Einem."

CHARLES BUNDY WILSON.

State University of Iowa.

KNIGHTLEY CHARLETON (9th S. x. 189, 231, 317).—Your correspondents at the two last-mentioned references agree in stating that Thomas Knightley, *alias* Charleton, of Apley Castle, Shropshire, married Elizabeth, daughter of Sir Adam Francis, son of Adam Francis, of London. There appears, however, some doubt as to the correctness of this. Sir Thomas Charleton, the husband of Elizabeth Francis (or Fraunceys), belonged to a branch of the Charleton family long settled in Middlesex. Weever, in his 'Antient Funeral Monuments,' gives the following inscription, which he found in Edmonton Church:—

"Hic jacent corpora Thome Carleton quondam domini istius ville qui obiit 21 Feb. 1447. et Elisabethe uxoris ejus filie Ade Francis militis per quam habuit dominium."

Weever does not mention any arms, but Norden states that the Charleton tomb in the old parish church of Edmonton bore upon it the family arms, viz., a chevron between three swans for Charlton, and per bend sinister, a lion rampant, for Francis.

This Sir Thomas Charleton was son and heir of Thomas Charleton, of Old Ford, in Monken Hadley, co. Middlesex, by Alice, daughter and heiress of John Cornwall (? de Cornhill), of Willesden, and widow of Henry Frowick (d. 1385/6), of South Mimms, in the same county. His ancestor John de Charleton (living 1324) was a citizen and mercer of London, and in 1348 had a grant of the manor of Ickenham, co. Middlesex, for life, with remainder to Nicholas Shordiche and Juetta (daughter of John de Charleton) his wife. In 1350 Boniface Lapyn released to John de Charleton all right in those lands in the parish of Ickenham lately belonging to Robert Swalclve and Joan his wife. This manor of Swalcliffe (now called Swakeleys) continued in the Charleton family for over 130 years.

A few notes on the Fraunceys-Charleton descent will perhaps interest your readers. Adam Fraunceys, citizen and mercer of London, was Lord Mayor in the years 1352 and 1353. He purchased the manor of Edelmeton (Edmonton), co. Middlesex, in 1370, from William, fourth Lord Say. By his will, dated 26 August, 1374, provision was made for the erection and maintenance of two chantries in St. Helen's Church, Bishopsgate, in one of which he desired to be buried. These chantries were discovered and restored in 1874 (Cox's 'Annals of St. Helen's,' p. 27). By Agnes his wife he left issue at his death in 1375 a son Adam and a daughter Matilda. Matilda was thrice married—(1) to John Aubrey (d. 1380/1), of Shenley, co. Herts, son

of Andrew Aubrey, Mayor of London; (2) to Sir Alan Boxhull, K.G., Constable of the Tower of London; and (3) (about April, 1383) to Sir John de Montacute, afterwards third Earl of Salisbury, by whom she was mother of the fourth earl; she died in 1424. Adam Fraunceys, like his father, was a merchant of London. He was one of the five aldermen who, with Lord Mayor William Walworth, were knighted by Richard II. in 1381 for services rendered in quelling Wat Tyler's insurrection. He appears to have had a residence at Rokholt Hall, Leyton, Essex, as well as at Edmonton. At his death, in 1417, he left a widow, Margaret (d. 1444), and two daughters: Agnes (*d.s.p.* 1461), [the wife of Sir William Porter, and Elizabeth (d. 1450), the wife of the before-mentioned Sir Thomas Charleton, of Edmonton, who, according to Weever, was "a man of great command in this county."

In Cussans's 'History of Hertfordshire,' vol. iii. p. 273, there is an illustration given of Sir Thomas Charleton's seal, on which is a shield charged with his arms—a chevron between three swans. This seal was appended to a deed dated 1420, relating to the manor of Burston, co. Herts, which manor had been granted in 1407 by his father Thomas Charleton and John Shordiche the elder to Gerard Braybroke. Thomas Charlton and John Shordych also appear as parties to a deed dated 1386, relating to the manor of Edmonton (*Proc. S. A. L.*, second series, iv. 384). Sir Thomas Charleton died in 1447, and was succeeded by his son and heir, Sir Thomas Charleton the younger.

It may be that he was the Sir Thomas "Charlton," or "Chalton," who was Sheriff of London in 1433 and Lord Mayor in 1449. This Lord Mayor was the founder of a chantry in St. Alban's Church, Wood Street, City, where he is said to have been buried. It is known that the Charletons of Edmonton were the owners of property in the neighbourhood of this church; and Alderman Henry Frowick, stepbrother of Sir Thomas Charleton the elder, was, until his death in 1459, a prominent man in the City, having served as Sheriff in 1427, and Lord Mayor in 1435 and 1444. Both Alderman Frowick and Lord Mayor Charlton were "Mercers." The arms, however, assigned by Heylin to Lord Mayor Charlton were those borne by the Calton family of Huntingdon. It would be interesting to know if any arms remain on the chancel or tomb at St. Alban's Church.

Sir Thomas Charleton the younger died in 1465, leaving a son Richard, then aged fifteen years, and two daughters, Agnes and Mary.

Richard Charleton was knighted in 1475; some years later he became one of the adherents of King Richard III., and probably took part in the decisive encounter at Bosworth, for his death occurred on 23 August, 1485, the day after the battle. He left a widow, Elizabeth, and a son John, then aged ten years. In the following November he was, by Act of Parliament, attainted of high treason, and the whole of his estates were forfeited to the Crown. King Henry, however, taking compassion on the widow, restored to her the manor of Swalcliffe for the term of her life, the reversion being granted to Sir Thomas Bourchier the younger and his wife Agnes, along with a grant of the manor of Edmonton.

One of the forfeited estates was Rokholt manor, in the parish of Leyton, co. Essex, which had been purchased in 1360 by Adam Fraunceys and Agnes his wife, and had descended through the Porter family to Sir Richard Charleton (Morant's 'Essex,' *sub* 'Leyton'). John Charleton, son of Sir Richard, appears to have been living in 1510 ("Index Library," vol. xv. p. 75), but nothing further is known of him.

According to a pedigree entered in the Visitation of Essex, 1558, Robert Brown, of Langynhow, co. Essex (father of Sir Humphrey Brown, Judge of the Common Pleas), married Mary, daughter and heiress of Sir Thomas Charleton, and their descendants quartered the arms of Charleton (Azure, a chevron or between three swans argent) and Fraunceys (Per bend sinister azure and or, a lion rampant gules).

Tristram Risdon, in his 'Note-Book,' p. 98, gives "Azure, a chevron or between three swans argent," as the arms borne by Sir Alan Charleton, of North Molton, who was the founder of the Apley Castle branch of the family, and married Ellen, daughter and coheiress of Alan le Zouch, of Ashby, and widow of Nicholas St. Maur, of North Molton. This indicates a relationship between the Charleton families of Shropshire and Middlesex. It may be only a coincidence that the last of the Charletons of Powis—viz., Joyce, Lady Tiptoft, daughter and coheiress of Edward Charleton, Lord Powis—was buried in 1446, in the parish church of Enfield, adjoining Edmonton.

A point in connexion with the marriage of Thomas Knightley, *alias* Charleton, should be mentioned. He succeeded to the Charleton estates on the death of his aunt Elena Charleton in the year 1400, when he was only four years of age. During his minority the custody of a moiety of these estates was

granted by the king to Sir Robert Fraunceys (*Genealogist*, N.S., vol. xv. p. 28). Sir Robert Fraunceys bore Argent, a chevron between three eagles displayed gules (Willement's Roll, *temp.* Richard II.); and according to Harl. 1396 this coat was originally quartered by the Charletons of Apley Castle, but was afterwards cancelled ('Visitation of Shropshire,' Harl. Soc., pp. 107, 109). It is possible, therefore, that the wife of Thomas Knightley, *alias* Charleton, was related to Sir Robert, and not Sir Adam Fraunceys. Perhaps some of your readers may be able to throw further light thereon.

ALFRED T. EVERITT.

High Street, Portsmouth.

BLACK FAST (9th S. x. 248, 352, 455).—If DOM HUNTER-BLAIR is against me, I am probably wrong. It is ill contending with a Benedictine on a question of ecclesiology, and especially with your learned correspondent. I therefore submit with a good grace to his correction, only adding that what knowledge I possess of Catholic usages is partially derived from a foreign country—Malta, to wit—where I lived for many years. I think I am safe in affirming that there, at least, the fast of Christmas Eve is of greater strictness than, say, that of the eve of the Ascension. Of recent years episcopal relaxations of fasts in England have been so usual that the question has become a little complicated.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

The only black fast known to history and chronology is the Jewish Yom Kippur, or Day of Atonement. It falls on 10 Tishri, just after their civil new year's day, corresponding with our September or October. See Leviticus xxiii. 27, where Tishri is called the seventh month of their ecclesiastical year. The primary root of *Kippur* is to cover or wipe away, and the ceremonial rite involves mutual forgiveness of all offences.

LYSART.

PIN PICTURES (9th S. x. 308, 375, 493).—The quotations which have been given by MR. FORD and MR. PICKFORD do not quite meet my inquiry how these pictures were made. My pictures, if pricked with pins, would have a "burr" on the under side. The under side is quite smooth, and the holes flush with the rest of the sheet. Some of the perforations are diamond and other shapes, the holes appearing to have been clean cut with some very sharp tool. The "patterns" are so unequal that a machine could not have been used for making the perforations.

THOS. RATLIFF.

Workshop.

Miscellaneous.

NOTES ON BOOKS, &c.

The New Volumes of the Encyclopædia Britannica. Vol. VII., being Vol. XXXI. of the Complete Work. (A. & C. Black and the *Times*.)

VOL. XXXI. of the new edition of 'The Encyclopædia Britannica' prolongs the space of the alphabet covered by the work from *Mos* to *Pre*, and shows that two-thirds of the task are practically accomplished. In this volume the prefatory essay, which is by Mr. Frederick Greenwood, deals with 'The Influence of Commerce on International Development.' This opens very happily with a discussion of the feelings that might have animated a great intellect on the first substitution of barter for acquisition by violence and robbery. To such it must have seemed to herald the approach of a millennium. In the middle of the last century the faith in the peaceful influence of commerce received a great shock. Among the evils attending commerce are mentioned the education of barbarians in war and the supply to them of weapons. Far from sanguine are the conclusions Mr. Greenwood draws as to the results of international development. "The good geni of the nineteenth century have done great things for the material welfare of mankind; but what," he asks, "have they done for peace?" 'Mosquitoes' is one of the opening articles, the interest in which is to some extent discounted by what has previously been written on malaria. The often-made assertion is repeated that in England these pests are called gnats. No doubt gnats and mosquitoes belong to the same order, but there is a great deal of difference between the two, as we can testify. 'Motor Vehicles' is one of the articles most up to date. These carriages are divided under the heads 'Light' and 'Heavy,' and are treated respectively by the Hon. C. S. Rolls and Prof. Hele-Shaw, F.R.S. Under the former head the writer gives some much-needed counsel as to the right of a pedestrian or a horseman to the high road. A great future is declared to be before the motorist, and it is said that a single ride in a good vehicle usually converts the most prejudiced opponent. Numerous illustrations are afforded. 'Mountaineering' is by Sir Martin W. Conway, president of the Alpine Club. It is lucidly written, and establishes the manner in which the eight chief difficulties that front the Alpine climber are to be faced. The biography of Michael von Munkacsy is accompanied by a reproduction of his 'Last Day of a Condemned Prisoner.' A short account of 'Mural Decoration' is from the competent pen of Mr. Walter Crane. Lord Balcarres on 'Museums,' Mr. John Hollingshead on 'Music-Halls,' and Mr. Fuller Maitland on 'Music' deserve attention. 'Mycenaean Civilization,' by Mr. D. G. Hogarth, Director of the Cretan Exploration Fund, is one of the most scholarly articles in the work. It is enriched with a plan of the citadel of Mycenæ. For the remains of pottery Schliemann's works are the principal authority. Racial questions are naturally raised, though no very definite conclusions as to Pelagic and other influences are reached. A stirring history of Natal is followed by an all-important account of 'Navies' by Lord Brassey and Lieut. Bellairs, R.N., and another on 'Navigation.' Two striking illustrations of scenes of combat are given with the biography of Alphonse Marie de Neuville. Under 'New Guinea,' the largest island in the world,

if Australia be taken as a continent, much information is furnished, though many features have not yet been seriously studied. Passing over various entries under 'New,' we come to 'Newspapers,' on which no fewer than eight workers have been employed. Among these are Mr. Alfred C. Harmsworth, Mr. Clement K. Shorter, the Hon. Whitelaw Reid, and M. Paul Villars. Messrs. G. F. Barwick and Dorset Eccles are responsible for the introductory portion. That leading articles have lost their importance is said to be "only a half-truth." Among successive editors of the *Fortnightly Review*, the first, G. H. Lewes, is omitted. Numerous details as to contributors to various periodicals are supplied, and the observance of newspaper anonymity now seems superfluous. Some curious particulars concerning Nihilism are given by Sir D. Mackenzie Wallace. From these it appears that the duel with authority is pretty evenly maintained, fifty-eight anarchists having been executed up to 1902, and thirty-nine persons assassinated. Mr. Gosse writes on 'Norse Literature since 1885.' Few of the authors dealt with, except Ibsen, Björnson, and Lie, are much known in this country. 'Numismatics' has numerous illustrations. We welcome a good paper on Thomas Ocleve, concerning whom little is generally known, but whose writings have merit as well as interest. A reproduction of Mr. Orchardson's 'Voltaire' follows. 'Ordnance' occupies a good many freely illustrated pages, and may be read as a comment on Mr. Greenwood's prefatory essay. Under 'Arthur W. E. O'Shaughnessy' Mr. Arthur Waugh hints at information he hesitates to supply. 'Palæobotany' employs three competent writers. It opens out and treats thoroughly a subject the knowledge of which is almost confined to experts. Sir E. Maunde Thompson describes recent advances in 'Palæography.' 'Parliament' is discussed by the late Sir Archibald Milman and Mr. F. C. Holland. Mr. Thurston is well qualified for dealing with the biography of Parnell. Sir Henry Roscoe gives a warmly appreciative account of Pasteur. 'Pathology' employs many pens, and may be regarded as the most important of the contents of the volume. It is profusely illustrated in colours. Coventry Patmore is assigned a good deal of importance by Mr. Waugh. Two fairy illustrations are given from Sir Noel Paton, and one design, 'The Vigil,' from John Pettie. 'Philology' and 'Phonography' are both to be commended, and the recent advance in 'Photography' is carefully described. Many of the illustrations to this are of really remarkable beauty. 'Physiology' is another article of extreme importance which employs many pens. Sir Clements Markham is among those who write on 'Polar Regions.' Mr. William Burton deals with 'Pottery and Porcelain,' Sir George Reid with 'Protection,' and Mr. Henry Higgs with the 'Post Office.' A good reproduction is given of Sir E. J. Poynter's 'Idle Tears.' The steady advance which is maintained by this important work is a subject for warm congratulation.

The Treasury of Translations. By Wm. E. A. Axon. Selected by Albert Broadbent. (Manchester, Broadbent.)

OUR friend Mr. Axon has been for many years in the habit of translating foreign lyrics—sentimental, meditative, general. A selection from them has been published by Mr. Broadbent as one of his "Treasury Series." They are from the German, French, Spanish, Italian, Hindu, Hebrew, Persian,

&c., and include some gipsy and folk songs. The execution is excellent, and the volume is to be prized.

Pierre D'Urte and the Bask Language. By E. S. Dodgson. (Privately printed.)

IN a brochure thus entitled Mr. Dodgson has reprinted an article which he contributed to the *American Journal of Philology*. It is a critique on the earliest translation of the Old Testament into the Basque tongue, made by D'Urte about 1700. Outside that somewhat recondite language, in which we do not profess to be at home, the author does not appear to be strong in his philology.

Fry's Royal Guide to the London Charities. (Chatto & Windus.)

THIS useful little guide, virtually unique in its way, the establishment of which by Herbert Fry we recall, has now reached its thirty-ninth annual issue, and is edited by Mr. John Lane. The information is given in the most concise and available form. We wonder if any one has been moved to reckon up the immense amount of money annually collected for the charities named.

IN the *Fortnightly* appears a rather belated, but interesting article by Hon. Lieut. H. G. Parsons, entitled 'De Wet's Last Success.' With this, although it casts a new light upon some phases of history, we shall not concern ourselves, any more than with political articles which follow. Mr. C. G. Compton writes on Alfred de Vigny, a refined and delicate poet and historian, whose theories are chimerical and fantastic, but who has received during late years less attention than he merits. Mr. Compton's estimate is acceptable, but we do not like some of his epithets, as when, for instance, he speaks of "the bourgeois romanticist Scott," a phrase which has a certain measure of truth, but is not true. Mr. Ernest Newman has an article on 'Richard Strauss and the Music of the Future.' Mr. Newman's own estimate of Strauss is high. Strauss is, he declares, well assured of artistic immortality, but he is "not a great melodist, taking that word with the meaning it has acquired in the music of the past." He is, however, an epoch-making man, and he is "the first artist in music." We are not quite sure that we understand what is meant, but we quote Mr. Newman's phrases. Mr. Bryden's paper on 'The Decline and Fall of the South African Elephant' is very sad, showing as it does that the creature will before long be as extinct as the bison. What terribly blind, unimaginative creatures we are! The very steps that are taken to preserve a few herds on the littoral of Cape Colony do not fully commend themselves to the colonials, and no attempt is made to subjugate and domesticate the animal, as is done in India. Mr. William Archer has discovered a new subject in 'The Rise of Theatrical Subventions.'—In the *Nineteenth Century* the most interesting literary article is that of Miss Annie Gladstone entitled 'Another View of Jane Austen's Novels.' It consists of an answer to the impertinences—to use the word in its correct sense—of the Newcastle journalist who undertook the defence of the Censor in the case of 'Monna Vanna,' and also wrote flippantly against Jane Austen. His lucubrations might with advantage have been passed over in silence. Miss Gladstone has, however, few qualifications for the task she essays. When she says that Shakespeare, so far

as we know, had never been out of England, nor have we any reason to think he had travelled much within it; and that Dante's wanderings were confined "to his native Italy," we cannot meet her with an absolute contradiction. There are those, however, who believe that Shakespeare travelled in Germany, and even in Denmark, while Giovanni Serravalle declares, at the beginning of the fifteenth century, that Dante studied both in Paris and London. 'The Search Light: a Play in One Act,' by Mrs. W. K. Clifford, is, like much modern dramatic work, hopelessly gloomy. Lady Guendolen Ramsden decides that society is worse than it was. It is the upper classes who are most severely condemned for rudeness. "It is surprisingly rare," we are told, "to meet with common civility in a first-class [railway] carriage." We are, it must be borne in mind, compared with our ancestors of a century ago, and not with those of Stuart times. Mr. C. B. Wheeler has a thoughtful article on 'Labels.'—Under the title 'The Genesis of a Great Career' the *Pall Mall* opens with an account of the early life of Napoleon. The article is by Viscount Wolsley, and is the first of a series of four. The biographer holds the scales evenly, since, though he regards Napoleon as "the greatest human being God ever sent to this earth of ours"—an estimate we entirely and summarily reject—that hero is credited, or discredited, with possessing everything which the Bible describes as unholy, and which Englishmen regard as mean and despicable. Very numerous portraits illustrate the early section. E. Nesbit has a clever and satirical article on slang, the first, apparently, of a series called 'The Literary Sense,' Judge O'Connor Morris sends a brilliant, but saddening paper on 'Social Life in Ireland.' From this we cannot quote. It deserves, however, to be studied closely. Mr. Vizetelly has further recollections of Zola. Mr. Mallock brings new finds relating to the Bacon-Shakespeare question, and leaves us in doubt who is the maddest, Bacon, Mr. Mallock, or ourselves. Sir F. C. Burnand writes on 'Mr. Punch, some Predecessors and Competitors.'—In the *Cornhill* the best article in all respects is 'Germs of the Waverley Novels,' by Mr. Alexander Innes Shand. In this it is shown how far Scott was indebted, in his poems and romances, to his recollections of the Border ballads. Mr. Shand has, indeed, hit upon the secret spring of Scott's marvellous fertility. Madame Bernhardt's 'Moral Influence of the Theatre' is likely to be far more discussed, but is, in fact, of quite secondary importance. That Madame Bernhardt should exalt her own calling is conceivable enough. She has nothing very special to say, however, except that Madame Bernhardt holds that nothing is more untrue than that the theatre is immoral. A more definite pronouncement is wanted. Is the theatre never immoral in the plays of Wycherley; or is it only not immoral in those Madame Bernhardt herself produces? The views she holds on such a subject have only adventitious importance. That Passion plays should be performed Madame Bernhardt holds. That is her opinion; but we see not in what way it is more important than would be that of the late Hugh Price Hughes, if it could be obtained. 'Lhasa Revealed' has much interest. 'Receiving Moderators' is excellent, and the whole number is remarkable.—In *Longman's* Mr. Lang, 'At the Sign of the Ship,' deals with 'The Phantom Millions,' the story of which has progressed since he wrote.

He is eloquent and ironical in commenting on German censure of English doings. A very readable paper is that of Mr. Henega Legge on 'The Hedge,' a thing rapidly passing out of the ken of Londoners and utterly distasteful to the parochial and vestry mind. Mr. Bryden defends 'Hare Hunting,' which, in truth, stands in need of defence. 'Eighty Years Ago,' by Mr. George Rooper, is a capital account, by a self-styled nonagenarian, of life as it appeared in the early part of the last century.—Mr. Watkins, in the *Gentleman's*, describes 'Our Native Serpents,' the subject of much irrational persecution. 'Ships' Figure-Heads' is an interesting paper by one bearing the once familiar name of William Allingham. 'Abducted by Albatrosses' is a grim fantasy. 'How to Test Drinking Water' affords useful information.—In the hands of Messrs. Chatto & Windus, and edited by Mr. Robert Barr, the *Idler* holds its place, especially as regards fiction. 'The Greatest Swindle of the Century' is finished. Another no less remarkable subject is treated in 'Sherlock Holmes Outdone,' which deals with the anthropometric service in Paris. 'The Coming Electric Express' is well worthy of study.—To the *English Illustrated*, the appearance of which is later than usual, Mr. S. L. Bensusan sends 'More Pictures from the Prado.' Among the illustrations to this are 'The Holy Family' and the 'Last Supper' of Juan des Juanes, better known as Vincente Macip. A second Last Supper, by the same artist, is in Valencia. There are also a 'St. Bartholomew' and a strangely modern-looking 'Jacob's Dream' from Jusepe de Ribera (Lo Spagnuolo), and other works from the Madrid Museum. A very interesting description of Japanese life is furnished by Mrs. Campbell Praed, and is illustrated by capital photographs of Nikko, &c. 'Cardigan and the Valley of the Teifi' depicts by pen and camera many spots of beauty and interest.

Notices to Correspondents.

We must call special attention to the following notices:—

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

We cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following 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."

IDIOTES ("Many a shaft at random," &c.)—See 'Lord of the Isles' (1815), canto v. stanza xviii.

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, JANUARY 17, 1903.

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Notes to Correspondents.

Notes.

THE 'GLOBE' CENTENARY.

THE new year opened with two important newspaper celebrations: on the 1st inst. occurred the centenary of the *Globe*, and on the same date the *Field* commemorated its jubilee. Both papers may be congratulated on enjoying great prosperity. That of the *Globe* has only been obtained after many struggles and vicissitudes, while the *Field*, after the second year of its existence, was on the high road to success. The *Globe*, as is pretty well known, owes its origin to the London publishers, or booksellers, as they then preferred to be called. Mr. Joseph Shaylor, in his article on 'Publishing' which appears in vol. xxxii. (one of the new volumes) of the 'Encyclopædia Britannica,' points out that the description of publishing and bookselling in the earlier volumes is no longer correct: "The publisher now confines his energies entirely to the production and publication of books, while the bookseller retails them to the public, whereas in the later part of the eighteenth and earlier part of the nineteenth century the principal booksellers associated together to produce and sell books."

The *Morning Post* had become so prosperous as frequently to crowd out the booksellers' announcements for want of space. This gave great offence, and the booksellers combined for the starting of two newspapers of their own: one a morning paper, the *British Press*, the other an evening paper, the *Globe*. The actual sale, states James Grant, in his 'History of the Newspaper Press,' "did not exceed 200 copies each." "The booksellers almost immediately, from various causes, began to drop off." "Mr. Murray (the first of that name), now of Albemarle Street, then a very young man, was the most active and liberal and valuable among them; but he, with Messrs. Longman, Clarke of Portugal Street, Butterworth, and many others of the greatest influence and importance, after a short time withdrew." The *British Press* had only a brief career, but the evening paper continued on its way.

The *Globe*, in its interesting 'Sketch of our History,' states that the files from the first years have not been preserved, and the earliest impression known to exist bears date "Thursday, February 6, 1806." This is numbered 972, showing that it had appeared without a break, Christmas Days and Sundays excepted, since its first publication. The price of the single sheet of four pages, including the 3½d. stamp, was 9½d. The paper contains an account of the battle of Austerlitz, and the Parliamentary column is taken up with the moving of new writs consequent upon Mr. Fox taking office. The 5 per cents. stood at 62, the 3 per cent. consols at 61½; English lottery tickets fetched 19 guineas. The only survival of the *Globe's* projected encouragement of literature is to be found in the announcement of a pamphlet called 'Vaccination Vindicated' and of a book by Mr. Craig, 'The Complete Instructor in Drawing.' Of its politics at that time "there is not much to be said. The Tories were firm in office, and the *Globe* ranked among the supporters of the Opposition. Queen Caroline's trial gave it an opportunity both for journalistic enterprise and for vehemence of language." In the course of years the *Globe* absorbed a whole crop of journals, including the *Evening Chronicle* and the *Argus*, two of the short-lived enterprises of James Silk Buckingham, whom James Grant describes as being "the most desperate journalistic speculator it was ever my fortune to be personally acquainted with." On the 30th of December, 1822, the *Traveller*—it was in the *Traveller* that John Stuart Mill, at the age of sixteen, first appeared in print—was amalgamated with

the *Globe*, and to this day forms its second title. Col. Torrens acquired the main interest in the paper, and brought with him Walter Coulson, who had been editor of the *Traveller*. He was a protégé of Bentham and a friend of the Westminster Radicals James Mill and Francis Place, "the Radical tailor of Charing Cross," of whom my friend Mr. Holyoake relates that, on the occasion of Place being spokesman for a deputation of working men to the Duke of Wellington at Apsley House, the duke, having given them an abrupt dismissal, called out, "Come back." He then said to them, "You seem to be men with heads on your shoulders. Take care you keep them there." Coulson was the means of attracting men of celebrity in the literary world; these included Thomas Love Peacock and the Rev. Richard Harris Barham. In 1826 the profits were 100*l.* a week, and Mr. Gibbons Merle was appointed sub-editor. Mr. Merle afterwards went to Paris, where he became one of the editors of *Galvani's Messenger*, and was made a baron by Louis Philippe.

The following curious instruction as to the reviewing of books is quoted from the minute book of the 4th of April, 1827:—"In reviewing, only a brief analysis, with extracts, should be given, without much praise or censure, to avoid giving offence to other publishers." It is also directed that "admission tickets for places of entertainment be as much as possible at the command of those who advertise most largely and steadily." In 1834 Lord Brougham was severely taken to task by the *Globe*, and Coulson, being on terms of friendship with him, retired, his place being taken by John Wilson, who occupied the editorial chair for more than thirty years; he was a quiet, scholarly man, living in seclusion in the midst of his family at Tooting. The general control of the paper was in the hands of Mr. Moran, the sub-editor; his whole heart was in his duties; a better sub-editor a paper never had, and the variety which he contrived to introduce into the columns of the *Globe* is described as something wonderful.

The *Globe* was for many years recognized as the official Whig organ, and in an article which appeared in the *Quarterly* in 1839, on 'The Bedchamber Conspiracy,' complaint was made of the appearance in the *Globe*, "a ministerial evening paper," of information from an inspired quarter, which had reached it contrary to ministerial etiquette. The *Globe* in its centenary article states that the channel through which many valuable items of news came to the readers of the

Globe was Lord Palmerston, who took an active part in shaping the policy of the paper, and the fact is beyond dispute, "as the archives of the office can prove," that he wrote articles in the paper, and continued his connexion until the time of his death.

The *Globe* has been twice taxed with utilizing information without due authority. Lord Panmure had flatly declined to tell Mr. (now Sir James) O'Dowd, who was on the reporting staff, the number of troops in the Crimea, December, 1855; the precise number within twenty appeared next day in the *Globe*. The minister was indignant, but O'Dowd quietly pointed out that the official gazette had stated the number of sick then in hospital, and that it represented 9 per cent. of the total force. The other occasion, as will be well remembered, was the publication of the Salisbury-Schouvaloff Treaty in July, 1878.

The abolition of the paper duties in 1861 had brought about keen competition with the morning papers. Col. Torrens died in 1864, and in 1866 the paper was sold, and acquired by a small Conservative syndicate, of whom the late Lord Idesleigh, then Sir Stafford Northcote, was one. This complete change of front created a great sensation. The necessity for another evening Conservative organ in the metropolitan press was considered urgent, as the tone of the London papers was reflected in the Parliamentary representation of the metropolis, not a Conservative being returned within the four corners of London and Middlesex.

On the 28th of June, 1869, the price of the paper was reduced to its present one of 1*d.* Since its change of politics its editors have been Mr. Wescomb, from Exeter, Mr. R. B. Patterson, who afterwards went to the *Edinburgh Courant*, Mr. H. N. Barnett, Mr. Marwood Tucker, a son-in-law of Beresford Hope, Mr. E. E. Peacock, well known in connexion with the *Morning Post*, and Capt. (now Sir George) Armstrong, its present sole proprietor; then came Mr. Ponsonby Ogle, whose premature death has been recently recorded, followed by Mr. Algernon Locker, subsequently editor of the *Morning Post*, and now of the *Irish Times*. During all these successive reigns Mr. W. T. Madge has been its energetic business manager. The centenary article raises the veil, and gives us a glance at some of its contributors during the past forty years. Among them we find John Hullah as a contributor on musical topics, and Father Prout (the Rev. Francis Mahony), who became Paris correspondent shortly after the Revolution of 1848. In a book published by Chatto & Windus, 1876, 'The Final Re-

liques of Father Prout,' collected by Blanchard Jerrold, some passages from his letters to the *Globe* are given, with an interesting portrait. Sir Joseph Crowe, in his 'Reminiscences of Thirty-five Years of my Life' (John Murray), makes the following amusing reference to Prout's work on the *Daily News*: "He was our correspondent at Rome, yet, quaintly enough, almost always wrote his Roman letter in Whitefriars.....What he wrote was always short and pithy, full of subtle witticisms, not 'rari nantes in gurgite vasto,' but abundant, like plums in a pudding." Mr. T. H. S. Escott, Mr. R. E. Francillon, Mrs. Lynn Linton, Tom Purnell (one of the last of the old Bohemian journalists), Mortimer Collins, Mr. Comyns Carr, Sir Douglas Straight, Mr. T. J. Hamerton, and Mr. Danson also figure in the list of contributors. A well-known feature of the paper consists of the "turnovers," commenced in 1877, the first of them, on 'Irish Life,' being contributed by Barry O'Brien.

The *Globe* very properly does not let us into the secrets as to the present editorship and staff; but one is mentioned — which is of interest to readers of 'N. & Q.' — that of Joseph Knight.

The *Globe* has on two occasions brought out Sunday editions: the first on the 26th of April, 1868, to announce the fall of Magdala; and again on that Sunday in December, 1871, when his present Majesty hung between life and death at Sandringham. Another instance of the enterprise of the paper was afforded on "Explosion Day," January 24th, 1885. I remember my old friend Mr. Wellsman informing me at the time that the sale of the *Globe* that day was 130,000. As regards the printing of the paper, electricity is now being substituted for steam, and it was the first daily in London to be set up by the linotype.

The benefit to the readers of the *Globe* of the repeal of the compulsory stamp, June 15th, 1855, is clearly shown by the reference I have made to the official stamp returns. While the number issued to the paper in 1854 stood at 850,000, in the year 1856 the stamps amounted to only 260,000, thus showing how largely the paper was sold to those not requiring it for transmission. It is a matter for sincere congratulation that a paper so ably conducted as the *Globe* should, after passing through so many vicissitudes, now be reaping its well-earned reward.

JOHN C. FRANCIS.

[Next week we hope to give an account of the founding of the *Field*.]

NOTES ON SKEAT'S 'CONCISE
DICTIONARY,' 1901.

(See 9th S. x. 83, 221, 356, 461.)

Quail (to lose heart, to be discouraged). — At the last reference I suggested that "quail" in the moral sense might be found to be identical with the dialect word "quail" used in the material sense of curdling, coagulating. The word "quail" (to curdle), still in use in Leicestershire, is of French origin; cp. O.F. *quailer* (modern *cailler*), the French equivalent of Lat. *coagulare*, to coagulate. The word occurs in Italian in the forms *quagliare*, *cagliare*. In Fanfani's 'Dictionary,' 1898, I find that *cagliare* is not only used of the curdling of milk, like the French word, but also metaphorically of mental conditions: "Cominciare ad aver paura, mancar d'animo, venir meno, e anche tacere, acquetarsi." This is decisive evidence that the English "quail," in the sense of losing heart, is the same word as "quail" in the sense of curdling, the former sense being a metaphorical development from the latter. And so it need no longer be said with 'H.E.D.' that "quail" (to lose heart) is "of uncertain origin, without obvious source."

Tight. — 'Concise' says "for **thight*," and treats the word as a phonetic development of Icel. *þétrr*. This can hardly be maintained, although it is doubtless true that M.E. *þigt* (Orkney dialect *thight*), our "tight," and Icel. *þétrr* (water-tight) are forms from one original Germanic type *þinxtoz* (*penxtoz*), later *þixtoz* (*pēxtoz*). In the Scandinavian dialects we find many instances of double forms with *ē* and *ī* where a Germanic *x* has been lost, e.g., Icel. *vētrr* and dial. *vittr*; Icel. *þēl*, and O.Sw. *fīl*; Icel. *þétrr* and Sw. dial. *titt*. M.E. *þigt* and our "tight" belong to the *ī* forms (not to the *ē* ones), as do Du. and G. *dicht*. It is quite possible that M.E. *þigt* may be of English and not of Scandinavian origin, being due to an unrecorded O.E. *þiht* (*pēoht*); cp. the form-history of *light* (not heavy). The modern form *tight* (with initial *t*) is probably due directly to some Scandinavian dialect form with *t*. An attempt has been made lately in *Modern Language Notes* to identify our word *tight* with Icel. *titt* (neut. of *tīðr*), but neither form nor meaning will permit such an equation. Icel. *titt* appears in the Windhill dialect with the pronunciation "tight," and in the sense of "soon," which is the proper Scandinavian sense of the word. On the other hand, our "tight" is pronounced *tīt* (riming with *élite*) in Windhill, proving conclusively that a spirant like Gaelic *ch* has disappeared.

Shrub.—‘Concise’ derives this word from an unrecorded O.E. *scrob*, which is not phonetically satisfactory. “Shrub” can be quite regularly equated with O.E. *serybb*. See Stevenson’s scholarly paper on ‘Old English Words,’ read before the Philological Society, April, 1898. For the modern English sound cp. *blush*, *cluster*, *bundle*, *much*, *such*, *cudgel*, *rush*, *crutch*, *runnel*, *dull*, *stub*. See Prof. Napier’s letter in the *Academy*, 1892, i. 447.

Baste (1), to beat; *Baste* (2), to pour fat over meat.—‘Concise’ on p. 662 explains both these words as directly borrowed from Scandinavian dialects. Their pronunciation, however, shows that they come to us directly from the French. Compare, for example, *baste* (the tailor’s term), *haste*, *paste*, *taste*, *waste*, all French words. The word *baste* as a cookery term does not mean to broil, fry, grill, bake, as the Dan. *baste* does, but simply to pour gravy over meat that is roasting. It is doubtless O.F. *bastir* (modern *bâtir*), which in Romanic had the general sense of *prepare*, hence the special senses *put together*, *construct*, *build*, *sew together*, in French, and the cooking sense in England. *Baste* (to beat) is probably a figurative use of the cooking term (cp. the dialect word *anoint* in the sense of *thrash*, for which see ‘E.D.D.’).

Reek (vapour).—‘Concise’ identifies this word with O.E. *rēc* (smoke). But *rēc* belonging to the *i*-declension would be pronounced with palatalized *c*, and would therefore be represented by *reech* in modern English (cp. the word ‘reechy’ in ‘Concise’). Would it not be safer to start from O.E. *rēocan* (to send forth smoke), which is a strong verb, and would be pronounced now *reek*? In this case the pronunciation of the substantive would have been assimilated to that of the verb.

Rick.—‘Concise’ says “from *hrycce*, as in *corn-hrycce*.” But O.E. *hrycce*, belonging to the *-jān* declension, was pronounced with palatalization of the geminated *c*, so that if it had survived in modern English it would have appeared in the form *rutch*, just as O.E. *crycc* has become *crutch*. Our *rick* is identical with O.E. *hrēc* (a rick), M.E. *reek*, with shortening of the M.E. vowel before the palatal, as in *nick*-name, *sick*, *wick* of a lamp. Compare also *Puck*, which is the O.E. *pūca* (a goblin); see Prof. Napier’s ‘O.E. Glosses,’ 23, 2.

Blotch (a pustule, tumour).—‘Concise’ on p. 662 mixes up words that should be kept apart. Our “blotch” may be equated with the Picard *bloche*=Central French *blosse*, a tumour (Roquefort). There is another French

bloche (a clod of earth), the Picard form of which is *blocque*; see Ducange (s.v. *blesta*). These latter forms are connected with French *bloc*, English *block*. Any connexion of either of these groups with a Romanic type *pilottea* is quite out of the question.

COMESTOR OXONIENSIS.

THE PAUCITY OF BOOKS IN ELIZABETHAN TIMES: SHAKESPEARE ABROAD.

READERS of ‘N. & Q.’ may well be sick of the Baconian-Shakespeare controversy, but I cannot help raising one question—not as to the authorship of the plays—which is suggested to my mind by Mr. G. G. Greenwood’s article on ‘The Mystery of William Shakespeare’ in the *Westminster Review* for December, 1902.

Biographers of Shakespeare, like Mr. Halliwell-Phillipps, seem to take it for granted that in Elizabeth’s time, apart from religious and educational works, there were not more than two or three dozen books at most in a market town like Stratford-on-Avon, also that in those days “country gentlemen [according to Macaulay] spoke the dialect of clowns.” I should much like to know the evidence on which these assumptions are founded.

We know that some public must have been found to purchase all the countless pamphlets and newsbooks which, to use Greene’s expression, were “yarked up” in a few hours for the London booksellers, and we know, too, that plays which were performed by the travelling companies in every part of England teemed with Latin, French, and Italian quotations, which, like those in ‘Love’s Labour Lost,’ were not translated to the audience even when the dialogue hinged upon them—as, for instance, in the character of Holofernes. Would as many untranslated expressions be stood by a modern audience from a similar character?

As regards the question of dialect, it recurred forcibly to my mind when, the other day, I had occasion to examine at the Record Office and British Museum a quantity of semi private correspondence, dating from the years 1555 to 1561. The writers varied in position from a Privy Councillor to Queen Mary to an Escheator for Somersetshire, who was, I believe, a man who had risen from the smaller *bourgeoisie* by a fortunate marriage. I was extremely struck by the modern turn of the language and phraseology, which were far more like those of our own day than any of the contemporary printed prose. The writers came from Northumberland, Somersetshire, Glamorganshire, and Essex, yet

there was no particular trace of dialect in any of the letters. I have noticed the same thing in some of the correspondence printed verbatim in the Historical MSS. Reports—such as those on the papers of Lord Salisbury and the Duke of Rutland. How can this be accounted for? I have never seen the facts noticed in any 'History of English Literature.'

I am, of course, aware that Lord Macaulay's theories were hopelessly *à priori*, and could never have been formed if he had chosen to use his eyes in the open country rather than in the British Museum Library. If, for instance, he had taken into account the stately Jacobean manor-houses which were all around him when he was studying the field of Sedgemoor on the spot, his opinion of the contemporary squirearchy would have been widely different from what it was; and it is from my observations in West of England libraries that I have been led to doubt Mr. Halliwell-Phillipps's observations as to the paucity of books in country districts in Shakespeare's youth.

We must not forget that it is now well known that Edward VI. and Elizabeth restored only comparatively few of the schools which had existed for centuries everywhere before the suppression of the monasteries, and that a century before Shakespeare's birth, if not later, farm bailiffs were still rendering their accounts in Latin, as they had done all through the Middle Ages. It would, indeed, seem an open question if education were not more generally spread in rural England in Queen Mary's time than it was in that of George II. It seems to me that any controversy as to Shakespeare should deal with these facts.

May I add a very curious analogy with the history of the 'Romeo and Juliet' quarto and folio versions, which I recently came across? It has always been regarded as remarkable that Shakespeare should have rewritten his play from the acting version in a form adapted for the study. Now, Calderon de la Barca did exactly the same thing by his own 'Romeo and Juliet,' 'La Devocion de la Cruz,' a play which he wrote at nineteen, and which, under the name of 'La Cruz en la Sepultura,' exists in its original acting version in the Royal Library at Madrid, and in that of Mr. E. J. Stanley, M.P. The coincidence is curious, although known to "Calderonistas."

I should like those who say that Shakespeare's works attracted very little attention from his contemporaries to explain how Calderon became acquainted with them at an early date. I think it is not too much to

say that 'La Devocion de la Cruz,' which he wrote in 1619, shows a clear knowledge of 'Romeo and Juliet,' whilst it is generally admitted that 'El Medico de su Honra' is, in part, modelled on 'Othello.' I myself should add to the list 'La Vida es Sueño'—where to me Sigismondo recalls Hamlet, whilst incidents in the plot remind one of Christopher Sly—and most certainly 'La Cisma de Inglaterra,' the Spanish 'Henry VIII.' That Calderon must have known English seems to me proved by his Sir Charles Morgan in 'El Sitio de Breda,' where the terse speeches, so different from his ordinary style, are those of an English soldier.

We know that Calderon's friend Lope de Vega was intimate with Digby, Earl of Bristol, who, as English ambassador, received that great Shakespeare-lover Charles I. at Madrid, and it would be, indeed, a fascinating thought if we could imagine that stately figure, so familiar to us in Vandyke's portrait, introducing the yet statelier Spaniard, who was to be the last poet of the Middle Ages, to the works of the one modern dramatist who was greater than himself.

It is more probable, however, that Calderon learnt to know Shakespeare from some of the Catholic refugees in Spain or the Netherlands, many of whom may have known the poet personally. The pupils of St. Omer's were familiar sights during their holidays in the London playhouses, and some of Shakespeare's plays were amongst the very few works of the period which are not strongly biased against Catholicism. Were they acted (like the Westminster Play for Latin) by young English Catholics, who necessarily studied abroad during most of their youth, to keep up their knowledge of English? It seems worth noting that some of the most enthusiastic early mentions of Shakespeare come to us from persons who, like Ben Jonson and Fletcher the poet, moved in Catholic circles, whilst Milton's grandfather was a bitter Catholic. Did Charles I., whose artistic career was so deeply influenced by his visit to Spain, learn to love Shakespeare at Madrid? It is a point of view which I have never seen raised, but which should be brought forward, as every theory about Shakespeare should take into account the knowledge of him shown by Calderon.

Catholic controversialists under Charles I. certainly wrote much better English than did their successors under James II., although, like them, they had been educated abroad; but the traditions of men like Garnett and Parsons, who had been imbued with all the literary ideas of the Elizabethan Renais-

sance, or who, like Champion, were remarkable for the purity of their English, were far stronger at Douai and at St. Omer in 1620 than they were in 1660, and Shakespeare was the one English classic which an English schoolboy abroad could read without having his religious feelings as a Catholic shocked at every word. Z.

THE USES OF 'N. & Q.'—In the November and December numbers of 'N. & Q.' there is a wealth of antecedent ideas of repute in reference to Philip James Bailey, and in illustration of his poetic foresight. The letters of MR. WAINEWRIGHT and MR. YARDLEY imply that in the pages of 'N. & Q.' may be found the previous history of any contemporary conception. Coincident ideas are continually occurring to writers, and the instances adduced by your correspondents are as instructive as they are interesting. Since journalism has now become an unexpected feature in one of our London schools, with Mr. William Hill as its professor, a study of the volumes of 'N. & Q.' would admirably fortify the journalistic mind with illustrative instances. When Mr. (now Sir George) Newnes offered a prize of a clerkship of 100*l.* a year to any person who answered ten questions a week for three months, Mr. Arthur Pearson—now himself an enterprising journalistic proprietor—made journeys from his home to the nearest library (which was in Bedford) to obtain the information for his answers. Mr. Pearson won the prize. To do this he travelled on a bicycle 2,000 miles in collecting the required information. If he had only known it, the volumes of 'N. & Q.' might have furnished him with all he needed to know—and much more.

G. J. HOLYOAKE.

"APPENDICITIS."—This now too familiar word finds no place in 'N.E.D.', vol. i. p. 401, in the part published about September, 1885 (see 'Appendix,' 3. *Biol.*, on p. 402); but 'Appendicitis,' with its definition, occurs *s.v.* "-itis," suffix, in vol. v. p. 524, published 1 January, 1901, the word having come, presumably, into use in the interval.

C. P. PHINN.

Watford.

[In the 'List of New Books' in the *Athenæum* of 16 November, 1895, occurs one by G. Barling entitled 'On Appendicitis, &c.,' published at 2*s.*]

"ABLE-BODIED WINE."—Sir G. F. Bowen, in his pamphlet on Ithaca (third edition, 1854, 70 pp.), at p. 24 says the red wine of the island is an "able-bodied wine." This seems to be a unique application of the word. The

modern Greek version made from this third edition has *πολύφορος*, which is applied to a strong wine, according to Scarlatos Byzantios, as able to stand much water. In its more literal sense it is very close to "able-bodied." Perhaps the author's acquaintance with the native language made him unconsciously write "able-bodied." In any case, it must be an error due to partial unconsciousness, unless some justification for its use can be found. E. H. BROMBY.

University, Melbourne.

CONTEMPORARY CHRONICLES.—How history is made! I venture to think that the following, from the police reports of the *Daily Telegraph* of Tuesday, 16 December, 1902, is too good to be lost. Evidence in an assault case at Marylebone: "Police Constable Barlow stated that about eleven on Sunday night he was passing *Horace Street, Marylebone—the historic Cato Bay, the seat of the Chartists' movement,*" &c. Italics mine: a delicious example of a confusion in the worthy officer's mind between Tiger Bay, at the other extremity of the metropolis, the abortive attempt at insurrection of April, 1848, and the conspiracy hatched in a stable in Cato Street (now Horace Street), Edgware Road, to murder Lord Harrowby and other Cabinet ministers, for which Thistlewood and his gang were deservedly executed in 1820. Is this efficient P.C. an *alumnus* of the Board school? GNOMON.

Temple.

LIPSIUS REFERRED TO BY SIR THOMAS BROWNE:—

"And since the learned Lipsius hath made some doubt even of the cross of St. Andrew (since some martyrological histories deliver his death by the general name of a cross, and Hippolytus will have him suffer by the sword), we should have enough to make out the received cross of that martyr."—'The Garden of Cyrus,' chap. i. p. 86, in Dr. Greenhill's edition of 'Hydriotaphia' and 'The Garden of Cyrus' (Macmillan, 1896).

In the explanatory notes added in this edition to the latter discourse, for which Mr. Edward H. Marshall is chiefly responsible, the passage in Lipsius has not been identified, while in the 'Index of Authors quoted or referred to' "Lipsius, Justus?" is given. There can be no doubt as to the identity of "the learned Lipsius" to whom Sir Thomas Browne is referring. See Lipsius, 'De Cruce,' lib. i. cap. vii. (pp. 1162, 1163, in vol. iii. of his 'Opera Omnia,' Wesel, 1675).

EDWARD BENSLEY.

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FOIGARD IN 'THE BEAUX' STRATAGEM.'—Twelve years ago I expressed the opinion in

the *Gentleman's Magazine* that Farquhar's masterly characterization of Foigard was drawn from some actual personage, and now I have by accident stumbled upon what appears to be a somewhat curious confirmation of that idea. Pepys, under date 6 February, 1663/4, writes:—

"Home, whither came one Father Fogourdy, an Irish priest, of my wife's and mother's acquaintance in France—a sober and discreet person, but one that I would not have converse with my wife for fear of meddling with her religion. He confirms to me the news that for certain there is peace between the Pope and King of France."

A few days later Fogourdy calls again on Mrs. Pepys, to beg her go hear a French sermon, and again the diarist has his misgivings.

Although 'The Beaux' Stratagem' was written almost forty years later, I make no doubt that we have here the prototype of Foigard. It would be interesting to learn further details of this Father Fogourdy, with the view of determining Farquhar's reason for pillorying him in his famous comedy.

W. J. LAWRENCE.

"EJULATE."—The 'N.E.D.' gives the s. *ejulation* in the sense of "wailing, lamentation," but not the v. *ejulate*, as in the following quotation:—

1660. "They *ejulate*, weep, and lament with extotic gestures, and tortions, and in these postures having walked round the town, they return to the corps with numbers of people, and when the body is borne to the Temple, then they raise yet lower cries and *ejulations*."—"The World Surveyed; or, the Famous Voyages and Travails of Vincent le Blanc," trans. by F. B[rooke], Gent. (London, 1660).

EMERITUS.

RUSSIAN SUPERSTITIONS.—In Russia it is said that you should laugh when you pass the salt, otherwise you will make bad friends. If children find a dead toad, they are told to leave it lying on its back, otherwise something—but I am not sure what—will happen to the sun. Pouchkine, in 'Eugene Oneguine,' also mentions four superstitions that apparently may influence the minds of people who are socially well placed. Thus the heroine Tattiana concludes that there will be visitors if the cat strokes its face with one paw and purrs; she shudders and grows pale if she suddenly notices the crescent of the new moon on her left; if she sees a meteor cross the sky she makes haste to wish for something before it has vanished; and if a hare crosses her path, she anticipates certain misfortune. I may perhaps be permitted to add, though it is not a superstition, that in some families in Little Russia the people put hay under the table-

cloth on Christmas Day, in commemoration of the fact that the Nativity took place in a stable.

T. P. ARMSTRONG.

"ROLLICK."—This is a form that seems to have intermittent vitality, and probably attention has previously been drawn to it in these columns. Those who use it may feel that it is a reasonable substantive from the stem that gives "rollicking" (v. *rollick*), just as "frolic" and "frolicking" are connected. An example of the noun occurs in the *Edinburgh Review* for October, 1902, p. 439, where a writer on 'Poetry in the Nineteenth Century' is at the trouble to deny to Crabbe "the rollick and burliness of Dryden." Perhaps the word may yet take its place as a useful abstract term, but at present it seems to lack literary recognition.

THOMAS BAYNE.

"DUTCH COURAGE."—This quality, which 'N.E.D.' defines as the colloquial phrase for "bravery induced by drinking," has only two illustrative quotations in that work: one from Scott, in 'Woodstock,' dated 1826, and the other from Mr. Herbert Spencer, in 'Studies in Sociology,' dated 1878. But there should surely be earlier examples; for the precise idea, though not the phrase, is to be traced to the Anglo-Dutch wars of the time of Charles II. Waller, in his 'Instructions to a Painter, for the Drawing of the Posture and Progress of His Majesty's Forces at Sea, under the Command of His Highness-Royal; together with the Battle and Victory obtained over the Dutch, June 3, 1665,' wrote: The Dutch their wine, and all their brandy lose, Disarmed of that from which their courage grows.

And again:—

But Bacchus now, which led the Belgians on,
So fierce at first, to favour us begun;
Brandy and wine (their wonted friends) at length
Render them useless, and betray their strength.

It is to that period, therefore, that one should look for the earliest use of the phrase, though the 'Century Dictionary,' it is to be noted, gives its one illustrative quotation from Charles Kingsley's 'Westward Ho': "Pull away at the usquebaugh, man, and swallow Dutch courage, since thine English is oozed away." But there appears no proof that the phrase was of Elizabethan use.

ALFRED F. ROBBINS.

[See 2nd S. vii. 277.]

'RECORDS OF BUCKINGHAMSHIRE.'—I have to correct an error in footnote at 9th S. x. 513. The above-named serial is in the British Museum, though not, as I think, adequately indexed. See 'Academies' index, 'Archi-

tektural and Archæological Society for the County of Buckingham.' W. L. RUTON.

UNITED EMPIRE LOYALISTS.—A volume published by the Macmillan Company, under the title 'The Loyalists in the American Revolution,' by Mr. Van Tyne, of the University of Pennsylvania, cites 'N. & Q.,' 5th S. i. 103; vi. 82, on the courage of a loyal clergyman of Boston, Jonathan Boucher.

ED.

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.

"OUTSTRIP."—In W. C. Hazlitt's 'Four Generations,' 1897, ii. 155, I find: "The abridged petticoats of the ladies proceeded to an intolerable pitch; and they tried, as Byron said, to *outstrip* one another." Where did Byron say this? I have seen one or two allusions to the word-play, but no indication of the place of its occurrence.

J. A. H. MURRAY.

"OUTSIDE" AS PREPOSITION.—I shall be glad if any readers of 'N. & Q.' will send us early examples of *outside*, and *outside of*, used prepositionally, as a contraction of "on the outside of." So far as I see, these are not likely to occur much before the nineteenth century. Our earliest instances at present are "I came outside the Southampton coach to Oxford" (Newman, 1826), "the Sepulchre lay outside of the ancient city" (I. Taylor, 1839); but we have "inside the carriage" of date 1791, and it is evident that "outside" may turn up equally early. If friends of the 'Dictionary' will look in likely (and unlikely) places, they may help us. It may, perhaps, be remarked (by way not of censure, but of warning) that some persistently erroneous observations are made about this use of *outside* in the late T. Kington Oliphant's 'New English,' i. 360, 366, 374, where the delusion that "the new preposition *outside* was speedily to be coined" about 1500 haunts the author like an evil obsession. (Address "Dr. Murray, Oxford.")

J. A. H. MURRAY.

PLOTTING PARLOUR.—Can any one give me information respecting Baron Delamer, who, with the Earls of Devonshire and Danby, here concerted the Revolution? Also, is there any portrait extant of Baron Delamer? E. C.

[See Henry Booth, Lord Delamere, in 'D.N.B.']

MARSHALSEA.—Amongst the archives of a country parish near Oxford are certain old books of accounts kept by the parish constable, in which appear entries of disbursements for "Marshalsea." I cannot find any clue to what the meaning of these entries may be. Can any of your readers help me?

E. O.

"REPENT, REPENT, FOR THE DEAR CHRIST'S SAKE."—Can any of your readers tell me where I can find the following lines?—

"Repent, repent, for the dear Christ's sake,
Repent for the love of Heaven!"
The old man cried. "It is not too late;
Absolution may yet be given."

C. C. COLLINS.

MONA.—Can any one tell me what country the surname of Mona (or Muna) belongs to? Is it Polish?

GAMMA.

PORTRAITS OF CELEBRITIES WANTED.—Could you direct me where to find pictures, photographs, prints, or other counterfeit presentations of the following?—Thos. Barnes, editor of the *Times*, 1785-1841; Sir Edward Thornton, diplomatist, 1766-1852; George Peele, Elizabethan dramatist. I am anxious to find pictures of these worthies for reproduction in a set of small biographies.

S. E. WINBOLT.

WALE.—I lately saw a book-plate (ex-libris) of Payne the architect. It represented a terminal bust of Inigo Jones, and was engraved by Wale, whose name was in the corner. Is it the case that Wale, whose engravings are well known and who illustrated Dodsley's 'London,' among other works, was hanged for forgery? If so, why is the fact not mentioned in 'D.N.B.'? Is the plate rare; and did Wale engrave any others?

W. J. LOFTIE.

Savile Club.

LATIN RIDDLE OF POPE LEO XIII.—Can any one supply the answer to the following riddle?—

Pars prior interdum velis ornatur et auro,
Altera pars prisco tempore nummus erat.
Uno juncta simul verbo pars utraque gentem
Rapto viventem belligeramque notat.

K.

[We surmise that "Arabes" is the answer. Ancient altars were not draped, but modern are. "Bes" satisfies the second part as to meaning.]

WILLIAM SLOANE, of Chelsea, brother of Sir Hans Sloane, Bart., married Jane, daughter of Alexander Hamilton, of Killyleagh, co. Down. Has he left any descendants? Are there any portraits of him or his wife? What was his occupation? His daughter Sarah married

Francis Annesley, of Thorganby, Yorks, grandson of Viscount Valentia. Is there any portrait of her or her husband?

G. H. JOHNSTON, Lieut.-Col.
Market Hill, North Ireland.

THE MURISTAN, JERUSALEM.—Can any one kindly inform me which of the three churches in the above is supposed to be the "cradle" of the Order of the Hospital of St. John of Jerusalem?
CLYNE-MONK.

BOOSEY.—In farm sales in Gloucestershire the pasture near the homestead is called the boosey pasture, and in homesteads the spaces behind mangers in cattle-sheds are called boosies. Why?
GLO'STER.

[Full information is given in the 'H.E.D.' under 'Boose' and 'Boosy:']

LORD WHITEHILLS.—Who was Lord Whitehills? A Scottish inventory of 1709 has this item: "A little picture of Lord Whitehills."

R. BARCLAY-ALLARDICE.

Lostwithiel, Cornwall.

ISABELLA COLOUR.—Doubtless the fiction that this hue is so called from the colour of Princess Isabella's body-linen after the protracted siege of Ostend will continue to appear, though it has been exploded. But Brewer relegates the tale to the siege of Granada in 1483. Where is it stated that Isabella of Castile made so rash a vow as not to change her linen till Granada surrendered?

J. DORMER.

[See 8th S. v. 7, 52; vii. 37; 'Randolphi Aristipus,' p. 29.]

WILLIAM ELLISON was admitted to Westminster School in 1769. I should be glad to obtain any information concerning him.

G. F. R. B.

LINCOLNSHIRE WORK.—I possess an account of Lincolnshire extracted from some book unknown to me, but some of your readers may be able to identify it from the following particulars. The extract commences on p. 401 and runs on to the end of the first volume. There are two views of the city of Lincoln, by Ryland and Ralph, a view of Crowland Abbey, and a map of the county by Kitchin. The size is quarto. For the title of the volume and the date of its publication I should be most grateful.

A. R. C.

'HOW MOSES COUNTED HIS EGGS.'—Where is a poem or recitation entitled 'How Moses counted his Eggs' to be found? H. G. E.

WILLIAM BRETTEYN, LL.D.—I shall be very grateful for any information with regard

to Dr. William Bretteyn, who was rector of St. Peter's, Northampton, 1533-52. He was a prebendary of Westminster, and held the livings of Aylton, Hunts; Toft, Lincolnshire; and East Grinstead, Sussex. His will is at Somerset House, and is dated 10 July, 1552.

R. M. SERJEANTSON.

St. Sepulchre's, Northampton.

MRS. ANN HARRIS'S MAIDEN NAME.—Richard Harris, paper maker, formerly of Hollingbourne and afterwards of Turkey Mill, Maidstone, married Ann —, and died not long after, in 1739. In 1740 his widow married again—James Whatman, of Maidstone. In their marriage settlement, and also in the register of their marriage at Maidstone, she is only called Mrs. Ann Harris, widow. How can I find out her maiden name? Nearly all the parish registers in that part of Kent have been searched without success; neither the will of Richard Harris nor that of James Whatman gives any clue. In 1762 she went to live at Exeter, and died there intestate, November, 1789. No tombstone can be found. By her first marriage she had one daughter, Ann Harris, who in 1763 married Joseph Lobb, of Leicester, gentleman. In 1784 the Lobbs were living in Cheapside, London, but nothing more is known of them. By her second marriage she had three more children, whose descendants are all known. There is an idea that her name was Carter, because one of the trustees of her marriage settlement with James Whatman was William Carter, of Wood Street, London, carpenter; but there is no mention of her in the pedigree of the Carters of Kent. (Mrs.) M. E. MALDEN.
St. Catherine's, Guildford.

"HOW DO I LOVE THEE?"—Will some reader kindly tell me where (in Shakspeare, I believe) are the lines beginning, "How do I love thee? Let me count the ways"?

VALTYRE.

[They are in one of the best known of Mrs. Browning's 'Sonnets from the Portuguese:']

WILSON FAMILY.—I send on the following query from America:—

"It is stated that in Munk's 'Roll of the Royal College of Physicians' [second edit., vol. i. p. 246] is an account of Dr. Edmund Wilson, the oldest son of the Rev. John Wilson, of Boston, Massachusetts, U.S.A., and the grandson of Dr. William Wilson, Dean of Windsor about 1584. Would you kindly inform me as to whether anything could be learnt through your records concerning his marriage and the fate of his children? His daughter Bridget, I know, married Nicholas Prideaux, merchant of Barbadoes. His son John, I am inclined to believe, joined his grandfather's family in New England,

and married Hannah James. Dr. William Wilson's son Edmund, as well as his grandson Edmund, was a physician in London, which fact may cause some confusion in the records. Any facts or clues you may be able to give me concerning this family will be greatly appreciated.—(Miss) OPHELIA MUIR, 2316, De Lancey Place, Philadelphia, Penn., U.S.A."

Replies may be sent direct to the above address. For William Wilson, D.D., see Wood's 'Athenæ Oxonienses,' 1691, vol. i. p. 800. For the two Edmund Wilsons see Munk's 'Roll,' as above. The later of the two was a distinguished physician, who delivered the second Harveian Oration a few days after Harvey's death, and a few weeks before his own in 1657. An account of Nicholas Prideaux and his family is given in the *Herald and Genealogist*, part xxxiv., July, 1870; also see 'N. & Q.' 2nd S. x. 347, 419; xi. 115, 512. W. R. B. PRIDEAUX.

DAIRY WINDOWS.—In the village of Wineham, in Sussex, is a house with a small window, below which, up to a year ago, I am told, was a board with "Dairy" on it, dating from the time of the window-tax, from which the window of a dairy was exempt. Are there many such in existence? Also I have heard that in Sussex a "window-peeper"—i.e. an inspector of houses in connexion with the window-tax—was used as a term of reproach long after the office had been done away with. C. F. Y.

[We recall windows with "Dairy" written over them, but have not seen such for half a century.]

HOTSPUR'S BODY.—In an account of the battle of Shrewsbury written forty years ago it is stated that "nearly four months after the battle Hotspur's mutilated remains were consigned to Elizabeth, Hotspur's widow, when they were once more committed to the grave." I should be glad to know if there is any authority for this statement. If so, where were Hotspur's remains ultimately interred?

It is well known that Hotspur was killed at the battle of Shrewsbury, 21 July, 1403, and that his dead body was beheaded the following day, after being publicly exhibited in Shrewsbury. His head was sent to York, where it was set over one of the gates; his body was quartered, and the quarters were sent to London, Bristol, Newcastle-upon-Tyne, and Chester. It took seventeen men to carry these four quarters to their several destinations, the cost being 13*l.* 15*s.* (Foreign Accounts of the Court of Exchequer, 1-6 Henry IV., No. 5, mem. 23).

What proof is there that, four months later, these scattered portions of Hotspur's body were collected from five different places and given to Lady Elizabeth Percy

and buried by her? On 8 October the king issued a warrant for her arrest (Patent Roll, No. 363, mem. 21).

Hotspur's uncle, Thomas Percy (Earl of Worcester), was taken prisoner at the battle, and beheaded shortly afterwards. His head was sent to London and placed over London Bridge. On 18 December, 1403, five months after the battle, a mandate from the king was sent to the sheriffs of London to take down the earl's head and deliver it to John Clifford and Thomas de Burgh, in order to be buried with the earl's body in the Abbey Church of Shrewsbury (Close Roll, 5 Henry IV., pars 1, mem. 25). Is there any similar mandate extant concerning Hotspur's remains? W. G. D. FLETCHER, F.S.A.

St. Michael's Vicarage, Shrewsbury.

Replies.

'AYLWIN.'

(9th S. ix. 369, 450; x. 16, 89, 150, 471.)

IN ANSWER TO MR. JOHN T. PAGE I send the following notes. With regard to "the topographical matters relating to the Snowdon district," the preface merely quotes the remarks at 9th S. ix. 353, signed C. C. B., and the remarks in the same number signed STON O DDYLI. With regard to the "inner meaning" of the book, the most elaborate discussions on this subject that I have seen are the article in the *Journal des Débats*, signed Maurice Muret, called 'Un Roman Spiritualiste Anglais,' of 20 October, 1898; one in *La Semaine Littéraire*, called 'Un Roman Poétique en Angleterre,' of 28 January, 1899, signed Henri Jagotet; the long essay in the *Contemporary Review*, called 'The Significance of "Aylwin,"' by Dr. Robertson Nicoll, for December, 1898; and an admirable essay in one of the religious quarterly reviews, by the Rev. Wilson Eccles, a year later. But wishing to make my notes complete, and knowing that the author of 'Aylwin,' as he has so often said in print, has the deepest wish that the "inner meaning" of a book which, as he has also said, was only written for the "inner meaning," should be more widely known than it seems to be, I have obtained his permission to transcribe for the readers of 'N. & Q.' the following sentences from the preface to the new illustrated edition of 'Aylwin':—

"As far as I remember, the only objection made by the critics to 'Aylwin' was that I had imported into a story written for popular acceptance too many speculations and broodings upon the gravest of all subjects—the subject of love at struggle with

death. My answer to this is that although it did win a great popular acceptance, I never expected it to do so. I knew the book to be an expression of idiosyncrasy, and no man knows how much or how little his idiosyncrasy is in harmony with the temper of his time until his book has been given to the world. It was the story of 'Aylwin' that was born of the speculations upon Love and Death; it was not the speculations that were pressed into the story; without these speculations there could have been no story to tell. Indeed, the chief fault which I myself should find with 'Aylwin,' if my business were to criticize it, would be that it gives not too little, but too much prominence to the strong incidents of the story—a story written as a comment on love's warfare with death—written to show that confronted as Man is every moment by signs of the fragility and the brevity of human life, the great marvel connected with him is not that his thoughts dwell frequently upon the unknown country beyond Orion where the beloved dead are loving us still, but that he can find time and patience to think upon anything else—a story written further to show how terribly despair becomes intensified when a man has lost, or thinks he has lost, a woman whose love was the only light of his world—when his soul is torn from his body, as it were, and whisked off on the wings of the 'viewless winds' right away beyond the furthest star, till the universe hangs beneath his feet a trembling point of twinkling light, and at last even this dies away and his soul cries out for help in that utter darkness and loneliness.

"It was to depict this phase of human emotion that both 'Aylwin' and its sequel, 'The Coming of Love,' were written. They were missives from the lonely watch-tower of the writer's soul, sent out into the strange and busy battle of the world—sent out to find, if possible, another soul or two to whom the watcher was, without knowing it, akin."

"There is another question—a question of a very different kind—raised by several correspondents of *Notes and Queries*, upon which I should like to say a word—the question as to 'The Veiled Queen,' and the use therein of the phrase 'The Renascence of Wonder'—a phrase which has been said to 'express the artistic motif of the book.' The *motif* of the book, however, is one of emotion primarily, or it would not have been written. The definition 'The Renascence of Wonder' is used to express that great revived movement of the soul of man which is generally said to have begun with the poetry of Wordsworth, Scott, Coleridge, and others, and after many varieties of expression reached its culmination in the poems and pictures of Rossetti. The definition was at once accepted by many literary critics in England, France, and Germany as a convenient formula to express what is usually called 'the Romantic Movement.' And quite lately it has again been alluded to, among others, by two well-known critics, Prof. Walter Raleigh and Mr. James Douglas, the latter of whom has affirmed that the definition in question has already 'become a critical commonplace, and has permeated criticism so thoroughly that it is used as literary shorthand for the great generalization which it connotes.' The phrase 'The Renascence of Wonder' merely indicates that there are two great impulses governing man, and probably not man only but the entire world of conscious life—the impulse of acceptance—the impulse to take unchallenged and

for granted all the phenomena of the outer world as they are, and the impulse to confront these phenomena with eyes of enquiry and wonder."

"There is yet another subject upon which I feel tempted to say a few words. D'Arcy, in referring to Aylwin's conduct in regard to the cross, says:

"'You were simply doing what Hamlet would have done in such circumstances—what Macbeth would have done, and what he would have done who spoke to the human heart through their voices. All men, I believe, have Macbeth's instinct for making 'assurance doubly sure,' and I cannot imagine the man who, entangled as you were in a net of conflicting evidence—the evidence of the spiritual and the evidence of the natural world—would not, if the question were that of averting a curse from acting on a beloved mistress, have done as you did. That paralysis of Hamlet's will which followed when the evidence of two worlds hung in equipoise before him, no one can possibly understand better than I.'

"Several critics have asked me to explain these words. Of course, however, the question is much too big and much too important to discuss here. I will merely say that Shakspeare having decided in the case of 'Macbeth' to adopt the machinery he found in Holinshed, and in the case of 'Hamlet' the machinery he found in the old 'Hamlet,' seems to have set himself the task of realizing the situation of a man oscillating between the evidence of two worlds, the physical and the spiritual—a man in each case unusually sagacious, and in each case endowed with the instinct for 'making assurance doubly sure,'—the instinct which seems from many passages in his dramas, to have been a special characteristic of the poet's own, such, for instance, as the words in 'Pericles':—

For truth can never be confirm'd enough,
Though doubts did ever sleep.

"Why is it that, in this story, Hamlet, the moody moralizer upon charnel-houses and mouldy bones, is identified with the jolly companion of the Mermaid, the wine-bibbing joker of the Falcon and the Apollo saloon? It is because Hamlet is the most elaborately painted character in literature. It is because the springs of his actions are so profoundly touched, the workings of his soul so thoroughly laid bare, that we seem to know him more completely than we knew our most intimate friends. It is because the sea which washes between personality and personality is here, for once, rolled away, and we and this Hamlet touch, soul to soul. That is why we ask whether such a character can be the mere evolution of the artistic mind at work. That is why we exclaim, 'The man who painted Hamlet must have been painting himself.' The perfection of the dramatist's work betrays him. For, really and truly, no man can paint another, but only himself, and what we call 'character painting' is, at the best, but a poor mixing of painter and painted, a 'third something' between these two, just as what we call colour and sound are born of the play of undulation upon organism."

THOMAS ST. E. HAKE.

2, Kirkstone Villas, Hounslow, W.

CIRCUMFLEX ACCENT (9th S. x. 346. 493).—At the latter reference MR. LATHAM directs attention to the fact that the circumflex accent is not used in the word *théâtre* when

printed in capital letters. The reason of this omission is typographical. Type-founders do not ordinarily cast *A majuscule* with any accent at all, because there is scant room for it above the apex of the letter. Formerly no capital letters whatever were cast with accents, but this rule prevails no longer with regard to *E majuscule*. Accented *A* is used only where strict exactitude is of capital importance—if your readers will forgive me for an unintentional pun—and is then, I suppose, a special cast of the type-founder. The great objection to its general employment is the liability of the accent, from want of support, to break off during the process of impression, and damage contiguous type, possibly with serious consequences.

It may not be impertinent to observe here that English writers, ignorant of the French usage, cause printers annoyance, expense, and delay by marking accents over *A* in their proofs.

F. ADAMS.

115, Albany Road, Camberwell.

ST. NICOLAS (9th S. x. 368, 472).—Allow me to protest against the phrases "pickled lads," and "three naked youngsters saying their prayers." I trust your correspondent will, in future, be less offensive to your Catholic readers. There are plenty of authoritative books on 'Emblems of the Saints' and 'Lives of the Saints,' which MR. HEMS could have consulted without bringing up versions the authenticity of which he cannot accept as reliable, and which we know are based only on legendary lore. JOHN A. RANDOLPH.

PRE-CONQUEST EARLS OF DEVON AND CORNWALL (9th S. x. 410).—The following references, which I have extracted from Mr. Searle's 'Onomasticon Anglo-Saxonicum,' may be of service to MISS LEGA-WEEKES, by indicating the original authorities which she may find it useful to consult.

1. Ordgar (d. 971) eald. Devon, dux Domnanie, father of Ælfthryth, the second wife of King Eadgar ('Anglo-Saxon Chronicle,' D.F., a. 965; Florence of Worcester, a. 964; Birch, 'Cartularium Saxon.,' 1247, 1249; Kemble, 'Codex Diplom.,' Earle, 'Handbook,' &c., 255).

2. Ordwulf (997) Domnanie primas, founder of Tavistock monastery (Florence of Worcester; also authorities under Ordgar).

3. Hugo (1003) comes Normannicus, quem regina Emma Domnanie prefecit ('Anglo-Saxon Chronicle'; Florence of Worcester; Freeman's 'Norman Conquest,' i. 317).

4. Æthelmer, Agelmerus (c. 1000) eald. Devon, father of Æthelweard the Great, the Fat (Napier and Stevenson's 'Anecdota';

'Anglo-Saxon Chronicle,' 1017; Florence of Worcester, a. 1013; William of Malmesbury, Rolls Series, 'G. R.,' c. 177; Freeman's 'Norman Conquest,' i. 360).

I do not feel certain that Mr. Searle's citations under Æthelmer are quite correct. Æthelmer, surnamed the Gross, was a son of Ealdorman Æthelweard. The valuable notes to Napier and Stevenson's 'Anecdota' may be consulted on this point (see pp. 87, 88, 112, note 1, 120, note 3, 122).

5. Odda (c. 1025) "comes Agelwinus id est Odda" (Florence of Worcester); founder of Deerhurst monastery; commander of the English fleet; a monk (Æthelwine) in 1056; earl Devon; d. 31 Aug., 1056 (Birch, 'Cartularium Saxonicum'; Kemble, 'Cod. Dipl.,' 805; 'Dict. Nat. Biog.,' xii. 423; William of Malmesbury, R.S., 'G. R.,' c. 199; Freeman's 'Norman Conquest,' index).

W. F. PRIDEAUX.

To forestall the possible objection that the Ordulf referred to by Risdon as "that great duke" might have been a distinct person from Ordulf, son of Ordgar, allow me to quote:—

"Werrington was the land of Ordulph, that great Duke of Devonshire, which he gave to the Abbey of Tavistock."—Risdon, p. 354.

"Werrington. — This manor was given by Ordulph, the founder of Tavistock Abbey, to that monastery."—Lysons, p. 551.

It is, of course, common history that Ordgar and his son Ordulf were founders of Tavistock.

If this be the same Ordulf who is named in Domesday as the holder of lands *tempore Regis Edwardi* he must have enjoyed a rare longevity; for Ordgar is said to have founded Tavistock Abbey in 961 (Devon Association *Transactions*, xxx. 291), and his daughter Elfreda (Ordulf's sister) was mother of King Ethelred, who began to reign in 979.

ETHEL LEGA-WEEKES.

RETARDED GERMINATION OF SEEDS (9th S. x. 287, 358) — At 8th S. iii. 246 it is asked by A. H., "Are we to infer, therefore, that the process of embalming preserves the vitality of the seed?" This is *à propos* of a statement made by Prof. Bryant, of Guy's Hospital, who, after laying down the axiom "All the water in the world would not make dead seeds grow," says, later on, that "mummy seeds, when watered, will spring up with renewed vigour." So that I think the following is worthy of note, as showing that not only mummy seeds, but, given favourable conditions, seeds preserved for ages in other ways, will germinate, a circumstance which received a curious illustration a short time

ago in the silver mines at Laurium. A mine had been abandoned more than 2,000 years, and the seeds of some poppies were found beneath the slag, of a species which had disappeared for twenty centuries. The slag being removed, in a short time the entire space was covered with the most gorgeous show of poppies. This without fresh air or a single drop of water. See the *Globe*, 14 November, 1902.

J. HOLDEN MACMICHAEL.

“FINIALS” AT RICK ENDS (9th S. x. 507).—The reference required is ‘Stack-staves,’ 8th S. viii. 188. In 1672 Evelyn noticed in Kent “almost every tall tree to have a weathercock on the top bough, and some trees half-a-dozen. I learned that on a certain holiday the farmers feast their servants, at which solemnity they set up these cocks as a kind of triumph” (quoted in Hone’s ‘Year-Book,’ 375). In Worcestershire, on the late Queen’s Diamond Jubilee, on some of our successes in South Africa, as well as on the late Coronation, flags were fixed at the top of many tall trees. There they remain until torn and worn by wind and weather.

W. C. B.

A SEXTON’S TOMBSTONE (9th S. x. 306, 373, 434, 517).—The epitaph which forms the subject of the last two references is given by Mr. William Andrews in his ‘Curious Epitaphs,’ p. 11. The two lines about which J. T. F. inquires, as there presented, are as follows:—

Through Grandsire and Trebles with ease he could
range,
Till death called a Bob, which brought round the
last change.

Two four-lined stanzas in different metres follow, but need not be noticed further.

F. ADAMS.

THOMAS MILLER (9th S. x. 508).—Many articles have appeared in ‘N. & Q.’ respecting this man; see 5th S. vii.; 8th S. v. At p. 124 of the latter volume it is asserted that he was buried in Norwood Cemetery; but another correspondent (whose communication is given at p. 372) is more precise, for he gives “No. 2921, square 7,” as the final resting-place of this unfortunate but gifted man.

EVERARD HOME COLEMAN.

71, Brecknock Road.

OPTICIANS’ SIGNS (9th S. x. 503).—At this reference Mr. MACMICHAEL remarks that John Dollond’s invention of the achromatic telescope “excited the jealousy of philosophers at home and abroad, who pretended to doubt its reality, and then endeavoured to

find a previous inventor.” These words would lead a reader to the conclusion that there was no previous inventor. It is, however, well known to astronomers that Mr. Chester Moor Hall, of Sutton, near Rochford, in Essex, constructed achromatic telescopes at least as early as 1733, twenty-five years before Dollond took out his patent. Mr. Hall was a gentleman of independent means, and took no trouble to secure his priority or diffuse a knowledge of his invention. Newton had thought that, owing to the different refrangibility of rays of light of different colour, it was impossible to produce a colourless image in a refracting telescope; hence his preference for the use of a reflecting telescope, and making two with glass mirrors himself. But it occurred to Hall that there must be some means of so combining lenses as to get rid of colour in the formation of the image, because nature effects this in the humours of the eye. Dollond’s invention, though much later than Hall’s, was probably quite independent, and his patent rights were allowed to stand good on the ground that he made the invention of benefit to the world at large. See Sir David Gill’s article on the ‘Telescope’ in the ninth edition of the ‘Encyclopædia Britannica’; also Miss Clerke’s account of Hall in vol. xxiv. of the ‘D.N.B.’

W. T. LYNN.

Blackheath.

KNIFE SUPERSTITION (9th S. x. 509).—It is a pity that this should appear under the heading ‘Knife,’ for the superstition applies to whatever weapon made the wound, whether sword, dagger, knife, axe, scissors, or needle. Moreover ‘N. & Q.’ has more than once recorded the superstition; see the Indexes under ‘Powder of Sympathy’ and ‘Weapon-salve’ (alphabetically and under ‘Folk-lore’). In addition, many references are given (under ‘Sir Kenelm Digby’) at 7th S. vii. 22.

W. C. B.

The greasing of the knife would be to keep it from rusting, the idea being that if it rusted the wound would fester in sympathy. One of my brothers was once accidentally stabbed through the arm by a hay-fork, and his old nurse, hearing of it, came for the fork, that she might take it home and keep it bright till the wound was healed. Similarly, if a perfectly sane dog bites you, there is still a danger that should the dog afterwards go mad you may do so too. This is the reason why people when bitten demand that the dog be killed.

“Curing by the weapon,” as it was called, was a very common practice in olden times. I

copy the following recipe from Mr. Weddell's 'Arcana Fairfaxiana,' where it is given as 'published amongst other things by Rodolphus Goclorius, Professor of Phisicke in Wittenberghe in the yeare 1608. Intituled the Magnetical cure of a Wound':—

"Take of the mosse of the skull of a strangled man 2 ounces, of the mumia of mans blood, one ounce and a halfe, of earth wormes washed in water, or wine and dried, one ounce and a halfe, of Hematitiz 2 ounces of the fatte of a Beare, bore pigge, and Bore of each 2 drams, of oyle of Turpentine two drams, pound them and steepe them in a longe narrow pott, make this when the Sunne is in Libra, dippe into the oyntment the Iron or wood, or some sawlow sticke, made wett with blood in opening the wound. Lett the patient washe his wound in the morninge with his owne urine or cleare water, and bynde it with a cleane cloth, alwaies wyping away the matter."

C. C. B.

If the knife had been applied to the wound it would have been like the spear of Achilles and the sword, mentioned by Chaucer:—

And other folk han wondered on the swerd
That wolde peroen thurghout every thing,
And fell in speche of Telephus the King,
And of Achilles for his queinte spere.
For he coude with it bothe hele and dere
Right in swiche wise as men may with the swerd
Of which right now ye have yourselfen herd.

'The Squires Tale'

Whose smile and frown, like to Achilles' spear,
Is able with the change to kill and cure.

'King Henry VI.'

So the famed spear, for double force renowned,
Applied the remedy that gave the wound.

Addison.

It is said that Achilles scraped the rust from the point of his spear and, applying it to the wound of Telephus, cured him.

E. YARDLEY.

PORTRAITS OF JOHN NASH (9th S. x. 387) — There is a portrait of Nash by Sir Thomas Lawrence, which is considered to be one of the artist's most successful productions, at Jesus College, Oxford, and a bust in the collection of the Royal Institute of British Architects, Conduit Street, Regent Street. (Memoir by Thos. Leverton Donaldson, 'Dictionary of Architecture,' vol. vi. p. 16.)

JOHN HEBB.

WHIG TOKEN (9th S. x. 489). — May not "fusie" be a misprint for *fusil*? A firearm would be a not unlikely shape to be chosen for such a token.

C. L. S.

"LICENCE TO DEPART" (9th S. x. 368, 434). — Is it known whether there are in existence any of the registered certificates required by the Act 5 Eliz. c. iv.? Were the registrations kept with the parish books, &c., or where? Such certificates, if existing, might in some

cases be of genealogical value, as members of families of position must sometimes have come within the operation of the Act, if for any reason they had fallen on evil days.

H. L.

ICE BEFORE CHRISTMAS (9th S. x. 506). — "If the ice bear a man before Christmas it won't bear a goose after," was said to me by an old lady the other day in the following variant rendering: "You know, if the ice bears a goose before Christmas, it won't bear a duck after."

W. SYKES, M.D., F.S.A.

Exeter.

ST. BOTOLPH, CITY OF LONDON (9th S. x. 508). — As to St. Botolph's churches, in London and elsewhere, perhaps I may refer Mr. COLEMAN to correspondence in 8th S. vi. 506; vii. 457; viii. 30. although it was chiefly my own contribution. I was not fortunate in eliciting an explanation of the fact that these churches were built immediately without the walls of London, or, as in the case of that which stood at Billingsgate, at the place of embarkation or landing by the riverside. The inference is natural that the saint was held to be the patron or protector of travellers, who on their setting out or arrival prayed in his chapels at the gates. But I have not found this, as common belief or custom, stated by writers old or modern, save that Prof. Bonney, writing of the fine church of Boston (= Botolph's Town), says that St. Botolph was held in honour by seafaring folk. Those who do not attribute any special office to the old Saxon saint are Newcourt ('Repertorium'), Alban Butler (he does not mention St. Botolph), Mr. Baring-Gould, F. C. Husenbeth, and F. E. Arnold Forster. I hope there may be more to be said on the subject.

W. L. RUTTON.

WESTMINSTER CHANGES (9th S. x. 222, 263, 335, 469). — It is always a pleasure to peruse anything from the pen of MR. J. HOLDEN MACMICHAEL, especially when his communications are upon any matter concerning London or any portion thereof; but I would remind him that in these stray notes of changes in this locality I did not, nor do I now, aim at giving anything like a history going far back into the past, as it would make the notes run to too great a length, which I fear they very often do as it is. I only attempt to note what is now going on, or has gone on a short time back. With reference to St. Ermin's Hill, there were some notes concerning this interesting old spot at 7th S. v. 450, in reply to a question asked in the same volume at p. 369. They were contributed by the late REV. J. MASKELL, then master and

chaplain of the Emanuel (Lady Dacre's) Almshouses, MR. JOHN W. BONE, F.S.A., and myself, and may perhaps convey some useful information. With reference to the old parish pound house, I am glad that the approximate date of its removal has been mentioned, but it was too far back for me to allude to it at the time I made the note; and the same remarks apply to Palmer's Village, which went about 1849-51. I would put upon record that in the Westminster Working Men's Exhibition, held in Victoria Street in 1879, there was a very correct model of the old pound house buildings exhibited, about which I have often made inquiries, but without being able to hear anything about it. It seemed to be spirited away as soon as the building was closed. It would be of much interest to have it, as I do not know of any pictorial illustration of the building, although there may have been at the time it was done away with.

W. E. HARLAND-OKLEY.

C2, The Almshouses, Rochester Row, S.W.

MORDAUNT COLLEGE (9th S. x. 509).—There is a domestic chapel in this institution (Morden College, Blackheath), and it may be that some registers exist in connexion with it. J. M. T. would do well to inquire as to this. Possibly the vicar of Kidbrook might help him to a solution of the difficulty.

JOHN HOBSON MATTHEWS.

CROSSING THE LINE (9th x. 409).—I have a number of references to the custom of baptism when crossing the line—the earliest 1665, in Souchou de Rennefort, 'Histoire des Indes Orientales,' edit. Leyden, 1688, pp. 42-4. Osbeck in his 'Voyage to China,' London, 1771, p. 107, says the custom was observed 11 April, 1751, and remarks that the ceremony was usual in 1642, giving as authority Holms's 'Description of New Sweden.'

An account of the origin or antiquity of the custom will be found in Lieut. Bassett's 'Legends and Superstitions of the Sea and Sailors,' London (? Chicago), 1885, pp. 416-20 (and references). See also Chambers's 'Book of Days,' vol. ii. pp. 653-4. Daniell has a fine picture of the subject (1790) in his 'Voyage to India,' London, 1810.

Instances of the performance of the ceremony when crossing the tropic of Cancer are recorded in Butterworth's 'Three Years' Adventures of a Minor,' Leeds, 1831, pp. 14-19 (this was about the year 1800), and in Spilsbury's 'Voyage along the Western Coast of Africa,' in H.M.S. Favourite (1 November, 1805), London, Phillips, 1807, pp. 10-12, with two plates illustrating the ceremony.

I have also noted an instance of the custom when crossing the line in the Pacific (end of 1802) in Turnbull's 'Voyage,' 1813, pp. 195-8.

E. A. PETHERICK.

PRE-REFORMATION PRACTICES IN ENGLISH CHURCHES (9th S. x. 468).—I have always understood the following were pre-Reformation customs. The men in country villages never go into church with their women folk, because in early days there were separate doors for the sexes. The custom of ringing a peal early on Easter morn at dawn is still followed at Ufton, Berks. The curfew still rings in many places—Pickering, Yorks, for instance. The custom of tolling the age at funerals; the passing bell; the custom of wrapping up the prayer-book in a handkerchief to carry to church, with a sprig of rosemary; and the turning to the east in the Creed are all survivals of pre-Reformation customs. Probably, if I thought, I might remember some more.

(Mrs.) J. HAUTENVILLE COPE.

13c, Hyde Park Mansions, W.

The most common of these surviving usages is the "bob" or curtesy made, on entering church, towards the Communion Table, and evidently handed down from the time when the Blessed Sacrament was reserved over the altar. The linen "housselling" cloths still used at times of Holy Communion at St. Mary's, Oxford, and Wimborne Minster, are also derived from ancient Catholic practice. So with bells. In my native village it was customary, and perhaps is so still, to ring a few strokes of the bell after morning service, or at noon if there was no morning prayer. No one knew why this was done, but it was probably a reminiscent survival of the "sacring" bell (afterwards called "sermon" bell), which used to be struck a few times at the elevation of the Host.

FRANCIS KING.

The Rev. W. K. Burnett, vicar of Kelloe, recently informed me that he had often noticed men on entering the village church, and after taking off their hats, apparently smoothing their foreheads. He is of opinion that this is all that remains of the old practice of crossing. Perhaps some of your correspondents can say if this be so.

R. B—r.

Such survivals, though few, and in themselves trifling, possess considerable antiquarian interest. In some remote parishes of Wales the old women still "bob" to the site of the high altar on entering the church. At Kidwelly, Carmarthenshire, they used to make obeisance to the beautiful fourteenth-

century Madonna which stood in a niche over the south porch doorway, till a recent vicar, of severe views, removed the image and stowed it away in a drawer in the vestry, where I saw it in 1890. MR. HIBGAME should consult the half-dozen or so of popular works on church antiquities published of late years by Mr. William Andrews.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

18TH HUSSARS, 1821 (9th S. x. 488).—Capt. J. M. Clements was the youngest son of the Right Hon. Henry Theophilus Clements, of Ashfield, co. Cavan, and was born in 1789. He married a Miss Wentworth, by whom he had two sons: the late John Marcus Clements, Esq., who was married to a sister of Sir George White, and the Rev. H. G. J. Clements, the present vicar of Sidmouth, Devon.

H. J. B. CLEMENTS.

Killadoon, Celbridge.

Having written a 'Regimental History,' I can suggest the following sources of information to COL. MALET: 'Waterloo Roll Call,' by C. Dalton; old county newspapers; regimental histories of other regiments; 'Regimental Colours,' by S. Milne; county histories of towns where the regiment recruited. (Mrs.) J. HAUTENVILLE COPE.

13c, Hyde Park Mansions, W.

In continuance of my query as above. In December, 1838, there resided at Newbridge, in Ireland, a Sergeant Foster,* who had been in the 18th. I am aware that in 1821 he kept a journal of the campaigns that he went through in Spain and France, and was in possession of some regimental books, as well as those of Capt. Deane, the paymaster. He does not appear to have been living in 1847. I should be most grateful for any information helping to find the present holder of these books.

HAROLD MALET, Col.

THE KING'S WEIGH HOUSE (9th S. x. 427; xi. 13).—Is MR. J. HOLDEN MACMICHAEL correct when he writes "the Steelyard in Upper Thames Street" was "so named probably from the balance or beam of steel employed there"? The best explanation of the term, to my mind, is to be found in the introduction to 'Early Records of the Company of Grocers,' edited by Mr. J. A. Kingdom (sometime Master of the Grocers' Company) in 1886, where (p. xxvi) the following passage occurs:—

"As to the derivation of 'steelyard,' there is little doubt it is the same word as 'statera,' the first

official word used in England to signify the King's beam.....The word was written 'Stadera' in Italian, and signified the weighing lever with unequal arms in contradistinction to the 'balance,' whose arms were equal."

The term "steelyard," or "stiliard," of which it appears to be a corruption, came to be applied to the place where the king's beam (not necessarily made of steel) for weighing goods was used. I may add that in the City's records the distinction drawn between "statera," or beam, and the "bilancia," or balance, is not always observed (see 'Calendar of Letter-Book D,' p. 209). R. R. SHARPE. Guildhall, E.C.

ROUBILLIAC'S BUST OF POPE (9th S. x. 408, 471; xi. 12).—I have only just seen this query and MR. GREEN's reply. The bust was formerly the property of James Bindley, of the Stamp Office; then of Mr. G. Watson Taylor, the well-known collector; and then of the Duke of Buckingham and Chandos at Stowe. At the Stowe dispersal in 1848 it was bought for (or by) Sir Robert Peel; and at the sale of a portion of the Peel heirlooms at Robinson & Fisher's, 10-11 May, 1900, this bust was purchased for 510 guineas by Messrs. T. Agnew & Sons, of Old Bond Street, W., who might possibly reveal the name of the present owner. W. ROBERTS.

47, Lansdowne Gardens, S. W.

EXEMPTION FROM POOR TAX (9th S. x. 467).—O. W. refers to the power of exemption two hundred years ago. A receipt for the same tax of the current month indicates, in a modified form, a continuation of the practice, the last printed line reading "Allowance to Owner at.....per cent." R. B. Upton.

LORD SALISBURY ON DECAYING NATIONS (9th S. x. 427, 515).—The answers of your correspondents confirm that which I gave to Prof. Gaidoz privately, namely, that the speech in question concerned the latest war between Spain and Cuba. The professor returns thanks by the following note on a postcard:—

"Rue Servandoni, Paris, 31/12/02.

"CHER MONSIEUR DODGSON, — Merci pour votre bon souvenir, et votre intervention à 'N. & Q.' J'ai vu les réponses et j'ai maintenant mon texte. Votre Marquis de Salisbury n'est pas un homme ordinaire, et il voit le cours des choses de très haut. Ainsi, à Oxford, capitale de la scholarship anglaise, le Celtique n'attire pas d'étudiants, et avec un maître comme M. Rhys! C'est humiliant et attristant. Je compte que votre adresse sera encore la même vers le 15 ou 20 janvier: autrement, si vous deviez déménager, prévenez-moi, parce que je vous adresserai une brochure que j'imprime en ce moment sur l'interdiction du Breton, et en général sur la question des langues provinciales en France.

* Probably Paymaster Sergt. Alexander F. Foster.

Savez s'il y a chez les Basques de France quelques chauds défenseurs de leur nationalité? Si vous en connaissez, vous pouvez me donner quelques noms, avec adresses, pour que je leur envoie ma brochure. Ma santé est chaque année un peu plus mauvaise; et je suis forcé de me résigner à ne plus faire presque rien. Votre bien dévoué,
H. GAIDOZ."

The many friends of M. Gaidoz in the British Empire will hope that his health will not grow worse.
E. S. DODGSON.

THE LORD'S PRAYER IN THE TWELFTH CENTURY (9th S. x. 445, 496).—With reference to the poetic version quoted by MR. A. C. JONAS under this heading, I should like to know whether a twelfth-century prose translation of the Lord's Prayer is known, and, if so, where it can be found. An exact copy of the text would still more oblige one to whom many books are inaccessible.
M. BASSE.

50, Hondstraat, Tongeren, Belgium.

BARNWELL PRIORY, CAMBRIDGE (9th S. x. 488).—The introduction to Mr. John Willis Clark's book, 'Observances in use at the Augustinian Priory at Barnwell,' 1897, describes the buildings so far as known, and gives a ground-plan drawn by Mr. St. John Hope. "The excavations undertaken in 1886 were extremely disappointing" (p. xxvii).
W. C. B.

BRASSES IN KIRKLEATHAM CHURCH (9th S. x. 305).—MR. HOOPER says of one inscription—in allusion, I presume, to the fact that the age is given in years, months, and days—"The age is evidently stretched out to fill in the whole space of the plate." I do not think this inference is at all warranted. It was the custom in the seventeenth and eighteenth centuries to give the age in years, months, and days. This is the case in nearly all the Dutch monumental inscriptions in Ceylon, and the custom was continued in British times.
J. P. LEWIS.

FITZALAN OF ARUNDEL (9th S. x. 427).—The query of F.R.C.S. possesses some interest for me, because Elizabeth and Margaret Fitzalan were two of the coheiresses of the manor of Tyburn, the descent of which I have taken some trouble to work out.

1. The pedigree of the Lenthalls is a little puzzling. According to that given in 'The Visitation of Devon, 1620,' published by the Harleian Society, vol. vi. p. 169, the lady who married Sir Thomas Cornewall, Baron of Burford, was the daughter (and not the granddaughter or great-granddaughter) of the Sir Rowland Lenthall who married for his first wife Margaret Fitzalan. In this pedigree she is called Agneta, and not

Elizabeth. But I cannot vouch for the accuracy of this pedigree, for it gives no issue to Sir Rowland by his second wife, Lucie, daughter, and eventually coheiress, of Richard, Baron Grey of Codnor, K.G. (ob. 1418), by his wife Elizabeth, daughter and coheiress of Ralph, Baron Basset of Sapcote (ob. 1378). By this lady Sir Rowland Lenthall had a daughter Catherine, who married William la Zouche, Baron Zouch of Haryngworth and Baron St. Maur *jure matris* (ob. 1468); and owing to failure of heirs of Henry, Baron Grey of Codnor, grandson of Ralph, the baronies of Grey of Codnor and a moiety of that of Basset of Sapcote fell into abeyance between the descendants of Lucie Grey, the wife of Sir Rowland Lenthall, and her sisters, Elizabeth, who married John Zouche, of Codnor, and Eleanor, who married Thomas Newport, whose present representative is the Earl of Bradford.

2. The Barony of Burford seems to have been merely a titular distinction, and not a peerage which gave its possessor a right to a seat in Parliament. The last Baron of Burford was Francis Cornewall, whose daughter and heiress Anne Maria (ob. 1741) married George Legh, of High Legh, co. Chester. Through this marriage the Cornewall-Leghs became heirs-general of the old Barons of Burford. From Sir Rowland Cornewall, the younger son of Sir Thomas Cornewall and Agneta or Elizabeth Lenthall, the Cornewalls of Delbury, co. Salop, derive their descent.

3. I have every reason to believe that Elizabeth Fitzalan left no issue by her third husband, Sir Gerard Ufflete. I should, however, be glad of any information, based on contemporary authority, which may be given with reference to the descendants of Elizabeth Fitzalan and her sisters.

W. F. PRIDEAUX.

TENNYSON AND KINGSLEY (9th S. xi. 8).—I do not suppose Tennyson was alluding to Kingsley's refrain, but rather that they were both independently alluding to the same phenomenon, namely, the moaning of Bideford Bar, which can be heard for many miles inland. It generally takes place in calm—or almost calm—weather, and is due to the "ground sea" resulting from a distant gale in the Atlantic.
BASIL HALL.

"FROM THE LONE SHIELING" (9th S. x. 64).—Quite six months ago I read in a London newspaper the announcement of a forthcoming volume of "exile" poems, compiled, if my memory is accurate, by a John Macleay. I have made some fruitless inquiries respect-

ing this anthology, and now seek the publicity of the pages of 'N. & Q.,' in the hope that some reader may be able to furnish information concerning the book. I assume that such a volume would include the "Lone shieling" poem, though it might be too much to expect fresh light as to its authorship or history. Mr. A. Bignold, M.P. for the Wick Burghs, replying to the bestowment of the freedom of Dingwall on 30 December, 1902, quoted, or rather misquoted, the stanza which Mr. Chamberlain recited in a speech at Inverness in 1885. The member for the Northern Burghs, impressed by the fine character of the lines as well as their appropriateness for recital before a gathering of Highlanders, wrote to the Colonial Secretary inquiring where the poem could be found, and the name of its author. Readers of 'N. & Q.' will hardly be surprised to learn that Mr. Chamberlain, who is seldom non-plussed, could supply neither the source of the poem nor its author. JOHN GRIGOR.

105, Choumert Road, Peckham.

PURCELL FAMILY (9th S. x. 386; xi. 14).—I cannot understand Neale's statement, as quoted by G. F. R. B., that the arms mentioned are "painted on the Purcell tablet." This tablet is placed on the central column on the south side of the north choir aisle in Westminster Abbey, and is surmounted by a mask and sacred lamp. There are, I feel sure, no arms upon it. Are not the Purcell arms carved on the inscribed slab which marks his grave in the floor near by? This slab, with its Latin inscription, is not even mentioned in five guides to Westminster Abbey which lie close to my hand, but each and all refer to the tablet as apparently his only memorial. I am sorry I have no copy of the arms taken from the memorial slab, but I may mention that a photo-litho of an old engraving of Purcell at the age of twenty-four was given in *Church Bells* of 15 November, 1895. It contains a shield of arms at foot which is only partly readable, as follows: Barry wavy of six argent and (?), on a bend sable three boars' heads coupé (?). Perhaps some one will kindly visit Purcell's grave, and record both arms and inscription therefrom. JOHN T. PAGE.

West Haddon, Northamptonshire.

GROAT: BITS (9th S. ix. 84; x. 454, 491).—Besides the use of *bits* in the West Indies, as described by MR. UDAL, it is of interest to note that in Portuguese, at all events as spoken in Madeira, "bit" is the well-acclimatized and usual name for the 100-reis silver coin current there, and I believe

it to be so called throughout Portugal. The coin is known also as a *testão*, but "bit" is by far the commoner name, even among the native population.

There is a silver 50-reis piece called "half bit," but it is less in evidence than the "bit." Small change is mostly copper, 10 and 5 reis pieces. 'H.E.D.' treats of "bit" in this sense only in connexion with Spanish money in English-speaking colonies, whereas it is to-day adopted into the Portuguese language.

The word "groat" still survives in our provincial speech as a measure of value, though not as the name of a coin. One of our commonest West-Country sayings to express exactitude is "'Tis so near as fourpence is to a groat." F. T. ELWORTHY.

Wellington, Somerset.

"GOOD AFTERNOON" (9th S. x. 467).—Among country people of the middle class it was very generally thought a sign of "uppishness" to say "good morning" after about one o'clock in the day. The idea was that you wanted to convey the impression that you dined late, "afternoon" being taken as equivalent to "after dinner." I speak of a time between thirty and forty years ago. C. C. B.

Miscellaneous.

NOTES ON BOOKS, &c.

French Engravers and Draughtsmen of the Eighteenth Century. By Lady Dilke. (Bell & Sons.) WITH this account of French engravers and draughtsmen Lady Dilke completes her admirable and delightful history of French art in the eighteenth century. Four volumes in all, dealing respectively with painters, architects and sculptors, decorators and designers of furniture, and engravers, constitute a work which is a notable product of taste and erudition, and makes irresistible appeal to the lover of art. Of these works the last has been, we gather, the most difficult. It is also, we make bold to say, the most general in appeal. By the majority a knowledge of eighteenth-century paintings, sculpture, furniture, architecture, and decorations is only to be obtained by long residence in Paris, frequent visits to the French provinces, constant study in museums, and admission into the galleries of collectors. At no very extravagant outlay—say that of a good Kelmscott reprint—however, a man may secure for his private delectation and gloat over at leisure the 'Contes de La Fontaine' of 1762, the 'Métamorphoses d'Ovide' of 1767-71, the 'Decamerone' of 1757, the Molière of 1734, the 'Télémaque' of 1734, the 'Amours Pastorales' of 1718, and 'Les Baisers, précédés du Mois de Mai,' 1770, or 'Les Fables,' 1773, of Dorat; while if he is content with exquisite designs to Ariosto or Tasso the price will not approach that of a modern *édition de luxe*. He may even come across Gravelot plates to an English Shakespeare of no great repute or a 'Dryden's Plays' to be purchased for a dozen shillings.

A widely disseminated interest is accordingly experienced in the engravings, which form a precious portion of that exquisitely tender and delicate eighteenth-century art, to the suggestion and execution of which no educated mind can be insensible. The appeal of work of this class is the stronger, since engraving seems now in the way of becoming a lost art. Lady Dilke shows, however, what grave difficulties beset the reduction by the most competent hands and by the costliest process of existing engravings, and points out how apt the texture of the execution is to be confused by reduction until "what should be a luminous expression of form becomes a meaningless pond of ink."

Pursuing the plan previously adopted, Lady Dilke has not attempted to treat chronologically or in sections according to subjects the draughtsmen and engravers of the eighteenth century, such a course being likely to assign the volume the character of a text-book, and detract from its readableness as much as it might contribute to its utility. She has accordingly in each division selected the man who impressed her as a typical personality, and has disposed around him others serviceable for purposes of support or contrast. For her first chapter, accordingly, which deals with 'The Great Amateurs,' she chooses the Comte de Caylus, whose full history has not, so far as we are aware, been written, and who, himself a considerable artist and an indefatigable explorer and worker, exercised a great influence over art, and especially over engraving. It was the fashion in the eighteenth century to engrave. Madame de Pompadour was a pupil of Cochin. Among those who used the needle or the graver Lady Dilke mentions Philippe Egalité himself, dukes, princes, and marquises without number, the Marquis d'Argenson, Bachaumont of the 'Mémoires,' Carlin the actor, and Vivant Denon, best known for his story 'Point de Lendemain,' also distinguished as an engraver, who had the fortune or the tact to enjoy the patronage of Madame de Pompadour, Louis XV., Robespierre, and Napoleon. Of Caylus a deeply interesting account is given, and two designs from his brilliant renderings of Bouchardon's 'Cris de Paris' are supplied. His taste was not unerring, and the text of his 'Recueil des Antiquités' is full of errors; but our debt to him remains, according to the latest authority, "immense." An interesting account of the ingratitude of Marmontel towards Caylus and of the coolness between the latter and Diderot and the Encyclopædists generally is furnished. From Watelet, "an ether superior to any of his day," but a man of mediocre intelligence, Caylus was also estranged. A beautiful etching by Watelet after Cochin le fils of Marguerite Le Comte is among the illustrations. Pierre Joseph Mariette and Pierre François Basan, the former the most distinguished member of a family conspicuous through many generations, both of them associated with Caylus and Bouchardon, are the subjects of the second chapter. The collection of Mariette realized on its sale in 1775 a sum prodigious in those days. His father, also an artist, designed the remarkable frontispiece to the 'Dictionnaire de l'Académie Française.' Basan is best known as a dealer, but Lady Dilke credits him with a technique as an engraver clear and effective in its way, "if not too scrupulously honest."

In the following chapter (iii.) we reach the Chevalier Cochin, whose place as draughtsman and

engraver is in the very first rank. His vignettes and *culs-de-lampe* are among the most cherished possessions of the collector. Among the illustrations from this artist now selected are 'L'Ouvrière en Dentelle' and a *billet* for a *bal paré* at Versailles on the occasion of the marriage of the Dauphin, 24 February, 1745. For special praise Lady Dilke selects the well-known illustrations to the 'Lutrin.' Cochin was great, she says, "in handling scenes of his own time with the superb courtliness he loved," but he was destitute of imagination and had no grasp of classic story and mythology. Adrienne Lecouvreur as Cornelia, by Pierre Imbert Drevet, after Coypel, rewards close attention, as does the frontispiece to the 'Fables de La Fontaine,' 1755-9, by Dupuis, after Oudry and Cochin. We have understood that this design was finished by Dupuis after Oudry's death in 1755 of apoplexy, and engraved by Cochin. 'Les Remois,' engraved by Larmissin, after Lancret, for the 'Contes de La Fontaine,' differs widely and advantageously from the designs in the *contrefaçons* of 1764 and 1777, and belongs to the class of *illustrations galantes* with which the book is not specially occupied. The famous 'Femme à la Tulipe' of Jean George Wille, after Wille fils, is well reproduced. Following illustrations to chap. vi. include Laurent Cars's rendering of 'Le Malade Imaginaire,' after Boucher, for the *Molière* of 1734; the 'Madame Dubarry en Habit de Chasse' of Beauvarlet; the 'Marchande de Beignets' of J. P. Le Bas; two designs from the 'Manon Lescaut' of 1753; and a delightful 'Saint-Preux moqué par les Femmes,' after Moreau *le jeune*, in 'La Nouvelle Héloïse.' After these come *culs-de-lampe* after J. de Sève, Choffard, and others, including the delicious head of Marie Leczinska, after Choffard and Nattier, from the 'Nouvel Abrégé Chronologique' of the President Hénault, 1767. 'Les Grâces Vengées,' from 'Les Grâces' of Meunier de Querlon, 1769, by Simonet, after Moreau, is charming in design and execution. Other designs by Moreau are from his magnificent 'Monument du Costume.' Marillier is first represented by a lovely *en-tête* from Dorat's 'Fables'; Gravelot by a design of Viola and Olivia, after Hayman, in the Shakespeare, Oxford, 1744; and Eisen by 'Les Vendanges' and by 'Les Trois Commerces,' from the *Fermiers-généraux édition* of La Fontaine. The account of the end of Saint-Aubin, from whom many illustrations are given, and that of Moreau *le jeune* constitute one of the most interesting, albeit one of the saddest chapters in the book.

It is, indeed, curious to read in Lady Dilke's brilliant pages how few of the great draughtsmen and engravers of whom she treats survived the depressing influences of the Revolution. After giving a few specimens of the engravers in colour, Lady Dilke supplies from a *gouache* in the collection of M. Bourdeley a charming 'Marchande de Modes' of Nicolas Lavreince, a Swedish artist better known as Lafrence. Lépicié's engraving of Chardin's 'La Petite Fille au Volant' arrests immediately attention. As appendices are given a list of works by Caylus, 'Notes sur la Famille de M. Mariette,' and other useful and helpful matter. Best of all is a good index.

We have given a mere glimpse into Lady Dilke's volume, the interest and value of which are inexhaustible. Once again the cabinets of the great collectors have been opened to the author, and full assistance has been rendered by the staff of the Cabinet des Beaux-Arts and that of the *Gazette des*

Beaux-Arts. To the lover of eighteenth-century art the book needs no commendation. The entire series constitutes an eminently desirable possession and a work of equal attractiveness and merit. The matter is not yet exhausted, though the author is surely entitled to a rest if she is disposed to claim it. The subject, so far as Lady Dilke's book is concerned, ends with the fall under the Commune of the Academies, when limitations were imposed on the arts so intolerable that one had to wait for the romanticism of the next century for entire release from the artificial pressure of movements which are "in genuine harmony with the development of modern democracy."

A New English Dictionary on Historical Principles. Edited by Dr. James A. H. Murray.—Vol. VI. *Lief—Lock*. By Henry Bradley, Hon. M.A. (Oxford, Clarendon Press.)

THE first contribution of the new year to the great work—now beginning to hold out hopes of approaching completion—consists of a double section, issued under the charge of Mr. Henry Bradley, forming a considerable portion of the sixth volume, and comprising the words of the alphabet between *lief* and *lock* substantive. To supply once more a class of statistics to which a prefatory note challenges attention, we find that the volume before us contains 1,600 main words, 597 combinations, and 382 subordinate entries, in all 2,579. Obvious combinations raise the entire number to 3,367. Against this number can be opposed 1,328 in Cassell's, 1,922 in the 'Century,' and 1,971 in Funk's 'Standard,' and in Johnson no more than 295. The number of illustrative quotations is, moreover, 16,145, against 1,527 in the best-equipped of so-called rivals. The greatest share in the section is occupied with important words of Germanic etymology, such as *life, lift, light, like, limb, line, &c.*; most of these, possessing many senses and forms of their own, are prolific of derivatives, many of them of great and separate interest. Comparatively few words are from Oriental, American, and African sources. Two words respectively from Chinese and Zulu appear, and there are beside the Indian *lingam*, the Peruvian *llama*, and *lilac*, "which is ultimately Persian, though introduced into English through a Romanic channel." Turning to some of the words indicated in the prefatory note, we find many histories of extreme interest. *Lilac*: Bacon first uses the word in his essay 'Of Gardens,' 1625, in the combination "lelacke Tree." In 1658 and 1664 respectively Sir Thomas Browne and Evelyn employ *lilac*, nor is it until a century later (1763) that we encounter the form *laylocks*: "And gather'd laylocks perish, as they blow." Yet this form seems to have taken root in America, as it did in dialectal usage. Oliver Wendell Holmes has "lalocks flowered late." In 1881 Besant and Rice write, "The yellow laburnum and the laylock were at their best," which is incorrect as observation, since the laylock, or lilac, fades as the laburnum begins. *Liliaceous* we are surprised to encounter so soon as 1731. An exquisite, if familiar quotation from Milton's 'Arcades' illustrates *lilied*. Something concerning *lilly-low* might have been added from our own columns. *Limbo*, in Zulu use, signifies a kind of coarse calico, and has nothing to do with the *limbo patrum*. Under *lime*, in its various significations, and as a substantive or verb, there is abundance that repays study. Another word, occurring earlier in the section—in fact, on its first page—to which close

attention should be paid, is *liege*, in such phrases as "liege lord," &c. *Limitour* or *limiter*, as used by Chaucer in "Jymytours and other booly freres," to whom the poet dramatically attributes the disappearance of the fairies, is very interesting. *Limmer*=minx, as used by Scott, and *limp*, wanting in firmness, are both said to be obscure. Has not *lindabrides* sometimes a slightly more calumnious significance than that of a lady-love, a mistress, assigned it? More might be said concerning the use of *line* as an order received by a traveller. The origin of that seems to have been the simple line in the pocket-book of the traveller. "A hundred locomotive steam-engines" would constitute what is called a "line." For this we will be responsible. *Lion* has, naturally, a full history. A Cotswold lion is a sheep; a Rumford lion, a calf. The first use of *lion* to denote a celebrity is in 1715. We would crave admission for "lion's eye" on the strength of Bailey's 'Festus':—

Locks which have
The golden embowment of a lion's eye.

Under *litter* room should be made for Macaulay's lines on "The vile Claudian litter raging with currish spite." Burns's use of "live day long" for *livelong day* is duly chronicled. Well worthy of close study is all that is said under *livery*. *Loan* as a verb is still, fortunately, chiefly American. The "loathly worm"—serpent seems to be first used by Besant (1886), though Thomson (1748) has "loathly toad." We should have thought that ballad literature would supply earlier instances. Of this part, as of most by which it has been preceded, it may be said that it furnishes matter for unending study and delight.

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."

HYPOCOURTESY.—You are wrong.

CORRIGENDUM.—P. 35, col. 2, l. 22 from foot, for "sections" read *selions*.

NOTICE.

Editorial communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

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

LONDON, SATURDAY, JANUARY 24, 1903.

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Notes.

LINCOLN EPISCOPAL REGISTERS.

AMONG the Bridges MSS. at the Bodleian Library are two volumes of extracts from the Episcopal Registers at Lincoln, copied early in the eighteenth century for the historian of Northamptonshire. How far they may be relied on must be left for others to say; but the writer would be glad to learn whether (1) the particulars recorded in "Bridges MSS., c. 24-25," are correct transcripts; (2) the registers at Lincoln are complete. In order the better to judge their merits all the extracts relating to Moulton, a parish since 1541 in the diocese of Peterborough, have been copied, and these will be found below. The first is concerned with the ordination of Moulton Vicarage* about the year 1220, but as this is the only reference to be found in the Bridges MSS., the question arises whether some other source of information at Lincoln has not been overlooked. Again, basing his statement on the fifth extract, Bridges mentions† that in 1298 the bishop issued a mandate requiring the

parishioners to rebuild their ruined church; but is it not possible that the entry may relate to Moulton, near Spalding, in the county of Lincoln? Perhaps some one who knows that corner well will reply.

I. *Bridges MSS., c. 24* [*Registers 1209-1404*].

[Hug' Linc. Ep.] Ordinac'o'es Vicar' aucte Concil'.
[In margin: Multon.] Vic. de Multon de pion',
Prior' & Conv: S' Andr' Northt'.—P. 7.

Ann: 6 D'ni Ric'i Gravesend in crast'
Com'emoracio's aiax', 1263.

[In margin: Multon.] Tho: Pbr: p' eosd: ad
Vicar' de Multon vac': p' mort' Tho: admis's:
3 Non' Augusti.—P. 143.

Ex Rotulo Oliveri Sutton. Archid': Norht'. An: 1.
[In margin: Multon.] Rad'us de Stam'god Cap'
p' Prior & S: Andr' ad Vicar' de Multon, vac: p'
mort': Mag'ri Thome de Ryhal. An': 1280, 14 Cal:
Junij.—P. 217.

Ann: 8. Oliv. Sutton.

[In margin: Multon.] Rob'tus de Botelbrigget
Cap': p' Monachos Monast' S: Andr' Northt' ad
Vicar' Eccl'ie de Multon p' mort' Rad'i. adm: non
Julij.—P. 230.

Ex Memorand: Oliv: pro An': 19. 1298.

[In margin: Moulton.] Ol: Dec': holand &c.
Vobis mand': q'd compell': pochian' de Moulton
rep'are suam Ecc'am de Moulton cum Campanili et
cimiterio jam diu dirut'. 3 Non: Octobr'. Fo: 206a.
—P. 279.

Ann: 14. Joh'is Dalderby. 1313.

[In margin: Multon.] Reginald: de Staumfordt
Cap': p' Prior' et Conv: S: Andr' Northt' ad Vicar'
Eccl'ie de Multon vac': p' mort' Rob'i. Adm:
17 Kal: August.—P. 333.

Ann: 18. D'ni henrici ep'i Linc: incip:
13 Kal: Aug': 1337§.

[In margin: Multon.] Will'us de Welford pb'r
p' D'nun. Edr'um Reg'm: ro'ne temporalium
Prioratus S: Andr' Northt' in manu sua exist' ad
Vicar' Eccl'ie de Multon Linc: Dioc': vac' p'
resign: Rad'i de Lamleye|| sub no'ie p' mutaco'is

* Baker, 'Hist. of Northants' (1822), states that
"Budes occurs in the endowment of the Vicarage,"
and therefore gives his name first in the list of
incumbents.

† Rector of St. Gregory's, Northampton, in 1280
(Baker).

‡ Vicar of Rothersthorpe, 1300, and Rector of
Quinton the following year (*ibid.*).

§ Pat. Roll. 11 Edward III. (1337), m. 39: "Pre-
sentation of William de Wilford, parson of the
church of Paunton by Wrageby in the diocese of
Lincoln, to the vicarage of the church of Multon
by Northampton in the same diocese, in the king's
gift by reason of the temporalities of the priory of
St. Andrew, Northampton, being in his hands; on
an exchange of benefices with Ralph de Lameleye."
(4 Sept. 1337 at Woodstock.)

|| His presentation, it will be noticed, is not in-
cluded in the MS.; nor does the name appear of
William de Brysingham, who is placed among the
vicars by Baker, by reason of the fact that he
"occurs as party to a deed with John de Verdon of
Brixworth in 1331." Other gaps exist in the trans-
cript for the years 1235-63, 1358-73, 1404-19, 1423-
1433, and 1484-1530.

* In 1254 the rectory was rated at twelve marks, with a pension of 13s. 4d. out of the vicarage, which was not then valued.—MS. Cott. Nero, dx.

† 'History of Northamptonshire,' 1791, vol. i. p. 419.

cum Eccl'ia de Panton juxta Wragby faciere quam prfut' Will'us &c. 7 Kal: Octob:—P. 439.

Annus primus D'ni Joh'is Ep'i Linc' incipiens
9 Kal: Octob' An': 1347.

[In margin: Multon.] Ric'us Gregori de Gaucote p' D'num Edr'um Regem rone t'mplum Priorat' S: Andr' North' in manu sua occ'oe Guerre &c ad Vicar' Eccl'ie de Multon juxt' North' p' resign' Will'i de Wylford* ex causa p' mutaco'is cum mid': Eccl'ie de Magna heyford. Adm: 3 Id: Julij 1348.—P. 492.

Annus 6^{us} Joh'is Linc' Ep'i. Incip'. 9^o Kal'
Octobr' 1352.

[In margin: Multon.] Will'us Man de Wolaston† pb'r pr' p' Reg' ad Vicar' de Multon vac' p' mort' D'ni Ric'i Gregory ult' Rcor'is adm: 13. Kal' Jun' 1353.—P. 523.

Annus 12^{mus} Joh'is Linc' Ep'i Incip. Non' Kal'
Octobr' 1358.

[In margin: Multon.] Joh'es de Wodeford‡ pb'r pr' p' Rege' ad Vicar' Eccl'ie de Multon vac' p' resign' D'ni Will'i Man ult' Vicar' ex causa p' mut' cu' Eccl'ia de Carleton. Adm: 4. Non' Oct' 1358.—P. 537.

Septimo Kln' Julij 1372. Incip' Ann' X^{mus}
D. Joh'is Linc' Ep'i.

[In margin: Multon.] Rog'us de Bromley Pb'r pr' p' Reg' ad Vicar' Eccl' Poch' de Multon p' mort' ult' Vicar' vacan' Rex p'sentavit hac vice occ'one Temp'l' p'd in man' sua exist' raco'e p'd adm: 22^o die april' 1373.—P. 600.

[In margin: Multon.] [Inquisition taken at Marston St. Lawrence, 9 June, 1387. Six names are given: 3 rectors and 3 vicars, one of the latter being "Rog'us de Multon, Vicar'."]—P. 650.

Registrum Hen: Beaufort Linc' Epi. Incip' cum memorand'. [Fol. 34a.]

[In margin: Multon.] Hen' E'pus Linc' p' Cart' sua' Dat' apud North'ton 3^o Dec. 1400. Confirm' prior' & Conv' Sⁿⁱ Andr' North'ton Ordin' Clunia-cen' Linc' Dioc' Eccl'ia.....Multon.....Linc' Dioc' ac Pensiones ann' viz'.....I marc' de Vicar' de Multon.....—P. 720.

Pridie Idus Jul' 1403. Incip' Ann' 6^{mus} Consecr'
Hen: Linc' Ep'i.

[In margin: Multon.] Laurent Boszate Pb'r pntat' p' Prior' & Conv': Sc'i Andr' North'ton ad Vicar' de Multon p' mort' Rog' Bromley ult' Vicar' vac' adm' 11. Maij 1404.—P. 750.

II. *Bridges MSS., c. 25 [Registers 1419-1540].*

Quarto Kln' April' 1419. Incip' Ann' 15.
Ph'i Linc' Ep'i. [First entry.]

[In margin: Multon.] Dn's Joh'nes Verney§ pb'r pr' p' Prior' & Conv' Sc'i Andr' North'ton ad Vicar' de Multon p' resign' Tho: May ultim' Vicar' vac' adm' 29. Mar. 1419.—P. 56.

* The Patent Roll of 19 Edward III., part i. m. 30, offers a different version: "Presentation of Ralph de Hanyton, parson of the church of St. Mary Magdalen on the Hill, Lincoln, to the vicarage of Multon, in the diocese of Lincoln, in the king's gift by reason of the priory of St. Andrew, Northampton, being in his hands on account of the war with France; on an exchange of benefices with William de Wilford." (Mortlake, 29 Jan. 1345.)

† Rector of his native place in 1349 (Baker).

‡ Rector of Little Oakley in 1356 (*ibid.*).

§ Rector also of St. Peter's, Northampton (*ibid.*).

[William Gray, Bp. of Linc.]

[In margin: Multon.] Will's Porter pntat' p' Prior' & Conv' S^t Andr' North'ton ad Vicar' de Multon jux' North't' p' resign' D'ni Joh'is Rame ult' Vicar' vac' adm' 19. Sep' 1433.—P. 120.

E Reg^o Institut' Tho: Rotheram Linc' Ep'i.

[In margin: Multon.] Mag' Tho: Alen AM pr' p' Prior' & Conv' S^t Andr' North't' ad Vicar' de Multon p' mort' D'ni Will'i Porter ult' Vicar' vacan' adm' penult' Sep' 1479.—P. 317.

E Registro Instituce' on Johannis Russell Linc' Ep'i. [In margin: Multon.] Dn's Tho: Praty pr' p' Prior' & Conv' Sc'i Andr' North'ton ad Vicar' de Multon per resign' Mth Tho: Aleyn ult' Vicar' vacan' adm' 23. Oct' 1481.—P. 328.

Ibid.

[In margin: Multon.] Dn's Rob' Eburton pb'r pr' p' Prior' & Conv' Sc'i Andr' North't' ad Vicar' de Multon p' mort' D'ni Tho: Pratie ult' Vicar' vac' adm' 12. Apr. 1482.—P. 329.

Ibid.

[In margin: Multon.] Dn's Joh'nes Alyson p' pb'r pr' p' Prior' & Conv' Sc'i Andr' North't' ad Vicar' de Multon p' resign' D'ni Rob' Eburton ult' Vicar' adm' 8^o Mar' 1484.—P. 330.

E Libro Instituce' Joh'is Longland Lincoln' Ep'i. [In margin: Multon.] Dn's Hen: Copinford Captus pr' p' Prior' & Conv' S^t Andr' North't' ad Vicar' de Multon p' resig. ult' Incumb' vac' adm' 12^o Nov' 1530. Salva ann' pens' 4^o 8^o dur' vit' d'co Resign'.—P. 456.

Ibid.

[In margin: Multon.] Mag' Franc' Abret STB. pr' p' Joh' e' Nettlih m ro'e conc' hac vice p' Prior' & Conv' S^t Andr' North't' ad Vicar' de Multon p' res' Hen' Copingforthe adm' penult' Jul' 1540. Salv' ann' pens' Resig' 4^o marc'.—P. 478.

S. J. MADGE.

THE JUBILEE OF THE 'FIELD.'

The *Field*, the first number of which was published on the 1st of January, 1853, was founded by Bradbury & Evans, the same firm being, as is well known, also largely associated with the founding of the *Daily News*, *Punch*, and the *Gardeners' Chronicle*. The first editor of the *Field* was Mark Lemon, editor of *Punch* from its birthday till his death. Shirley Brooks wrote its leaders. Of the original staff only two survive, Mr. Harrison Weir and Mr. Robert Soutar. A facsimile of the first number was given with the *Field* of December 27th last. Its price

* Rector of Milton in 1506 (*ibid.*). His successor is stated by the same authority to be William Porter ("as appears by his will in 1499, and probably the same person who was Rector of Haselbeck in 1452"); but as an earlier William Porter is recorded by him in the name of Potter (19 Sept., 1433, above), it is just possible that his notes had got mixed.

† His real name was Leycester, a Cluniac monk, and Baker notes that "he was elected Prior of St. Andrew's in 1523, and presided till the dissolution, when, renouncing his pension, he was made dean of Peterborough on the erection of that bishoprick in 1541."

was sixpence. It consists of but sixteen pages, including advertisements, of which there are only fifty-six. The first number contains one of Leech's spirited hunting sketches and two sketches by Ansdell. The advertisements tell us that 'Uncle Tom's Cabin' is being played at Drury Lane as well as at two other theatres, that Madame Vestris has the management of the Lyceum, Charles Kean of the Princess's, Phelps of Sadler's Wells, Madame Celeste of the Adelphi, and Shepherd and Creswick of the Surrey. The Royal Polytechnic Institute is flourishing under the patronage of Prince Albert; and in a corner at the bottom of a column we find 'Mr. Albert Smith's Ascent of Mont Blanc.' John Chapman advertises the *Westminster Review*, and evidently intends to try to cut out the bookseller: "When payment is made direct to the publisher for a year in advance, four numbers of the *Review* will be delivered for 1*l.*, or postage free 1*l.* 4*s.*" The published price was six shillings per number.* The news of the week is pithily told, and at a glance we get an idea of the world of 1853. Dizzy, who became Chancellor of the Exchequer, with Lord Derby as his chief, on February 27th, 1852, and thought he had "come to stay," set Messrs. Banting, the Government upholsterers, to work to make the official residence in Downing Street light and gay, and brilliant with modern furniture. Before Christmas the fatal division came, and Gladstone reigned in his stead. "Farewell to the dawning visions of the resuscitated glories of a Holland House on the Conservative side, and all those intellectual coteries that might have assembled in that hitherto 'unused spot,' under the auspices of a literary Chancellor of the Exchequer." It is sad to relate that some ladies seemed to enjoy Dizzy's discomfiture. The Earl of Aberdeen becomes Prime Minister, and states in the House of Lords that "at home the mission of the Government would be to maintain and extend free-trade principles, and to pursue the commercial and financial system of the late Sir Robert Peel." Under music, regret is expressed that England possesses no School of Music. The news from France is the Emperor's decree that, should he die without leaving an heir to the throne, the succession shall pass to his uncle Jerome Napoleon Bonaparte and to his descendants, from male

to male, by order of birth, and to the entire exclusion of the females. Prince Jerome's allowance was to be one million francs per annum, with the Palais Royal as residence; Prince Napoleon's, 300,000 francs; and the Princess Mathilde's (Demidoff), 200,000. Photography first appeared in the second volume, when the champion of the Thames was drawn from a daguerreotype by Mayall.

In November, 1853, the *Field* became the property of Benjamin Webster, of the Adelphi Theatre, but the change of proprietorship did not bring prosperity. It was, in truth, a very poor sixpennyworth; but, as the article in the Jubilee number states, newspaper enterprise in those days was hampered by the Stamp Act and by a monstrous paper duty.

Towards the end of the second year of its existence Mr. Serjeant Cox purchased the property, and in the number for November 25th, 1854, it was announced that the paper had passed into new hands. Its address stated that "the *Field* would be a family paper, sedulously weeded of whatever a gentleman should be unwilling to place in the hands of his children.....It will make no endeavour to become the newspaper of 'the man *about* town,' but to be that of 'the man *out* of town.'" Readers were invited "to express their opinion as to the scheme indicated, and to forward any suggestions." To this invitation there was a ready response, and, with but four exceptions, the communications were couched in language of warm commendation.

In 1857 Mr. John Henry Walsh took the editorial control; he was an all-round sportsman, and in the previous year had published under the name of "Stonehenge" 'British Rural Sports.' He is described in the article on the Jubilee as being a "heaven-born" editor, a man in a thousand for the position to which he was appointed. This was his first connexion with newspaper work. Born in 1810, he had practised as a doctor in Worcestershire for twenty-five years, but he had a great liking for sport, and indulged in it as far as his professional engagements admitted. The *Field* had at first paid little attention to angling, but in 1856 Francis Francis came upon the scene, and he and James Lowe, Frank Buckland—both members of the *Field* brotherhood—and others, were successful in working out problems of fish culture, and now angling forms an important feature of the contents. Angling, in common with all sports, has largely increased of late years—so much so that it now supports a paper of its own, the *Fishing Gazette*. In this the contents of Mr. Edward Marston's delightful little holiday

* The memorable meeting of authors and booksellers at John Chapman's on the 4th of May, 1852, for the purpose of hastening the removal of the trade restrictions on the commerce of literature is graphically described in 'The Life of George Eliot.'

books first appeared. His son, Mr. R. B. Marston, is both proprietor and editor. To this paper we owe the Izaak Walton memorial in Winchester Cathedral, as well as that in St. Dunstan's, Fleet Street, this being a stained-glass window. There is also a marble slab in the porch. JOHN C. FRANCIS.

(To be continued.)

SHAKESPEARE'S BOOKS.

(Continued from 9th S. viii. 321.)

Hol. He is too picked, too spruce, too affected, too odd, as it were, too peregrinate, as I may call it.

Nath. A most singular and choice epithet.

[Takes out his table-book.

Hol. He draweth out the thread of his verbosity finer than the staple of his argument. I abhor such fanatical phantasms, such rackers of orthography, as to speak dout, fine, when he should say, doubt; det, when he should pronounce, debt, — d, e, b, t, not d, e, t: he clepeth a calf, cauf; half, hauf; neighbour *vocatur* nebour; neigh abbreviated ne. This is abominable, (which he would call abominable;) it insinuateth me of insanie; *ne intelligis, domine?* to make frantic, lunatic.

Nath. *Laus Deo, bone intelligo.*

Hol. Bone?—bone, for bene: Priscian a little scratched; 'twill serve.

'Love's Labour's Lost,' V. i.

In this passage Shakespeare certainly refers to two "vices in speeches and writing" described by Puttenham: "Barbarismus or Forrein Speech" and "Solecismus or Incongruitie."

"The foulest vice in language is to speake barbarously: This terme grew by the great pride of the Greekes and Latines, when they were dominatours of the world, reckoning no language so sweete and civill as their owne and that all nations beside them selves were rude and uncivill, which they called barbarous: So as when any straunge word not of the natural Greeke or Latin was spoken in the old time they called it barbarisme, or when any of their owne naturall wordes were sounded and pronounced with straunge and ill shapen accents, or written by wrong orthographie as he that would say with us in England, a dousand for a thousand, isterday for yesterday, as commonly the Dutch and French people do, they said it was barbarously spoken. The Italian at this day by like arrogance calleth the Frenchman, Spaniard, Dutch, English, and all other breed behither their mountaines Appennines, Tramontani, as who would say Barbarous."

"Your next intollerable vice is solecismus or incongruitie, as when we speak false English, that is misusing the grammaticall rules to be observed in cases, genders, tenses and such like, every poore scholler knows the fault and calls it the breaking of Priscians head, for he was among the Latines a principall Grammarian."

Holofernes gives examples of the bad spelling of "rackers of orthography," and Puttenham gives examples of words pronounced with strange, ill-shapen accent, or

written by "wrong orthography," and Shakespeare, in referring to these "vices in speeches and writing," observes the order in which Puttenham describes them, that is, *barbarismus* comes first and *solecismus* follows immediately after.

Costard. Go to; thou hast it *ad dunghill*, at the fingers' ends, as they say.

Hol. O, I smell false Latin; *dunghill* for *unguem*. *Arm.* Arts-man, *praemibula*; we will be singled from the barbarous. Do you not educate youth at the charge-house on the top of the mountain?

Hol. Or mons, the hill.

Arm. At your sweet pleasure, for the mountain.

'Love's Labour's Lost,' V. i.

Costard speaks barbarously, for he uses *dunghill*, a "word not of the natural Latin," for *unguem*, and Armado says "we will be singled from the barbarous"; moreover, Puttenham in describing, and Shakespeare in referring in this passage to, *barbarismus* both mention the mountain.

King. Well, sit you out: go home, Biron: adieu!

Biron. No, my good lord, I have sworn to stay with you:

And though I have for barbarism spoke more

Than for that angel knowledge you can say,

Yet confident I'll keep to what I swore,

And bide the penance of each three years' day.

'Love's Labour's Lost,' I. i.

It seems evident that Biron does not refer to this vice, because, although he says, "I have for *barbarism* spoke," he had not "sounded and pronounced natural words with strange and ill-shapen accents or written them by wrong orthography," in the manner Armado was wont to do, according to the description Holofernes gives of his barbarism.

W. L. RUSHTON.

(To be continued.)

THE GERMAN REPRINT OF LEIÇARRAGA'S BOOKS.—In an essay published by the Philological Society of London in 1901 I wrote that the reprint of the *Baskish New Testament* of 1571 published at Strassburg in Elsass in 1900 "reproduces all the misprints of the original and adds a few others"; and I quoted a few places where the first part of my accusation is capable of "evely and euident demonstration" to use a phrase of Leicarraga's time. The editors avow that they meant to give us a quite uncorrected reproduction (not in facsimile, unfortunately) of the original, so that they are in no way to blame for the misprints of Hautin, the *imprimaçale* of La Rochelle in 1571. I have had hitherto no opportunity of showing that the Strassburg edition contains some misprints of which the original is innocent, and that in some places it varies from that by

correcting it. In an article published in *La Revue de Linguistique* for 15 January, 1901, Dr. H. Schuchardt, who wrote the preface to the said reprint, says (p. 91): "Si nous avons reproduit le texte de L. sans en changer une lettre, ce n'a été qu'après des considérations approfondies que j'ai exposées tout au long dans l'introduction, p. xiv ss." That implies that the learned philologist claims that *textually* his reprint contains no misprints other than those of the first edition, and reproduces all of those. It is my duty to show, by quoting chapter and verse, that this is not so, and thus to maintain the legitimacy of the second part of my criticism.

Beginning with the text of the New Testament itself, one finds that the German reprint spoils it in the following places: fol. 120, verso, verse 13, "baino" (than) becomes "baina," (but)—the same confusion of these two similar, and probably etymologically identical, words occurs, I think, in another place in the book, but I have lost the reference—and fol. 149, v. 8, "ra" becomes "re." It corrects in these: fol. 76, v. 10, "vncira" becomes "uncira"; fol. 77, v. 31, "Sacrificadoreprin" becomes "Sacrificadore prin"; fol. 157, v. 2, "moumentetic" becomes "monumentetic." In the marginal notes one finds full points sometimes wrongly omitted, and sometimes wrongly inserted; while in that to Mat. xix. 28 the facsimile prints 3 instead of 30. In that to Mat. xxviii. 18 "Ioan" appears not merely upside down, but backwards!

These are very small points; but they serve to prove my statement that the German reprint *varies* here and there *textually* from the first edition. Probably prolonged examination will lead to further evidence to the same effect. Dr. Schuchardt has taken great pains to find mistakes in my own published works on Leicarraga's verb. In a pamphlet entitled 'Venom's Antidote' I have replied to his criticisms. On my side I find some mistakes in Dr. Schuchardt's writings on Baskish, and should be glad to have an opportunity for correcting them. For instance, on p. xli of his interesting, laborious, and valuable introduction to the N.T. he places under the heading "u für y" the word *cauan*, which stands for *zaukan*.

E. S. DODGSON.

Oxford.

THE 'ATHENÆUM' AND THE INDIAN MUTINY. (See *ante*, p. 22.)—In addition to Y.'s reference to the *Athenæum's* strong opposition to the mischievous suggestions being made at the time of the Mutiny, I may mention that I know, from a letter from Lord Granville in

1858, that Lord Canning was grateful to the *Athenæum* for standing up for him at the time of the attacks on "Clemency Canning." Lord Granville forwarded, at Lord Canning's wish, a memorandum on his policy, adding, in a private letter, that he knew that the editor and proprietors of the *Athenæum* had never given in to the outcry.

JOHN C. FRANCIS.

"SALMONSEW."—I do not find *salmonsew* in the 'Century Dictionary' or in the new Webster. But in Cowell's 'Interpreter' (copied by Skinner) there is this remarkable entry: "*Salmon sewes*, Seems to be the young fry of Salmon, *Quasi salmon issue*; 13 Rich. II. Stat. i. cap. 19." Of course, *salmonsew* is all one word; and the comic etymology from *issue* is futile. Just as *heronsew* represents an Anglo-French *heronseau*, later form of *heronceul*, so *salmonsew* represents *salmonseau*, later form of *salmoncel*. Moreover, the form occurs in the A.F. life of Edward the Confessor, ed. Luard, l. 21,791, where it is spelt *saumuncel*. See the quotation in Godefroy. And just as *heronsew* means "a young heron," so does *salmonsew* mean "a young salmon."

I suppose the gentlemen who formerly would have us believe that the *heronsew* was so named because it *sues* or *pursues* the fish will now expect us to believe that the fish pursues the heron. WALTER W. SKEAT.

BACON ON HERCULES.—In his essay on 'Adversity,' Bacon says that Hercules, when he went to unbind Prometheus, sailed the length of the great ocean in an earthen pot or pitcher; and a reference for this is given to Apollodorus. I suppose that the reference is to the mythologist, for in his 'Bibliotheca' there is a similar story, but not the same. There it is said that Helios lent to Hercules the golden bowl in which he floated back across the ocean from west to east during the night. Hercules made use of it, sailed in it, and then gave it back to Helios. Afterwards he unbound Prometheus. This looks as if Bacon had told the story wrongly. But there may be another story concerning Hercules and Prometheus, such as Bacon tells, of which I know nothing.

E. YARDLEY.

"CUP OF TREMBLING."—In Isaiah li. 18, 22, the words *kous hatarangaylah* are rendered "cup of trembling." This is decidedly meaningless to me. Geseenius comes nearer the real sense, with "intoxication." Hebraists have another word for that degrading habit. Its real meaning indisputably is "poison." To fortify myself in my own judgment I have taken down the old commentators. Kimchi

says it means "a death potion," similar to that Socrates drank. Rashi says "it is a drink that saps the man's powers away." Personally, I believe there were two goblets set before the man at the trial by ordeal, containing, one the mixture, reddish of hue, simulating wine, and the other wine. King David, in Psalm cxvi. 13, speaks of the "cup of salvation," by which name probably the other goblet was known to the populace. Trial by ordeal was not an unknown institution to the early Hebrews, for proof of which *vide* Numbers vii. 31.

M. L. R. BRESLAR.

[The R. V. has "cup of staggering" in Isaiah.]

RECORDS IN MATERNITY.—Instances of abnormally large families, more or less legendary, have recently been cited in 'N. & Q.' (9th S. ix. 128, 213, 455; x. 11, 97, 336). The following is authentic. Isobel, sister of William, first Earl Fife, married, 16 April, 1706, Alexander Mackintosh of Blervie. Their issue were:—

William, born 13 January, 1707.
John, born 8 May, 1708.
Jean, born 4 July, 1709.
Helen, born 29 May, 1710.
Alexander, born 19 June, 1711.
Catherine, born 25 July, 1712.
James, born 1 November, 1713.
Mary, born 1 January, 1715.
Elizabeth, born 9 January, 1716.
Lachlan, born 16 February, 1717.
Magdalen, born 22 March, 1718.
Ludovick, born 27 April, 1719.
Janet, born 22 July, 1720.
Anne, born 8 October, 1721.
Alexander (2), born 28 January, 1723.
John (2), born 14 May, 1724.
Isobel, born 28 September, 1725.
Rachel, born 16 October, 1726.
George, born 18 December, 1727.
Charles, born 8 May, 1729.
Christina, born 8 August, 1730.
Mary (2), born 23 May, 1731.

Here we have within the space of twenty-four years twenty-two children born, *none of these being twins*.

It will be observed that on two occasions the interval between successive births falls short of eleven months and ten months respectively. I have, however, come upon a much more remarkable instance of rapid succession of births among my own ancestors.

Thomas Bisset—M. A. St. And., 1750; D.D., 1787; minister of Logierait, 1754-1800—married, as his second wife, Mary, daughter of Principal Thomas Tullideph, of the United College, St. Andrews. The issue of this marriage were eleven in number, not mentioned in Hew Scott's 'Fasti Eccles. Scot.' Of these, Anna was born on 30 October, 1772

(and baptized 2 November); and Elizabeth was born on 29 May, 1773 (and baptized 31 May). Here the interval is only 211 days, yet both daughters grew to maturity. Can an authentic instance be cited of a shorter period between successive births—both children surviving? Next before Anna came Alison, baptized 6 December, 1771.

P. J. ANDERSON.

University Library, Aberdeen.

SORTES IN PERSIA.—A very curious instance of the divination by sortes is related in connexion with the famous poet Hafiz. Poets are proverbially heretics, and Hafiz was so little of an exception that the ministers of religion at Shiraz declined to say the prayers over his dead body. At last it was decided to write verses from his odes on separate pieces of paper, and to place them in a vase, from which one should be withdrawn by a child. The dispute was to be decided by the verse selected. That which came out was "Fear not to approach the corpse of Hafiz, for although sunk deep in sin, he will rise to heaven." (See Ouseley's 'Biographical Notices of Persian Poets,' London, 1846, p. 35.)

WILLIAM E. A. AXON.

Manchester.

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.

ROYAL MARRIAGE AT ST. GEORGE'S, HANOVER SQUARE.—In the *Pall Mall Gazette's* account of Mr. Brodrick's wedding the following statement is made:—

"A member of the royal house a century ago went through the marriage ceremony here, *incognito*, and found cause to repent it. Part of the humour of the affair was that Lord Thurlow, as judge, had to condemn a contract he had witnessed himself in the capacity of Attorney-General."

I want to know to whom this refers, the date of the marriage, the name of the lady, what was the contract, the name and date of the case decided by Lord Thurlow, and whether it is reported. Lord Thurlow was Attorney-General from 1771 to 1778. I do not find that Lord Campbell, in his 'Lives of the Chancellors,' mentions this. Perhaps the writer of the paragraph will oblige.

HARRY B. POLAND.

WEDDERBURN FAMILY.—Could any of your readers furnish me with particulars anent a volume I have at present in stock, entitled 'A Genealogical Account of the Honorable

and Equestrian Surname of Wedderburn,' by John Wedderburn (London, printed by B. M'Millan, Bow Street, Covent Garden, 1824)? My copy finishes at p. 132, but has every appearance of being incomplete, and although I have tried all the libraries in Edinburgh, also the British Museum Library, I have failed to get any information regarding the book; therefore I have taken the liberty of asking through your columns if any of your subscribers could tell me where a copy is to be had, or at what page the work should end.
JOHN GRANT.
George IV. Bridge, Edinburgh.

OLD PRINCE OF WALES'S THEATRE. (See 9th S. x. 64.)—Referring to the recent sale of this theatre, MR. HIBGAME mentions that in 1802 "it was opened as an entertainment theatre and club, under the name of the Pickwick Society." Can he give particulars of this society?—which apparently existed thirty-four years prior to the publication of Dickens's 'Posthumous Papers of the Pickwick Club.'
F. G. KITTON.
St. Albans.

QUEEN SIVE.—John Wesley, in his journal, under date 14 June, 1762, speaking of the Whiteboys, says: "They compelled every one they met to take an oath to be true to Queen Sive (whatever that meant) and the Whiteboys." Being as ignorant as was Wesley of what is meant by Queen Sive, may I apply for information to the readers of 'N. & Q.'?
W. F. ROSE.
Hutton Rectory, Weston-super-Mare.

POPE SELF-CONDEMNED FOR HERESY.—Where is there to be found a quotation from an old chronicle purporting to tell the story of a Pope who was suspected of heresy? And the cardinals implored him to sit in judgment on himself, seeing that no one else had authority so to do. And he did so, and gave judgment (so ends the story): "Judicio me cremari. *Et crematus fuit.*"
A. W.

SIR ADAM WILLIAMSON.—I am anxious to ascertain the name and family of the mother of Lieut.-General Sir Adam Williamson, who was Governor of Jamaica and St. Domingo, and died at Avebury House 21 October, 1798. His father, Lieut.-General George Williamson, commanded the Royal Artillery at the siege and capture of Louisburg in 1758, and is represented in the picture of the death of General Wolfe by West; he died at Woolwich 1781. I cannot trace the history of the family, and would take it as a great favour if any of your correspondents could throw any light on the subject. The 'Dictionary of National

Biography' contains an article on Sir Adam Williamson, but does not mention the particulars of his father's descent.

HENRY A. JOHNSTON.

Garrick Club.

PORTRAIT OF AN OFFICER IN THE LIFE GUARDS.—In the Council Room of the Royal United Service Institution at Whitehall is a full-length portrait in oils of an officer in the 2nd Life Guards, about the period 1820-30. It is believed to have been painted by Ramsay Richard Reinagle. We shall be much indebted to any one who will kindly assist us in identifying the portrait.

R. M. HOLDEN, Lieut.-Col.

Whitehall.

GEORGE ERRINGTON was at Westminster School in 1792. His father is described as George Errington, of London. Can any reader of 'N. & Q.' give me any particulars concerning them?
G. F. R. B.

LACED SAVORY.—Sir Thomas Elyot, in his 'Castel of Helth,' 1533, mentions amongst the 'Purgers of Melancolye' (cap. vi. *ad fin.*) "lased savery." What is the meaning of "laced," applied at that date to a herb?
R. D. W.

[The first meaning of *laced* in the 'H.E.D.' is defined as "Entwined with a climbing plant." A reference is given to Elyot, followed by an extract from Turner's 'Herbal' (1551): "We call in england saury that hath doder growinge on it, laced saury: and tyme that hath the same, laced tyme."]

MUG HOUSES.—What were the mug houses, and what is the etymology or application of the word "mug" thereto? I am led to make this inquiry from seeing in a catalogue of second-hand books the following:—

"Mug Houses:—A modest defence of the Mug-Houses, with some account of the Usefulness and Necessity of them, and a fair Proposal for laying them down. 1717."

I regret that I have no means here of ascertaining whether this query has been propounded or answered in 'N. & Q.' before, my General Indexes being in England.

J. S. UDAL, F.S.A.

Antigua, W.I.

[The late WILLIAM CHAPPELL gave at 5th S. ii. 333 a description of the mug-house clubs in Long Acre, Chapside, &c., stating that his 'Popular Music of the Olden Time,' ii. 624, contained a fuller account, extracted from 'A Journey through England in 1724.' "Here was nothing drank but ale, and every gentleman had his separate mug."]

DATE OF EASTER.—For a particular purpose I want the dates on which Easter will fall in the years 2001-12 inclusive. As I cannot trust myself to use correctly the table "1900 to 2199" in the Prayer Book, will some reader

of 'N. & Q.' to whom such reckonings are as A B C kindly give me the days on a postcard and greatly oblige? (Rev.) C. S. WARD.

Wootton St. Lawrence, Basingstoke.

"THE TIM BOBBIN."—I should be glad to know the origin of the sign of a public-house at Lillieshall Road, Clapham, called "The Tim Bobbin." An answer in 'N. & Q.' would greatly oblige. W. GREEN.

[*'Tim Bobbin'* was originally responsible for Lancashire dialect books.]

PRECEDENCE.—Among the minor difficulties of life, few are greater than the solution of questions of precedence, especially when both general and local precedence are involved, or members of various professions are concerned.

Assume, for instance, the case of a borough which is also a county, and moreover the seat of a bishop who is a lord of Parliament. What is the relative precedence of the Mayor (or Lord Mayor) of this borough, the Lord-Lieutenant and the High Sheriff of this county, and the Bishop of this cathedral city, when they meet in public within the area of their respective districts, which is, in fact, one and the same? And where would a duke be placed if he were with them?

Again, suppose the following gentlemen meet: a deputy-lieutenant, a King's Counsel, a dean, a Bachelor of Civil Law, a Master of Arts, a member of Parliament for a borough (in his own borough), a member of Parliament for a county (outside of his own county), a retired major-general, a lieutenant-colonel on active service, a retired rear-admiral, a captain (R.N.) on active service, and the consul of some foreign country—what order would these respectively take?

Questions of this sort could be multiplied; but if you or any of your readers will answer these two, and give reasons for the answer to the first of them, at any rate, I shall feel greatly obliged. G. H. P.

SALISBURY PULPIT.—In the nave of Salisbury Cathedral the pulpit is called, for some reason, "What, not one hour!" (Chr. Wordsworth, 'Ceremonies and Processions of the Cathedral Church of Salisbury,' 1901, p. 215.) Is this the inscription upon it? I presume it is a remonstrance addressed to drowsy hearers. A. SMYTHE PALMER.

S. Woodford.

DUCHESS OF MANCHESTER'S ELOPEMENT.—Miss Grant of Rothiemurchus tells us that Louisa, the wife of the fifth Duke of Manchester, ran away with one of her foot-

men. When did this take place; and where is it referred to? J. M. BULLOCH.

118, Pall Mall, S.W.

QUOTATIONS WANTED.—Can any of your readers direct me to the source of the following quotations, which occur in an early essay by Ruskin (1837-8)?—

"Neat, not gaudy, as the devil said when he painted his tail pea-green."

"The landlord whose *tout ce que vous voulez* dwindled down into a solitary chop, to be pulled out of the mouth of the house-dog."

E. T. C.

[The first locution was widely current near the middle of the nineteenth century.]

SMYTHIES FAMILY.—Do any of the present generation of Smythies care for their pedigree? There was a Dr. Smythies, curate of St. Giles's, Cripplegate, 1678. He was a founder of some of the religious societies, of which the S.P.G. and S.P.C.K. are survivors. Was he an ancestor of Bishop Smythies of Zanzibar? (Rev.) F. R. MICHELL.

Ash Vicarage, Dover.

"SHELL" OF A COFFIN.—Will any of your readers kindly inform me at what date began the custom of placing a corpse in a coarse-made kind of coffin, called a shell, previous to its being put in the coffin proper in which it is screwed down? C. W.

CONSTANTINOPLE. (See 9th S. x. 336, 475, art. 'Sathalia'.)—MR. YARDLEY is not singular in his opinion that Stamboul is a corruption of Constantinople. The writer on Constantinople in 'Chambers's Encyclopædia' observes:

"European writers have fancifully derived Istamboul from the Greek expression *εις την πόλιν*, 'up to town,' but a more probable derivation makes it simply a mispronunciation of *Constantinopolis*."

To this I may add that in a book now in the press the author, a writer of some repute, says in a foot-note:—

"It is usually stated that Stamboul or Istamboul is a corruption of *εις την πόλιν*, though Dr. Koeller disputes this derivation, and considers that it is a mere shortening of the name Constantinople by the Turks, analogous to Skender or Iskender from Alexander."

Will some student of the Turkish language kindly inform us if the prosthetic *I* of Istamboul has analogues in the euphonic *i* sometimes prefixed to Italian words beginning with *s impura*, as *istato* for *stato*, and the *e* in French *estomac*, Span. *estómago*?

I am not competent to discuss the question. I give the foregoing quotations simply for the behoof of your correspondent.

F. ADAMS.

ESSEX IN IRELAND.—Are there any lists extant and available of the English officers and soldiers who accompanied Essex into Ireland?
SIGMA TAU.
Hobart.

“CORROBOREE.”—In Christmas week I received from Kyneton, Victoria, a pictorial postcard with a view entitled ‘Corroboree by Blacks, 1840.’ It shows some weird naked figures encircling a fire, in the attitude of dancing, and holding in their hands what appear to be very simple spears. “Boree” in “corroboree” suggests the same syllables in “jamboree.” Will MR. PLATT or some other scholar kindly give the etymology of “corroboree”? The meaning is given in the ‘H.E.D.’
ARTHUR MAYALL.

Shanghai.

THE CORONATION TITLE *v.* THE ASSUMED TITLE.—In connexion with the reference which His Majesty, in proroguing Parliament, made to his coronation, the assertion has been made that the title “Edward VII.” was not once used in the Coronation service—only “King Edward.” If this be true—and the only reports of the Coronation service to which I am able to refer confirm it—what is the meaning and effect of this striking fact? If the King was not crowned “Edward VII.,” whence comes the right to stamp a title by which he was not crowned upon our coins, and insert it in writs and public proclamations and oaths of allegiance? In what relation does the title which a king assumes stand to the title by which he is crowned?
DAVID MACRÆ.

Hôtel de la Plage, Cannes.

Replies.

SHAKESPEARE *v.* BACON.

(9th S. ix. 245, 414; x. 11, 137, 214, 375, 497.)

My attention has just been drawn to a communication on this subject, in reply to one of mine, by MR. YARDLEY at 9th S. x. 137, which escaped my notice during a holiday in the far north. MR. YARDLEY says, “Shakespeare had nothing to do with Henslowe and Alleyn. He wrote for his own theatre. The playwrights mentioned were connected with other theatres.” My contention was that of Collier, who wrote of Henslowe’s ‘Diary,’ “Recollecting that the names of nearly all the other play-poets of the time occur, we cannot but wonder that that of Shakespeare is not met with in any part of the manuscript.” MR. YARDLEY says, “Shakespeare had nothing to do with Henslowe.” Had he not? Is MR.

YARDLEY ignorant of the fact that from 3 June, 1594, to 18 July, 1596, according to the ‘Diary,’ the Lord Chamberlain’s men, for whom Shakespeare wrote and of whom he was one, combined with the Lord Admiral’s men, with whom Henslowe was associated, to give performances under Henslowe’s management at the theatre in Newington Butts, while the Globe Theatre was in course of construction, and for some time afterwards? During that period, according to the ‘Diary,’ no fewer than forty plays were got up and acted, among them a ‘Titus Andronicus,’ a ‘Lear,’ a ‘Hamlet,’ a ‘Henry V.,’ a ‘Henry VI.,’ and a ‘Taming of a Shrew.’ In these Shakespeare, as a Lord Chamberlain’s man, must have acted. In spite of this, and although Henslowe lived till 1616 (the year of Shakespeare’s death), and although Alleyn, who was associated with Henslowe in all his enterprises, who was one of his trustees, and who must have known and met Shakespeare, lived till 1626, by neither Henslowe nor Alleyn is Shakespeare mentioned, although they must have been intimately connected with him, as I have shown.

With regard to the plays produced by Henslowe between 1594 and 1596, it is acknowledged that the ‘Henry VI.’ “was no doubt the play which was subsequently known as Shakespeare’s ‘The First Part of Henry VI.’” (Lee, p. 56). But what about the ‘Lear’ and the ‘Hamlet’? Were they also Shakespeare’s? If ‘Titus Andronicus’ and ‘Henry VI.’ produced by Henslowe (1594–6), were Shakespeare’s, why are ‘Lear,’ ‘Hamlet,’ and the ‘Taming of a Shrew,’ mentioned by Henslowe, not attributed to the same pen? In 1589 Nash refers to a ‘Hamlet,’ which Staunton believes to be none other than the ‘Hamlet’ produced by Henslowe in 1594. As no copy of this is extant, and as it would scarcely be politic to claim the Shakespeare ‘Hamlet’ of 1603 and 1604 as the work of Shakespeare in 1589—two years after leaving Stratford (1587, according to Mr. Furnivall, who assigns also ‘Love’s Labour’s Lost’ to 1588–9, and ‘Venus and Adonis,’ “the first heire of my invention,” necessarily to an earlier date)—the authorship of the earlier ‘Hamlet’ of 1589 is conveniently shifted on to the shoulders of Thomas Kyd, although Charles Knight says:—

“Not a tittle of distinct evidence exists to show that there was any other play of ‘Hamlet’ but that of Shakspeare; and all the collateral evidence upon which it is inferred that an earlier play of ‘Hamlet’ than Shakspeare’s did exist may, on the other hand, be taken to prove that Shakspeare’s original sketch of ‘Hamlet’ was in repute at an earlier period than is commonly assigned to its date

.....There is nothing to prove that both these plays ['Hamlet' and 'Taming of a Shrew'] thus acted were not Shaksperes's."

Staunton says:—

"We find no cause to conclude that the first sketch of Shakespeare's 'Hamlet,' as published in 1603, is not the piece to which Henslowe refers in his entry, connected with the performance at Newington Butts."

R. G. White says:—

"Here we have a 'Hamlet' played, 1594, at a theatre where the company to which Shakespeare belonged was performing; in 1602 the same company still perform a 'Hamlet'; and we know of no play of the name being performed at any other theatre." It is worthy of note that in the 'Hamlet' of 1589 and that of 1603 there is a ghost, which ghost is not to be found in the legend on which the play is founded.

On the title-page of the quarto of 1603 it is stated that the play had been acted "in the two Universities of Cambridge and Oxford." No evidence has yet been brought forward to show the occasion on which the play was acted at either university; but I have seen it stated that a 'Hamlet' was acted at Oxford in 1585, before Shakespeare left Stratford, on the occasion, I think, of an entertainment given to the King of Bohemia by the Earl of Leicester's company. I shall be glad if any reader of 'N. & Q.' can confirm this statement.

MR. RICHARD HEMMING states that many months ago he wrote to 'N. & Q.' showing that "we know more about Shakespeare than Spenser, Jonson, Greene, Marlowe, and others," and that "a great deal is known about Shakespeare." George Stevens, the Shakespearean editor and commentator—who, according to Mr. Sidney Lee, "made invaluable contributions to Shakespearean study," whose edition of Shakespeare's plays "was long regarded as the standard version," and to whom "all commentators of recent times are more deeply indebted in this department of their labours than to any other critic"—writes:—

"All that is known with any degree of certainty concerning Shakespeare is, that he was born at Stratford-on-Avon, married, and had children there, went to London, where he commenced actor, and wrote poems and plays, returned to Stratford, made his will, died, and was buried."

This summarizes all that is known of the life of William Shakespeare. The rest is mainly conjecture. Do we not know a little more than this about the contemporaries mentioned by Mr. Hemming?

Even Mr. Sidney Lee acknowledges that "the sole anecdote of Shakespeare that is positively known to have been recorded in his lifetime relates that Burbage, when playing Richard III., agreed

with a lady in the audience to visit her after the performance; Shakespeare, overhearing the conversation, anticipated the actor's visit, and met Burbage on his arrival with the quip that 'William the Conqueror was before Richard the Third.'"

A fair specimen of the facts which go to constitute the life of Shakespeare is the following, given by Mr. Lee in his 'Stratford-on-Avon':—

"Shakespeare, it should also be remembered, must have been a regular attendant at the Parish Church, and may at times have enjoyed a sermon."

This story scarcely harmonizes with that of the foresaid "quip," but it is such romance that is generally accepted as Shakespearean biography. GEORGE STRONACH.

SHAKESPEARE COTTAGE AT ST. ALBANS (9th S. x. 488).—The cottage so called (in Fishpool Street, St. Michael's, St. Albans) must not be associated with the Bard of Avon, nor with the Bacon-Shakespeare controversy. It was thus named by a local baker, whose property it is, and who christened the place after a member of his family bearing that surname. F. G. KITTON.

LEGEND OF THE SERPENT'S FEET (9th S. x. 481).—In my 'Adversaria' I find the following on this legend:—

"Rabbi Eleazor's account of the fall of man says that the serpent had before the figure of a camel on which Sammaël, the late angel, had been mounted, and God cut off the feet of the serpent-camel."

The variation as seen in the Bible of 1578, at Gen. iii. 15, is interesting, "He shall break thine head,* and thou shalt bruise his heel."

HAROLD MALET, Colonel.

Mr. M. D. Conway, in his 'Demonology and Devil-lore' (part iii. chap. ii.), has a good deal on this subject, and says boldly that the serpent, "as an animal, is a consummate development. Its feet, so far from having been amputated, as the fables say, have been withdrawn beneath its skin as crutches used in a feebler period. It is found as a tertiary fossil." I am not sure how far naturalists agree with this. C. C. B.

"Now up to the time of the fall of man the serpent had four feet like the camel." In Cazotte's 'Diable Amoureux' the devil appears in the likeness of a camel. Perhaps this is a reminiscence of the ancient legend.

E. YARDLEY.

SEVENTEENTH-CENTURY QUERIES (9th S. x. 408, 511).—5. A will of a person dying at Albury, Oxfordshire, in 1666, might be proved in one of the four following courts:

* "That is, the power of sin and death."

The Court of the Chancellor of the University of Oxford, whose records commence in 1434, and are preserved at Oxford; or in the Consistory Court of the Bishop of Oxford (1544); or in the Court of the Archdeacon of Oxford (1543); or in the Prerogative Court of the Archbishop of Canterbury (1383). The documents of the last three courts are kept at the Principal Registry, Somerset House, London. The above information is gleaned from Dr. Marshall's 'Ancient Courts of Probate' (Horace Cox, 1895), which is the latest authority on these matters.

E. A. FRY.

Birmingham.

"TRANSCENDANT" (9th S. x. 428; xi. 15).—A lapse from virtue on the part of my pen is, I suspect, responsible for a slight error at the latter reference. "Subservient" compares with "sergeant" rather than with "servant."

J. DORMER.

"HALF-BULL" = HALF-CROWN (9th S. x. 448).—The best authority for slang names of coins is Farmer's 'Slang and its Analogues.' In my copy (No. 541) of the first volume, published 1890, I find "bull," a crown, traced back to 1812. It is a contraction for "bull's eye," which Farmer traces back in this sense to 1690. Compare the Flemish slang name for a five-franc piece, *paard-oog* or *peerd-oog* (horse's eye).

JAS. PLATT, Jun.

"Bull's eye" was a cant name for a crown from the close of the seventeenth century onwards. The "half-bull" (otherwise called a "George") is an obvious derivative of this.

J. DORMER.

The 'Slang Dictionary' explains that the expression "to work the bulls" meant to get rid of false crown pieces, formerly called "bull's eyes." "Half a bull" was therefore equivalent to two shillings and sixpence, a common slang term about the year 1852, when 'Bleak House' was written.

EVERARD HOME COLEMAN.

71, Brecknock Road.

THOMAS ARCHER, ARCHITECT (9th S. x. 468).—Thomas Archer, groom-porter to Queen Anne, George I., and George II., and architect of St. John the Evangelist's Church, Westminster, was the son of Thomas Archer, M.P. for Warwick *temp.* Charles II. He was, it is believed, a pupil of Vanbrugh.

The memoir of him in the 'Dictionary of Architecture' (A. P. Soc.), by the late George Burnell, does not give the date of his birth, but gives the date of his death as 23 May [?], 1743, from the *Gentleman's Magazine*. Mr. Ernest Radford, in the 'D.N.B.,' says the

date of his birth is unknown, and adds the information, without indicating its source, that Archer left a fortune of 100,000*l.*, which he bequeathed to his youngest nephew, Henry Archer, M.P. for Warwick, who married the Lady Elizabeth Montagu, sister of George, Earl of Halifax, and died 1768.

Archer was uncle of the first Lord Archer, the son of his brother Andrew, whose title, created in 1747, became extinct in 1778.

The Archers of Umberslade, co. Warwick, are an old and distinguished family, one line being said to be descended from Fulbert l'Archer, a Norman baron, a now living descendant being Graves-Chauncey Archer, Mount John, co. Limerick.

According to Burke's 'Landed Gentry,' the Archers of Umberslade are connected with the family of Chaplin, co. Lincoln. John Chaplin, of Blankney, co. Lincoln, had issue:

1. Anne, married Thomas Archer (son of Thomas Archer, of Umberslade). *ob. s.p.* 1743; *vide* monument at Hale, near Salisbury.

2. Francis, *ob.* 1720.

3. John, *ob.* in West Indies.

4. Thomas, married Diana, youngest daughter of Andrew Archer and sister of the first Lord Archer.

5. Porter, married.....(?) and had issue (1) Elizabeth, married Edward Ayscough; (2) (Sir) John; (3) Anne; (4) Frances, married Charles Fitzwilliam.

A correspondent of the *Herald and Genealogist* (ii. 526) observes:—

"It is also remarkable that in the face of this pedigree [in Thoresby's 'History of Leeds'] there should be recorded on a handsome monument at Hale, near Salisbury, the fact that Thomas Archer, groom-porter to Queen Anne and grandson of Sir Simon Archer of Umberslade, had for his first wife 'Eleanor, only daughter and heiress of John Archer of Welford,' who died in childbed."

If the inscription on the monument at Hale, near Salisbury, can be found it would probably give the information required.

JOHN HEBB.

Of Thomas Archer little appears to be known beyond the contemptuous notice of him by Horace Walpole in his 'Anecdotes of Painting in England.' "There was," says Walpole,

'a Mr. Archer, the groom-porter, who built Hethrop and a temple at West, St. Philip's Church at Birmingham, Cliefden House, and a house at Roehampton (which as a specimen of his wretched taste may be seen in the 'Vitruvius Britannicus'), with other works of the same person, but the *chef-d'œuvre* of his absurdity was the church of St. John with four belfries in Westminster.'

There is an obituary notice of him in the *Gentleman's Magazine* for 1743, according to

which he died on 23 April [?] in that year, bequeathing nearly 100,000*l.* to his nephew, H. Archer, Esq., member for Warwick.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"TYPULATOR" (9th S. x. 428, 516).—Since writing my reply I have found another quotation in Davies's 'Supplementary Glossary':

"No innkeeper, ale-house keeper, victualler, or tippler shall admit any person or persons in his house or backside to eat, drink, or play at cards, tables, bowls, or other games in time of common prayer.—Grindal, 'Remains,' p. 138."

A 'Law-Latin Dictionary' of 1718 contains the following item: "A tipping-house, *Domus Tipularia, cauponula*."

The 'Ingoldmells Court Rolls,' cited in my previous communication, is a translation from Latin by the Rev. W. O. Massingberd, rector of Ormsby, Lincolnshire. It contains one very curious entry at p. 144, where it is recorded, under date 17 October, 1355, that seven persons "are in mercy for the assize of beer, also because they have not sent for the tipplers of beer." Presumably the Latin word here is *typulatores*.

F. ADAMS.

Though I am perforce writing only from memory, I seem to have a distinct recollection of reading frequently, in original Court Rolls, such presentments as "Et quod A. B. est communis tipulator cerevisie et fraxit assisiam" (and that A. B. is a common tippler of beer and hath broken the assize).

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

"LE GRAND PEUT-ÊTRE" (9th S. xi. 28).—The following is from the 'Notice sur Rabelais' which appears in "Œuvres de F. Rabelais, à Paris, chez Ledentu.....1837," p. vii:—

"Les faiseurs de contes qui ont si généreusement prêté à Rabelais tant de prétendus bons mots, n'ont pas plus respecté ses derniers moments que le reste de sa vie. Ils prétendent que, près de mourir, il se fit affubler d'un domino, répétant ces paroles de l'Écriture: *Beati qui moriuntur in Domino*. On dit aussi que le cardinal du Bellay ayant envoyé savoir de ses nouvelles, le mourant répondit au page: 'Dis à monseigneur l'état où tu me vois. Je m'en vais chercher un grand peut-être. Il est au nid de la pie: dis-lui qu'il s'y tienne. Pour toi, tu ne seras jamais qu'un fou. Tire le rideau, la farce est jouée.'"

Dr. Ramage in his 'Beautiful Thoughts from French and Italian Authors' (second edition, 1875), p. 392, has the following:—

"Je m'en vay chercher un grand peut-estre." These were the last words, according to Motteux, of Rabelais on his death-bed."

It is, I think, worth noticing that, according to the above quotations, as well as the

Editorial note (*ante*, p. 28), the phrase is "un [not le] grand peut-être." Of course, the saying in some form or other may well have been used by a "victim of the French Revolution," as stated in the query.

ROBERT PIERPOINT.

GREAT: BITS (9th S. ix. 84; x. 454, 491; xi. 58).—In the *ante-bellum* days, up to about 1858, the subsidiary silver coin of the United States was supplanted in circulation by Mexican and Spanish pieces of the approximate value of the eighth and the sixteenth of a dollar. These last were the old reals and half-reals. They had various names in different parts of the United States. In New York and its vicinity the real was called a shilling and the half-real a sixpence; in Philadelphia and Baltimore they were known as the "levenpenny bit" and "fipenny bit" respectively, or more familiarly "levy" and "fip"; while through the South and West they went by the names of bit and picayune. The dime was often called a "short bit." Their circulation was finally suppressed by law, and the coins are no longer seen. The words survive in literature and in familiar speech. Another coin known as the pistareen, and of the nominal value of twenty cents, circulated for a time—I do not mean the twenty-cent piece issued from the United States Mint, but a foreign coin. Under these titles the 'Century Dictionary' should be consulted.

JOHN E. NORCROSS.

Brooklyn, U.S.

KILMANY (9th S. xi. 25).—I regret having fallen into error in saying that the Rev. D. P. Fenwick was parish minister of Kilmany. He succeeded Mr. Brewster of Kilmany as Presbytery Clerk, but his parish was Logie, adjoining the charge that is associated with Chalmers's vivacious youth and Brewster's dignified manhood. My mistake should have been impossible, for I had an intermittent correspondence with Mr. Fenwick, and communicated with him on a theme of deep common interest shortly before his lamented death in 1900. A mural tablet to his memory has just been placed inside the church with which his whole career as parish minister was identified.

THOMAS BAYNE.

Frequently has the temptation been upon me to protest against that Kilmeny spelling. But while I have been vouchsafed strength to resist it, my old friend THOMAS BAYNE has succumbed. However, he is right, for the parish of Kilmany never had any alliance with that giddy, if good-looking, young person who went out to hear the yorlin sing, but landed in questionable company, and did

not come home until late in the gloaming, to her mother's great distress. But, for the sake of verity, I may point out that there is a parish boundary between the statement made by Mr. BAYNE that David Fenwick succeeded D. Brewster as minister of Kilmany and the fact that he did not. Mr. Fenwick's charge was that of the adjoining parish of Logie, which he held from 1874 until his death last year. It is ill gleaming after my old fellow-student, I know, but then he has good Homer with him, for they say he too sometimes nodded. J. L. ANDERSON.

"THE MAN IN THE STREET" (9th S. x. 107).—The following has some similarity to the phrase:—

"The proverbial wisdom of the populace in the streets, on the roads, and in the markets, instructs the ear of him who studies man more fully than a thousand rules ostentatiously arranged.—Lavater's 'Aphorisms.'"

It appears on the title-page of a little book called 'Proverbs; or, the Manual of Wisdom' (second edition, London, printed for Tabart & Co., 1804). I have no present opportunity of referring to the 'Aphorisms.'

ROBERT PIERPOINT.

OLD CONDUITS OF LONDON (9th S. x. 421).—In the course of excavations for the formation of the new Cophall Avenue in London Wall, I obtained two examples of the old wooden water-pipe, made of elm, from the bed of the then still-flowing Wallbrook, and at some trouble brought them home as illustrations of the manner in which their junction was effected, *i.e.*, by the wedging of the tapered end of one into the socket of the next. But they must have been mistaken for Yule logs, for upon looking for them two years after, I found they had disappeared. I think other local museums than that of the City have examples preserved, so that there is little fear of their being insufficiently represented. MR. RUTTON, however, in his valuable paper, rightly observes that the time must come when no more will be found, and I well remember in the case of the excavations at Cophall Avenue, when large numbers were turned up, the indifference of those who one would have thought should have been concerned as to the preservation of even one of the many that the workmen had to displace for the foundations of the new houses, none of which, however, had the in-laid ring of metal as described in the *Builder*.

The conduit-house erected by Gilbert de Sandford at Craven Hill remained in an altered and rebuilt form, says the *City Press* (No. 3025), until 1820, and Cunningham

says that two of the original springs on Craven Hill were covered in as late as 1849. There is an interesting view of the stone round-house which marked the site of the Bayswater conduit in the *Gentleman's Magazine* of April, 1798. This differs from Smith's engraving only in the fact of the large tree in front not then having been cut down, while a still more valuable view is given in *Théleme, the West London Sketcher*, of 1 December, 1888, copied from an old print, in which the rise of the spring is indicated at some distance from the "conduit" itself.

The Sandford conduit conferred its benefits—like the modern "Tube"—at various stages on the way to the City. Part of the great main pipe of lead which conveyed the water from Bayswater to the City conduits was discovered during the repavement of the Strand in June, 1765. This main pipe conducted the water from Tyburn to St. James's Hill (now Constitution Hill), thence to the Mews at Charing Cross, and thence through the Strand and Fleet Street to Cheapside. "Oliver Cromwell's Conduit," in Park Street, was probably so named from the Protector's connexion with this part of the fortifications drawn round the City and suburbs in 1643. (See Maitland's 'London,' 1739, p. 719; and Lysons's 'Environs,' iv. 622.) This "Oliver's Mount," consisting of four bastions commanding the ascent and the adjacent fields, no doubt gave their names to Mount Street and the "Mount" Coffee-house in Brook Street; and contemporarily "Oliver Cromwell" was the sign of what was afterwards the "Rose and Crown" in Knightsbridge. The conduit in the ward of Chepe is mentioned as early as 1278 in the Coroner's Roll of that year, forty-two years after the granting of the springs by Sandford to the citizens of London, and about the same time an item in the accounts of Andrew Horn (chamberlain of the Guildhall) is "for cleansing and repairing the springs"—*i.e.*, those at Tyburn for the Great Conduit in Chepe. (See Riley's 'Memorials.') As late as 1795 the houses in Bond Street standing on the City lands were supplied by the Bayswater conduit. About the year 1877 a resident in Conduit Street, observing that bad smells, producing ill health, frequently arose from the lower part of the premises, caused the stairs, which were rather rotten and dangerous, to be pulled up, when it was found that a stream of water (far from pure, and supposed to come from Westbourne Park) ran under the house. This was no doubt the conduit of water from which Conduit Street, built in 1718 was named. On 7 March, 1666, a lease of the

Conduit mead, whereon New Bond Street, Conduit Street, and Brook Street were afterwards built, was granted by the City of London for ninety-nine years at a nominal rent of 8*l.* a year.

J. HOLDEN MACMICHAEL.

As stated at 9th S. iv. 15, I saw similar pipes to those referred to in his deeply interesting article by MR. W. L. RUTTON unearthed in Clifford Street in 1890. These pipes were doubtless contemporaneous with those recently found in New Bond Street, so perhaps I may be allowed to reproduce the note I made twelve years ago in my commonplace book:—

"Passing down this [Clifford] street on the evening of Saturday, 30 August, 1890, I observed that the roadway in the centre had been taken up for some distance. From the cavity which had been made several tree trunks had been excavated. They formed a series of pipes for water, having been bored, like wooden pump-cases, with a circular hole down the centre. One end had then been tapered and the other enlarged, so that they could be fitted into each other, and thus form one continuous line of pipes. In some cases the bark of the trees was still visible, some were decayed and useless, while others appeared to be quite sound. I could not ascertain how old they were."

Apparently similar pipes have been examined all over this locality during many years past. In the *Pall Mall Gazette* of 24 May, 1882, was the following note:—

"Some recent excavations in Berkeley Square brought to light one of those curious relics of old London which are every now and then being exposed in our streets. In the sixteenth century London was supplied with water from the Thames by means of wooden pipes invented by one Peter Morris or Maurice, a Dutchman, who in 1580 obtained a right from the Corporation to erect machinery to supply what many householders had been compelled to purchase, a tankard at a time, from the water-bearers. Maurice's works were erected at old London Bridge, and his water-pipes were hollowed out of the stems of trees, tightly fitted into each other, much after the manner of the common sewer-pipe of to-day. Some wooden piping of the kind devised by this ingenious Dutchman has recently been dug up in Berkeley Square; but it is probably a part of the works of the New River Company, which so far adopted Maurice's plan that it originally supplied water through pipes formed of the stems of small elm trees, denuded of bark, drilled through the centre, and cut to lengths of about six feet. Some nineteen years ago a considerable length of this wooden piping was exhumed in Pall Mall."

In a note in its issue of 29 October, 1892, the *Builder*, alluding to Aldborough House, in Stratford Place, Oxford Street, says:—

"It stood very near to the site of the 'Lord Mayor's Banqueting House,' that had remained until 1737, whither the Corporation used to repair annually, on September 18, after their visit to the

several conduits in this quarter, whence water had been taken to the City from a very early period. In his book upon Marylebone parish, 1833, T. Smith says:—'The water-pipes.....were not always embedded in the earth, as is the present custom, but enclosed in a capacious arch of brickwork on a table of stone, into which workmen could descend to repair any decay or accident. An arch of this description was discovered some years ago in Bond Street, leading from the conduits at Tyburn.....and has since been converted into a sewer.' We are credibly informed that an arch of the fashion he describes has been found beneath the pavement in Oxford Street, by the corner of North Audley Street, at a spot where a conduit-head formerly stood."

Writing to the *Times* of 25 April, 1896, Mr. Clement Cheese said:—

"Walking along Bond Street a few days since, I noticed that in excavating the road for some purpose the labourers had turned up some very fine Bathstone pipes, drilled out of the solid stone, which are evidently a reminiscence of the Roman occupation. The pipes had apparently been used for conveying water. They are exceedingly well-cut, handsome pipes, about 10 inches inner diameter, with a shell from 3½ inches to 4 inches. I saw two or three intact, but most of them had been smashed. Lying beside these pipes was one of the original New River pipes, a burnt-out willow trunk, still holding together, but not worthy of comparison with the work of a long anterior date."

More recently, but I am unfortunately without the date, "Bloomsbury" contributed the following paragraph to the *City Press*:—

"The excavations which have recently been in progress near the north-western end of Shaftesbury Avenue in connexion with some street improvements have brought to light some remarkably interesting remains of about the thirteenth century. At a depth from the surface of about four feet the ancient trunks of two pollard oak trees were unearthed. Each trunk was about ten feet in length, and entirely unhewn save at each end. They were pierced lengthwise by a circular hole about six inches in diameter, and one end of each trunk had been hewn into the form of a truncated cone, so as to fit into a corresponding hollow in the next trunk. There can be no doubt that these primitive pipes were intended to convey water, probably from the springs which existed near the old Southampton House, north of Great Russell Street, to the common spring or conduit, which was situated close by the old stone cross in the village of St. Giles, called Aldwych Cross. Within the last few days further remains of one of these curious water-pipes have been found in a very broken state, but similarly shaped, and evidently forming one of the same system of water supply as the others."

Not being on the spot, I am unable to bring any expert criticism to bear on the above collected statements, but I have thought they may possibly prove useful in the hands of others, and also in some respects serve as annotations to Mr. W. L. RUTTON's scholarly and interesting article.

JOHN T. PAGE,

West Haddon, Northamptonshire.

Old water-pipes of wood have been dug up at different times in Hull, where, I think, some are preserved in the museum.

W. C. B.

There is in daily use in my office as an umbrella stand a portion (two feet long) of an elm water-pipe I saw dug up exactly opposite Messrs. W. H. Smith & Son's premises in the Strand, W.C., thirteen years ago. The bark is still upon the butt, which is oval, measuring $11\frac{1}{2}$ in. by $13\frac{1}{2}$ in. in diameter. The bore is a trifle ($\frac{1}{8}$ in.) less than 6 in. Upon the upper section I have incised:—"Part of an old water-pipe dug up in the Strand, London, 1889."

HARRY HEMS.

Fair Park, Exeter.

GLENCAIRN PEERAGE (9th S. x. 509).—Upon the death of John, fifteenth earl, in 1796, without issue, the estate of Finlaystoun devolved on Robert Graham, of Gartmore. The title of Glencairn was claimed by Sir Adam Fergusson, of Kilkerran, Bart., as heir of line, by Sir Walter Montgomery Cunningham as heir male, and by Lady Harriet Don, the sister of the last earl. On 14 July, 1797, in the House of Lords, the Lord Chancellor said that although Fergusson had clearly proved his being heir-general of the Earls of Glencairn from the first creation, he had not established his right to the title. He also dismissed the claims of Sir W. Montgomery Cunningham and Lady Harriet as based upon insufficient evidence or none. It was therefore resolved and adjudged that the claimant, Sir Adam Fergusson, has shown himself to be heir-general of Alexander, Earl of Glencairn, who died 1670, but hath not made out the right of such heir-general to the dignity of Earl of Glencairn.

A. R. BAYLEY.

In the G. E. C. 'Complete Peerage of England, Scotland, Ireland, and the United Kingdom' will be found the most (if not the only) complete account of this dormant peerage, with notes anent the various claimants to the title. The extract would, I fear, be too long for the pages of 'N. & Q.' but should MIRANDA have any special reason for seeking information respecting the family (previous to 1797), I should be happy to copy out and forward the quotation on the receipt of a private letter.

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

In 1797 the title was claimed by Sir Adam Fergusson, of Kilkerran, as heir of line, and the claim was opposed by Sir Walter Montgomery Cunningham, who claimed to

be heir male, and by Lady Harriet Don, the sister of the fifteenth earl. Hewlett's 'Notes on Dignities of the Peerage of Scotland' (London, Wildy, 1882) says: "Although the titles have been dormant since 1796, they certainly are not extinct."

R. BARCLAY-ALLARDICE.

Lostwithiel, Cornwall.

TENNYSON'S 'LORD OF BURLEIGH' (9th S. xi. 4).—In addition to the excellent list of references allow me to say that there is another version of this story, which was printed in *Chambers's Journal* for 26 October, 1833, under the title of 'The Stranger.' It has the following foot-note: "This story is an amplification, by Mr. H. G. Bell, of an anecdote told by Mr. Hazlitt, and which is said to have had a foundation in real life." The editor has a warning note within brackets at the end, for any maidens who may think of doing likewise, in respect of encouraging the addresses of men about whom they are ignorant. Mr. Arthur O. Cooke examined the parish records for his article 'The Cottage Countess' in *Chambers's* (1902), and availed himself of the best local traditions. He is also a native of this district, and connected with the descendants of some of the actors in this drama. I heard him say that a paper printed in the *Cornhill* erred from the truth, but I cannot give the reference.

ROBERT COCHRANE.

Edinburgh.

I was told by a brother of Miss Meteyard's (the "Silverpen" of Douglas Jerrold) that her father was a doctor, and lived and practised at Wem, in Shropshire.

ROBERT P. MORLEY.

"LA TRISTE HÉRITIÈRE": LADY ROCHESTER (9th S. x. 509).—Mine may not be the portrait inquired about by Z., but I understand it to be the one from which the engraving by Edward Scriven, in Grammont's 'Memoirs' (vol. ii. p. 302), is taken, although Sir P. Lely's name appears as the painter in Grammont, whereas my portrait is said to be by Mary Beale. I bought mine in London about 1888.

HAROLD MALET, Colonel.

HERIOT (9th S. x. 228, 333, 433, 497).—As it is never judicious for an amateur to dispute a technical question with an expert, I as a layman will not attempt to discuss the legal aspect of a heriot with a lawyer. But I should like, in answer to MR. LEE'S reply, to be allowed to state that the heriot paid by me became due simply because of the death of one of the lives on which the property was held, and did not procure for the lessee the

right or privilege of inserting a new life in the lease. This the amount of the heriot will plainly show, inasmuch as, although the rack rent is nearly 50*l.* per annum, the heriot paid was only 10*s.*, a sum totally inadequate for such a purpose as extending the lease by putting in another—and of course a young and presumably long—life.

FRED. C. FROST, F.S.I.

Teignmouth.

JAPANESE MONKEYS (9th S. xi. 9).—In Lafcadio Hearn's 'Unfamiliar Japan,' Boston and New York, 1896, I find in vol. i. p. 46 the following:—

"Close by stands a great slab bearing upon the upper portion of its chiseled surface an image in relief of Buddha, meditating upon a lotus; and below are carved three weird little figures, one with hands upon its eyes, one with hands upon its ears, one with hands upon its mouth; these are Apes. 'What do they signify?' I inquire. My friend answers vaguely, mimicking each gesture of the three sculptured shapes, 'I see no bad thing; I hear no bad thing; I speak no bad thing.'"

Again, on p. 127:—

"His presence is revealed only by the statues of the Three Mystic Apes which are his servants,—Mizaru, who sees no evil, covering his eyes with his hands, Kikazaru, who hears no evil, covering his ears with his hands, Iwazaru, who speaks no evil, covering his mouth with his hands."

J. DE BERNIERE SMITH.

The enclosed cutting from the *Standard* of 9 January may prove interesting, and shows that the line of demarcation is very slight. The Aquarium closed on that day, it is stated in the advertising columns of the same paper, and therefore the chance of seeing this remarkable connecting link may not be again afforded:—

"'Consul,' a man Chimpanzee. Shakes hands, kisses, eats with knife and fork, drinks like a human being, plays football, sews with needle and thread, writes, reads, rides a bicycle seven ways. 'Consul' washes his hands and feet."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"CHERCHEZ LA FEMME" (7th S. xi. 134).—A correspondent, quoting the 'Geflügelte Worte' of Buchmann, gives the following reference to 'Les Mohicans de Paris' (Dumas): "ii. 16."* I am not clear whether this is intended for the play or the novel, but apparently it is not correct for either. I have referred to both, and am now able to

* I do not find this reference in the 1889 edition. Your correspondent gives it as on p. 213 of the 1879 edition. Perhaps there was some reason for omitting it from the later edition.

give the references. In the novel (1856-7 edition) the phrase occurs in vol. iii. chap. x., entitled 'Monsieur Jackal,' and again in the following chapter (xi.), entitled 'Cherchez la femme.' I have seen a reference to chaps. xxxiv. and xxxv., which is correct starting from the beginning—there are twelve chapters in each of the first two volumes—although perhaps rather misleading. In the play the phrase is to be found in sc. vii. of Act III. (fifth tableau), 1865 edition.

EDWARD LATHAM.

61, Friends' Road, East Croydon.

"WHEN THE LITTLE DRUMMER BEATS TO BED" (9th S. xi. 28).—I remember as a boy seeing the lines referred to at the head of one of the chapters of a novel by the late James Grant, called, I think, 'Hollywood Hall,' and they have ever since remained in my memory. As there given they ran, I think, as follows:

When the hollow drum has beat to bed,
And the little fifer hangs his head,
When all is mute the Moorish flute,
And nodding guards watch wearily,
Oh, then let me,
From prison free,
March out by moonlight cheerily.

C. L. S.

When the hollow drum has beat to bed,
When the little fifer hangs his head,

are the first two lines of Agnes's song in Act I. sc. ii. of 'The Mountaineers,' a musical drama in three acts, by George Colman the Younger, performed at the Haymarket, 1793, Agnes being taken by Mrs. Bland, *mée* Romanzini.

ADRIAN WHEELER.

ARMS OF ABBEY OF BURTON-ON-TRENT (9th S. x. 468).—Tanner, in his 'Notitia Monastica,' 1695, gives a representation of the arms of this abbey, but I think the five mullets are shown silver, and not black. In Shaw's 'History and Antiquities of Staffordshire,' written at the end of the eighteenth century, there is an illustration of about twelve seals which are mentioned as being in the possession of the Earl of Uxbridge. Some days ago I wrote to the secretary of the Marquess of Anglesey (Earl of Uxbridge) to inquire if the seals are now at Beaudesert. HERBERT SOUTHAM.

The seal of the collegiate church shows our Lord and His disciples at the Last Supper, with the arms of the abbey below and SIGILLV. CO'E. DECANI. ET. CAPITVLI. ECCLESIE. COLLEGIATE. XPI. BURTONIE. DE. TRENT. As the deeds of surrender were deposited in the Augmentation Office—the history of which is in 'Abbeys around London'—the seal may still be in the Record Office. Your correspondent should consult Mr. Scargill-Bird's

list (latest edition), 'Guide to the Principal Classes of Documents preserved in the Record Office.'
JOHN A. RANDOLPH.

PRONUNCIATION OF "NG" (9th S. x. 266, 393, 494).—By evidence from this side of the Atlantic I can confirm MR. ELWORTHY'S statement concerning the pronunciation of *ng* as *ngg* in expressions like "ring the bell." In this country, however, the sound *ngg* in monosyllables is more likely to be heard before a word that begins with a vowel; for example—"as long as possible," "as strong as he." This pronunciation follows the principle involved in the retention, mentioned by PROF. SKEAT, of the original sound *ngg* in *long*, *strong*, and *young* before the comparative and superlative endings.

CHARLES BUNDY WILSON.

The State University of Iowa.

How is the name Singer, of sewing machine fame, pronounced? I have several times heard people who would have described a mere singing man in the usual and accepted manner pronounce it as though it contained a double *g*.

JOHN T. PAGE.

West Haddon, Northamptonshire.

ARMIGEROUS FAMILIES (9th S. x. 509; xi. 11).—If your correspondent has "evidence from seals, monuments, and funeral certificates" that members of a still existing family "have used the same arms since the time of Edward III." he may confidently write that family down "armigerous." It would be difficult to imagine evidence more conclusive as to the right to bear arms. Had his evidence been less satisfactory he would have had to prove the male descent of the existing family from some person whom he could also prove to have borne arms by lawful title. This proof would have rested on such documents as wills, parish registers, marriage certificates, tombstone inscriptions, subsidy rolls, &c. Visitations and "recorded" pedigrees at the Heralds' College are of less authority to the scientific genealogist, but of use for the purposes of a new grant or confirmation of arms.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

'HYMNS ANCIENT AND MODERN' (9th S. viii. 101, 230, 388; ix. 36; x. 432, 512).—The latest issue of 'Hymns Ancient and Modern,' containing all the supplemental hymns from 474 to 638, is named on the title-page "complete edition." It is merely a trade term, adopted for the convenience of booksellers.

A hymn-book contains matter primarily intended for singing, not for reading. It is

not the place to look for textual criticism or literary history. It would be idle to print what would not or could not be sung. This is why some words are altered and some verses omitted. What congregation could go on singing "When my eye-strings crack in death," or could bear all the twenty-six stanzas of "Jerusalem, my happy home"? It is a practical question which all hymn-book compilers have answered in the same way. Even Roundell Palmer, who in his 'Book of Praise' is severe on textual tampering, feels himself justified in omitting many whole stanzas.

W. C. B.

PRODIGAL SON AS SIR CHARLES GRANDISON (9th S. x. 487).—Probably the engravings are after Murillo, one of whose series was exhibited at the Guildhall last year. I possess a picture by the same artist in his same manner—subject, the flight of Paris and Helen by torchlight. In the upper corner, right hand, sits Juno in her chariot; lower corner, left hand, a strong light falls on the bald head and shoulders of an oarsman in a boat. In the distance are two vessels under sail. The picture is from a nobleman's collection. I should be glad to purchase an engraving of it, or to know the name of the engraver, date, and entire legend, and have a description of the arms on it.

Can any reader furnish the name of the artist, living early in the eighteenth century, who signed his pictures P. C. F. A.?

L. E. DAVIES.

43, St. George's Avenue, Tufnell Park, N.

See 8th S. xii. 385, 453; 9th S. i. 136, 195.

JOHN T. PAGE.

ELL FAMILY (9th S. x. 487).—Some few years ago, when staying at Dunster, in West Somerset, I journeyed out late one night with a friend suffering much from toothache. My friend pulled wildly at a door-bell believed to be that of the local doctor. A window was opened, and when our trouble had been explained it was shut again, with these words, "You must go to Ell." Mr. Ell, we heard afterwards, was the dentist.

J. G. HAWKINS.

According to Maitland ('History of London,' book viii. p. 1355), a tomb on the north side of Stepney Churchyard contained this inscription:—

"Here lieth the Body of Susanna Ell, the Wife of Richard Ell, who departed this Life the 17th of May, 1643, aged 36 Years. Who had Issue by Richard Ell, two Sons, first Richard, the other not christened, and three Daughters, Abigail, Sarah, and Hannah." (Then follows a rhyming epitaph of thirteen lines.)

When copying the heraldry and inscriptions

at Stepney some years ago I failed to find any traces of this memorial. JOHN T. PAGE.

MONARCH IN A WHEELBARROW (9th S. x. 467; xi. 14).—

"Evelyn had a favourite holly hedge, through which, it is said, the Tzar, by way of exercise, used to be in the habit of trundling a wheelbarrow. Evelyn probably alludes to this in the following passage of his 'Sylva,' wherein he asks, 'Is there, under the heavens, a more glorious and refreshing object of the kind, than an impregnable hedge, of about 400 feet in length, 9 feet high, and 5 in diameter, which I can still show in my ruined garden at Seyes Court (thanks to the Tzar of Muscovy) at any time of the year, glittering with its armed and variegated leaves; the taller standards, at orderly distances, blushing with their natural coral?'—'Memoir of the Life of Peter the Great' in 'The Family Library,' 1831.

"I went to Deptford to see how miserably the Tzar had left my house after three months making it his Court. I got Sir Chris. Wren, the King's surveyor, and Mr. London his gardener, to go and estimate the repairs, for which they allowed 150*l.* in their report to the Lords of the Treasury."—Evelyn's 'Diary,' 9 June, 1698.

I think I have seen in *Once a Week*, among a series of eccentricities of notable people, an illustration of the Tzar wheeling or being wheeled through such a hedge.

ADRIAN WHEELER.

Miscellaneous.

NOTES ON BOOKS, &c.

The New Volumes of the Encyclopædia Britannica. Vol. VIII., being Vol. XXXII. of the Complete Work. (A. & C. Black and the *Times*.)

ONE more volume, ending with 'Stowmarket,' has been added to the tenth issue of the 'Encyclopædia Britannica.' It is, of course, difficult in any work the arrangement of which is simply alphabetical to seek to assign any special feature to one volume as apart from the rest. The contents of the latest instalment are, however, representative, inasmuch as they deal to an almost equal extent with the applied sciences and arts, with what may be called in the fullest sense practical and with the remotest investigations of speculative thought. The prefatory essay, by Prof. Karl Pearson, F.R.S., on the subject of 'The Function of Science in the Modern State,' is more abstract and less popular than the articles holding the same place in previous volumes. The theory of national life which presents itself at the outset of the twentieth century is that intelligence, and not brute force, strength and bravery, and material wealth, will be dominant in the coming struggle, from which the most intelligent nations will issue victorious. For such a contest training is all-important, and the article deals subsequently with the necessities of educational change. Perhaps the most obvious and indispensable, and at the same time the most hopeless demand of the professor is for a school of statecraft. If such were established, how many of those, it may be wondered, by whom our affairs are guided would be able to pass the preliminary examination? Much is said upon the general functions of secondary

craft schools. In the higher craft schools we are lamentably deficient. Most urgent seems to be the need for scientific method in medicine. What is said about the progress of medical science deserves the closest attention. Prof. Pearson's article must, however, be studied as a whole; it is forcibly argued, and does not admit of our dragging to light and debating solitary propositions. With a sigh we accept the truth that "it is little good after an army has been decimated by enteric to appoint a commission to inquire into the causes of it." The mere mention of the pollution of rivers, again, shows at what an elementary stage of knowledge we still are. The most important among the general contents are those especially with which it is impossible to deal. Take 'Ships and Shipbuilding,' by Mr. Philip Watts, F.S.S., the Director of Naval Construction. This is one of the longest and most scientific articles in the volume, and is also one of the most fully illustrated. Nothing whatever can be parted from the context. A portion of the article to which many will turn is submarines, which will probably be treated at more length in the next volume. Mr. Theodore L. de Vinne's article on 'Printing Presses' is comparatively brief, the more important changes of modern days being possibly reserved for forthcoming essays on 'Type and Type-setting.' Dealing with 'Prison Discipline,' Major Arthur Griffiths, an omniscient authority, holds with others that the gravest feature of modern penology "is the vitality of 'recidivism,'" a phrase the significance of which was anticipated in the once current phrase "Qui a bu boira." 'Process,' a vague term to which is now attached a sufficiently precise meaning, is by Mr. Edwin Bale. Both word and thing have come to stay. The article is accompanied by the illustration of the various stages in three-colour printing, reproduced from the 'Japan' of Mr. Mortimer Menpes, which has recently attracted much public notice. Dr. Shadwell has a powerful and not very hopeful article on 'Prostitution.' 'Provençal Literature,' a subject of high interest, is by Dr. Oelsner. The *félibres* are freed from the charge of want of patriotism, and the utterance of Félix Gras at the head of his 'Carbounie' is quoted: "I love my village more than thy village; I love my Provence more than thy province; I love France more than all."

Mr. Lang's article on 'Psychical Research' is profoundly interesting and suggestive, but, like most discussions on the subject, gets us no "for-rarder." That man should be deeply concerned with such problems is natural, and it may be, though there are few signs of such an event, that light will be ultimately forthcoming. Dr. Ward chronicles some advance since 1885 in 'Psychology,' though the attention bestowed on the subject is still disproportionate to its importance. 'Publishing' deals, *inter alia*, with the progress of many bookselling firms, some of them now extinct, and displays more care and judgment than spirit in its narrations. A capital reproduction of 'St. Gèneviève watching over Paris' accompanies an excellent article on 'Pavis de Chavannes' by Henri Frantz. An important account of Queensland is the only noteworthy article under Q. Railways between 1883 and 1900, when were compiled the statistics now supplied, have undergone naturally an immense development. How much of recent advance is due to the substitution of steel for iron rails is shown. Signalling and locomotive engines

are dealt with at length, and there are valuable chapters on 'Light Railways' and 'Mountain Railways.' A view of a viaduct on the Mürren funicular railway shows what marvellous triumphs are being accomplished. An interesting and sympathetic life of Reman is by A. Mary F. Robinson, and is accompanied by a portrait. 'Rome' notices some remarkable discoveries made in recent explorations of the Forum, but does not constitute wholly satisfactory reading. To the life of Dante Gabriel Rossetti which appears in vol. xx. is added an admirably competent estimate of his position as a painter by Mr. F. G. Stephens. This is in its way a model, and is accompanied by a reproduction of Rossetti's 'Ecce Ancilla Domini.' Mr. Frederic Harrison is responsible for the life of Ruskin. 'Schools of Painting' is a composite article, the 'British School' being dealt with by Mr. M. H. Spielmann, who finds that in England "picturesque domesticity is taking the place of theatrical sensation." A kindred subject, 'Sculpture,' is also treated, so far as England is concerned, by Mr. Spielmann. The illustrations to British sculpture are numerous, but not particularly satisfactory. Anything but encouraging is what, under the heading of 'Seal,' is said concerning the pelagic catch. The all-important question of sea power is treated by Vice-Admiral Sir Cypryan Bridge. With the development of 'Socialism' Dr. James Bonar is concerned, and with 'Sociology' Mr. Benjamin Kidd. Other subjects which we can only mention, the importance of which will be at once apparent, are 'Somaliland,' 'South Africa,' 'South Australia,' 'Spain,' and 'Spheres of Influence.' Scarcely a page is there on which the eye can fall that does not offer a fund of information not elsewhere to be obtained.

The French Revolution. By Thomas Carlyle. With Introduction, Notes, and Appendices by John Holland Rose, M.A. 3 vols. (Bell & Sons.)

SINCE this book was issued the University of Cambridge has bestowed upon its editor the degree of Litt.D. as recognition of his literary work, and particularly of his recently published 'Life of Napoleon,' for which see 9th S. ix. 159. That Carlyle's 'French Revolution' has stepped into the position of a classic masterpiece is abundantly evident. Within the last few months it has been reissued in various more or less convenient and attractive forms. The edition now published is, so far as the present generation is concerned, authoritative, definite, final. It is profusely illustrated with portraits of the principal actors in the drama depicted and with views of the scenes and actions described. The latter appear to consist principally of reductions of the 'Tableaux Historiques de la Révolution Française,' first issued in folio, 1791-1804, and subsequently reprinted; the former, which are the more serviceable, are drawn from various sources, though most of them are from the 'Tableaux Historiques.' Louis XV., who serves as frontispiece, is by Duplessis, the conservator of the Museum of Versailles. Marie Antoinette is from the famous picture at Versailles by Madame Vigée Lebrun. A superb head of Mirabeau is from a pastel. More important than these things, valuable as these are, are the notes, original and selected, which are now first supplied. It is, of course, too late to enter again into the question of the merits and defects of the work. Written as it was under almost

inconceivable difficulties and with a heart aflame, it took up in this country a position from which it is not likely to be dethroned. The vast majority of English readers draw from it their estimate of the characters and events of the Revolution. In France recognition has naturally been slower and less warm, and the timid and grudging estimate of Philareté Chasles has been accepted by consecutive writers. In late days more enlightened views have prevailed, and a modern French writer upon a subject the interest in which is eternal would read Carlyle along with Michelet, Mignet, Lamartine, and Aulard. Taine, as Dr. Rose points out, writes of Carlyle as the English Michelet. With a still happier employment of phrase, Dr. Rose speaks of Carlyle's 'History' as his "wrathful epic," and refers to the "idyllic oases," which, indeed, it possesses. If there be any English student ignorant of the character of Carlyle's great work, a perusal of Dr. Rose's introduction will give him all the knowledge requisite for an appearance of erudition. The obviously proper thing to do is to re-read the book, a task which is greatly facilitated and encouraged by the explanatory notes. No more than other early historians did Carlyle see how much the excesses of the Revolution were fostered by the weakness of the authorities and the reactionaries. Napoleon himself sneered at the defenders of the Tuileries. With a regiment or two he would have swept the assailants from the field. The attack on the Bastille almost belongs to comic opera. We heartily commend side by side with Carlyle's work the just published life of Mallet du Pan. None the less, we are profoundly thankful to have this handsome and scholarly edition, which should be on the shelves of every historical student, and even on those of the man of few books. It is in its line trustworthy and exhaustive.

Carmina Mariana: an English Anthology in Verse in Honour of and in Relation to the Blessed Virgin Mary. Second Series. Collected and arranged by Orby Shipley, M.A. (Burns & Oates.)

IN reviewing (8th S. vi. 159) the second edition of the first series of the 'Carmina Mariana' collected by Mr. Orby Shipley we announced the forthcoming appearance of a second series, with a different Latin title. If this is the work then contemplated, reason has been found to change the promised title and to issue the volume with the same name as its predecessor. Very like the first in the nature of its contents is the second series. The two have, moreover, this in common, that a considerable portion of the contents of both are due to those who have no active sympathy with the teaching of Eastern or Western Churches. That Mr. Shipley has cast his net wide is shown in the fact that he has been able to include under the title selected the first three stanzas of 'St. Agnes's Eve,' by Keats, which, though showing some use (natural enough in a work the scene of which is laid in mediæval times) of Catholic symbolism and colour, is far away from any suspicion of theological teaching. An ingenious theory put forward in the preface, that modern poets, whether Christian or agnostic, in writing of woman, womanhood, or the feminine ideal, must have been influenced by past tradition, or perhaps intellectually conscious of Catholic teaching, would, if accepted, widely enlarge the borders available for the compiler. Among the contents are an unpublished

poem of Thomas Moore of no conspicuous merit, a poem of Ben Jonson's not included in his collected works, some interesting MS. sonnets of the Elizabethan age by Lawrence Anderton, S.J., and innumerable other works of exemplary piety or merit. The aim of the series being devotional, we may not protest against seeing only in a modernized shape that marvellous poem of the Middle Ages, "Quia amore languet." It moves admiration, however, to see the manner in which Mr. Swinburne's 'Madonna Mia' is fitted to pious aspirations. Among the modern poems with which we were previously unacquainted we are disposed to assign the place of honour to the 'Magnificat Anima Mia' of Mr. Frederick W. H. Myers. Several compositions of the Laureate, who comes of a Roman Catholic family, are given. Quite worthy of association with the first series is the second. Like that, it contains much piety and much poetry, the former predominating. It can be read with constant edification and delight. Even now the subject is not exhausted, a third volume being in contemplation. On its arrival it will be welcome.

Manchester Al Mondo: a Contemplation of Death and Immortality. By Sir Henry Montagu, First Earl of Manchester. (Frowde.)

From the Clarendon Press appears a careful reimpression of the fourth edition (1638-9) of the learned and edifying little treatise known as 'Manchester Al Mondo.' Not the first reprint is this, but it is the most satisfactory. With its strange mass of quotations, classical and patristic, and its curious mixture of common sense and what may be called didactic exaltation, it may be read with interest and possible profit, though a comparison between it and Montaigne's chapters on death will not be to the credit of the English writer. Here is a short passage worthy of being extracted: "It was a sweet speech, and might well have become an elder body, which a young innocent child of my own used in extremity of sickness. 'Mother, what shall I do? I shall die before I know what Death is. I beseech you tell mee what is Death, and how I should dye.'"

The Smith Family. By Compton Reade, M.A. (Stock.)

A RESPECTABLE attempt—the most successful on record—has been made by Mr. Compton Reade in the present volume to deal with the greatest of genealogical problems. The book is to some extent explained by its title. It contains a popular account of many branches of the great Smith family, however spelt, from the fourteenth century until to-day, and numerous pedigrees published for the first time. Success in such a scheme must necessarily be relative. Full as is the list of recent Smiths, we could point to several men of distinction in literature and affairs whose names do not appear. It must in justice to the writer be owned that the list of celebrated Smiths does not claim to be exhaustive, but seeks only to be helpful—which, of course, it is. Indebtedness is owed to the 'Dictionary of National Biography,' to which a high and deserved tribute is paid, though one or two articles are singled out for severe censure. What is best in the work consists in the pedigrees, to which all bearers of the name will naturally turn. It was, perhaps, to be expected that Faber pedigrees would be included. So far as a cursory observation extends, no living member of this numerous

class finds mention. A complete Smith record is never to be hoped.

MS. IN ST. JOHN'S COLLEGE LIBRARY, CAMBRIDGE.—The College Library has recently been enriched by the gift of a MS. of great value from Dr. Alexander Peckover. It formerly belonged to the foundress of the College, the Lady Margaret, mother of King Henry VII., and was given by her to Lady Shyrlay with the following inscription in her autograph:—

My good Lady Shyrlay pray for
Me that gevytye you thys booke
And hertely pray you (Margaret)
Modyr to the Kyng.

The MS. is of the fifteenth century, and is written on exceptionally fine vellum and contains 176 leaves. It is entitled 'Hore Beate Marie Virginis, cum Calendario,' the calendar being written in blue and gold letters, and the first page of each month having a delicate border of leaves in gold. The miniatures, which are extremely beautiful and surrounded with delicate borders composed of leaves and flowers, are thirteen in number. The compiler of the catalogue of the Fountaine Collection, at the sale of which the MS. was purchased, supposes the volume to have been written and illuminated by the Lady Margaret's command in the reign of King Henry VII.

MRS. PHILIPPA A. F. STEPHENSON, of 43, Bryanston Square, W., is printing 'The Parish Registers of Great and Little Wigborough, Essex.' Each copy will include notes, history of the parishes, lists of incumbents, patrons, &c. Thirty copies, one or two of which are not yet subscribed for, will be issued at 12s. 6d. each. Early application for them is counselled.

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. C. H.—You should give references. There is much on the point in 'N. & Q.'

NOTICE.

Editorial communications should be addressed to "The Editor of 'Notes and Queries,'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E. C.

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

LONDON, SATURDAY, JANUARY 31, 1903.

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Notes.

HISTORICAL CRUX.

HAVING read in the newspapers some months ago that a stained glass window had been put up in the Roman Catholic Church at Maidstone to the memory of the Irish priest John O'Coigly, or Quigley, who was executed there for treason in 1798, I was induced to read the account of the transaction which is given by Froude in his 'The English in Ireland in the Eighteenth Century.' I do not enter into the question of the relations of O'Coigly to the English Government, his traitorous intentions, and other surmises of the kind. 'N. & Q.' does not furnish an arena for political or theological controversies, and long may it be free from them! I merely wish to discuss the matter upon historical grounds, and shall be very happy if any reader better informed than myself can clear up the difficulties of the case. I say nothing of the extremely virulent language used by Froude when speaking of O'Coigly and one of his fellow-prisoners, Arthur O'Connor. It will suffice to quote the historian's remarks on the latter: he calls him "another Phelim O'Neil, with the polish of cultivation, and with the inner nature of a savage."

The readers of 'N. & Q.' will perhaps remember that O'Coigly was arrested under very suspicious circumstances at Margate at the "King's Head," whence he was about to sail to France, being in treasonable correspondence with the French Government. The real cause of the capital sentence inflicted upon him at Penenden Heath (not Pennington, as Mr. Froude has it, ed. 1882, iii. 369) was that a document was said to have been found in his possession which contained an address to the French Directory, inviting them to send assistance to the Irish rebels. This document was stated to have been discovered in the pocket of a great-coat. Here Froude shows his usual inaccuracy. He speaks of the great-coat as hanging in the room in which the prisoners were arrested; but John Renett, the Bow Street runner (for so these officers were called), says in his evidence, "When I went into the room where Coigly was found, I saw a great-coat lying on a chair on the left hand; as I went into the room Coigly asked if he might take his breakfast." I ought to say here that I have had for many years a copy of the account of the trial published in London just after it occurred (1798), a pamphlet of fifty-one pages. I suppose nothing more complete on the subject could be found.

Of course I do not deny that O'Coigly and his companions were engaged in what were called treasonable plans; but the evidence was not enough to have convicted him had not the pocket-book furnished the most direct proof. They shuffled and prevaricated, naturally, but Froude acknowledges (iii. 368) that O'Coigly declared on the scaffold that the papers in his pocket had been placed there by other hands, and that he died a murdered man. Froude again says (p. 369), "From the platform below the gallows he repeated 'firmly and distinctly,' without passion and without extravagance, that he was an innocent man."

The following is Froude's comment on the dying man's conduct:—

"So with a certain courage—for according to his professed creed he was risking his soul for his revenge—this miserable being, who had been raised by accident into momentary and tragic visibility, was swung off and died."

Let us observe the perversity and malignity of each word of this sentence.

The writer of the present note is one of those who think that O'Coigly spoke the truth on the scaffold. According to this view, the paper had been put into the great-coat pocket by one of the infamous band of informers who flourished so much at that

time, and indications of whose existence in very recent days have not been wanting. One of the witnesses for the Crown in O'Coigly's trial avowed himself an informer. Was it to be conceived that a conspirator would be so reckless, even if he carried such a document at all, as to leave it carelessly in a great-coat on a chair? Would it not be concealed carefully on his person? And, indeed, what would be the use of carrying such a document at all? Froude (p. 359) very rightly comments upon the absurd bombast it contained, and says, "It seemed like the production of a lunatic." Again, there were no signatures to it to give it any intrinsic value as a document recommending the bearer (it is printed *in extenso* on p. 8 of the 'Trial'). Even a novice in secret correspondence, such as André, put his treasonable papers in his boots. And of O'Coigly we are told by Froude (p. 357) that he was a ready, busy, cunning person, was skilful in disguises, and had learnt the art of passing to and fro without detection. The historian has just been telling us of O'Coigly's constant visits to France. It seems to me absolutely incredible that the Irish priest could have acted in such an idiotic manner as to carry with him a childish unguaranteed proclamation, and leave it carelessly in a chair while having his breakfast at a public inn.

It is not a little curious that before the trial began a certain Rev. Arthur Yonge was accused of tampering with the jurors. That gentleman had said that he had been trying to convince them how necessary it was for the security of the realm that the felons should swing ('Trial,' p. 4).

I therefore do not believe that O'Coigly died with a lie in his mouth, just as I do not believe that Arthur O'Connor was a savage, the less so because the Hon. T. Erskine, the Duke of Norfolk, C. J. Fox, Lord John Russell, and Mr. Whitbread spoke in favour of the latter, and no doubt secured his acquittal. The prisoners were five in number: O'Connor, O'Coigly, Binns, Allen, and Leary. Of these only O'Coigly was executed, because in his great-coat the letter was found.

I shall be glad if some readers will furnish any new facts to elucidate this curious case. If more damning facts are known about the prisoners, let them be stated; but it seems to me that Froude, as in so many cases, is here little solicitous about accuracy. We look for the historian, and find the rhetorician—and even in that rhetoric how frequently there is much to offend one's taste!

OXONIENSIS.

THE JUBILEE OF THE 'FIELD.'

(Concluded from p. 64.)

AMONG other early contributors to the *Field* were the Hon. Grantley Berkeley and Du Chaillu. The trophies of the latter, when exhibited in the old office in the Strand, at the corner of Wellington Street now occupied by the *Morning Post*, created remarkable interest. At a more recent date the late Henry Jones ("Cavendish") represented whist; Steinitz, the greatest of chess masters, chess; and the late Mr. Dixon Kemp, yachting. Mr. F. Toms succeeded Mr. Walsh as editor. He is described as "a walking encyclopædia, and one of the most unassuming of men."

It was John Crockford who purchased the paper for Mr. Cox. He obtained it from Benjamin Webster for a trifling sum, and it proved a very remunerative investment. In a short time the net profits amounted to 20,000*l.* a year. The management was placed under Crockford's control. He was a splendid man of business, and in 1859 founded the 'Clerical Directory' which bears his name. In his career he had but one failure. He tried to establish a literary paper, the *Critic*. To this he brought all his great ability, but after fifteen years he gave it up in despair. I had occasion to call upon him a short time before his death, when we joined in a hearty laugh over his former furious attacks on the *Athenæum*. "Dilke's Drag" he used to call it, and would accuse it of "vulgar insolence and coxcombray" and "the coarsest vulgarity." As we parted he said, "You have the *Athenæum* to be proud of, and we have the *Field*." His sudden death on the 13th of January, 1865, was a loss which seemed to be almost irreparable, but Mr. Irwin E. B. Cox, who was editor of the *County Courts Chronicle* and sub-editor of the *Law Times*, stepped into the breach, gave up his career at the Bar for the time being, and assumed the control. He had as his assistant his cousin, Mr. Horace Cox, who has now the entire responsibility of the large business of Windsor House in his hands. This development has been enormous. The machine room is one of the finest in London, and contains seven rotary machines besides about thirty Wharfedales. These are kept at work almost day and night. The amount of paper used per week is 800 reels, besides 1,200 reams of quad-royal art paper. If the paper duty still existed the amount payable weekly would be 12,180*l.* Of course, this consumption of paper includes other publications than those issued from Windsor House.

The death of Mr. Serjeant Edward William Cox took place suddenly on the 24th of November, 1879. He was born on December 8th, 1809; he went to Oxford, and was intended for the Church, but adopted the profession of a solicitor at Taunton, and was eventually called to the Bar. He had strong journalistic tendencies, his first venture being the *Somerset County Gazette*. On coming to London he started the *Law Times*. He was a prolific writer, and the 'Dictionary of National Biography' (vol. xii. pp. 409-10) gives a list of twenty-nine of his books, his first being a collection of poems entitled 'The Opening of the Sixth Seal.' The others include many well-known legal works. One, 'The Law and Practice of Joint-Stock Companies,' has been through six editions.

On the 22nd of February, 1875, he founded the Psychological Society of Great Britain, and devoted much time to spiritualism, in which he was a most consistent believer, writing several books on the subject. He was twice married, his second wife being the only daughter of J. S. M. Fonblanque. He was a man full of kindness and honesty. An appreciative notice appeared of him in the *Athenæum* of the 29th of November, 1879, and his portrait was given in the *Illustrated London News*, December 6th, 1879.

The rapid increase in the sale of the *Field* can be seen at once upon reference to the official stamp returns. For the year 1854 the number used was 167,217. It must be remembered that this represented the entire sale. In 1856, the second year of Mr. Cox's proprietorship, this number, notwithstanding the repeal of the compulsory stamp, was exceeded by a thousand, and in 1857 the return shows the number had increased to 240,500.

The present circulation of the *Field* is not quoted, but it must be a large one. Its issue for the 17th inst. consists of thirty-four pages of matter, well printed on good paper. Besides this there are, including the cover, thirty-four pages of advertisements, representing 951 different advertisers. The value of these to the proprietors probably exceeds twelve hundred pounds.

The *Field* has long abandoned its record of current events, the space being required for its own special subjects; but there are many articles of general interest. Those in the number just mentioned include 'Travel and Colonisation' and 'A Summer Holiday in Newfoundland.' Mr. C. Holmes Cautley gives some extracts from an old Styrian game-book. These afford a glimpse of

country life in Styria from July 12th, 1636, to Martinmas, 1643. The patriarch of the staff, Mr. W. B. Tegetmeier, who recently received the hearty congratulations of his colleagues on his eighty-sixth birthday, makes another contribution to the history of "vanishing London" in a paper on the close of the Aquarium, "the last of the pseudo-scientific institutions." He remarks how singular it is that all such institutions should come to grief. His reminiscences include the menagerie at Exeter Change, where he saw the elephant Chuny. Chuny had to be shot, and the other animals were removed to the site of the National Gallery, and thence to the Surrey Gardens. The body of Chuny was stuffed and placed in the Museum at Saffron Walden. At the Exhibition of 1851 it was a prominent feature in the Indian Court, covered as it was with gorgeous trappings. Mr. Tegetmeier also remembers the exhibition of the skeleton of a gigantic whale in a large temporary building erected across Trafalgar Square; the Adelaide Gallery, at the end of the Lowther Arcade, organized for the popular exhibition of scientific inventions; the Polytechnic; the Panopticon; and, last, the Aquarium, designed as a winter garden and promenade, which could be utilized by members of the House of Commons, whilst the science of fish culture could be exhibited. Mr. W. A. Lloyd was the manager. The tanks were well stocked with different species. The large quantity of salt water required was a great expense. Mr. Lloyd was most enthusiastic in his studies of the habits of fish. He watched them so constantly that their mode of progression became reflected in his own. In the *Athenæum* of April 1st, 1871, he gave a sketch of the history of 'Aquaria.' An obituary notice of him appeared in the same paper on the 24th of July, 1880.

In all these cases the scientific excitement soon waned. Mr. Tegetmeier relates that at the Adelaide Gallery a greater attraction was the exhibition of Madame Wharton and her troupe. The Panopticon became converted into the Alhambra, under the successful management of Mr. John Hollingshead. The Polytechnic is now a useful educational institution. The sudden death on Saturday, January 17th, of Mr. Quintin Hogg, the founder of the new Polytechnic, must be here noted. He was one of London's noblest citizens, and from the time of his school-days at Eton devoted his whole life to the poor boys of London. Upon the Polytechnic scheme he expended 100,000*l.* He had designed the place for 2,000 members;

its present number is 18,000. His motto for the institute was "The Lord is our Strength."

The *Field* modestly expresses a hope that "when another half century shall have run its course those who are then serving it may be able to congratulate themselves on its prosperity, as we of to day are permitted to do." In this desire all lovers of a pure press will join, and I close this sketch with the wish for all prosperity to my kind friends and neighbours at Windsor House.

JOHN C. FRANCIS.

MERRY TALES.

(Continued from 9th S. ix. 325.)

'Tales and Quicke Answeres.'

L. 'Of the phisitian that bare his paciente on honde he had eaten an asse.'—Poggio, No 109. I think it is also in Sansovino, 'Cento Novelle,' but I cannot now find the exact reference. It is also in 'Contes à rire et Aventures Plaisantes, ou Récréations Françaises,' Paris, 1881, 'Simplicité d'un Apprenti de Médecine,' p. 49; and very much the same in No. 290, p. 153, of 'Marottes à vendre, ou Triboulet Tabletier' (no date), "Au Parnasse Burlesque, l'an premier de la nouvelle ère" (apparently London, 1812).

LI. 'Of the inholders wyfe and her 2 lovers.'—This is taken from No. 267 of Poggio. It has a strong similarity to Nov. 6 of the seventh day of Boccaccio's 'Decameron,' but to give the very numerous references to the various forms and analogues of the story would take up too much space.

LII. 'Of hym that healed franticke men.'—This is the second of Poggio and the seventy-seventh of Morlini ("Bibliothèque Elzévirienne," 1855, p. 149), whence it was taken by Straparola into the 1st of the thirteenth day of his 'Piacevoli Notti.' (It is not to be found in the old French translation of that work by Jean Louveau and Pierre de Larivey, "Biblioth. Elzév.," 1857, where it is replaced by another tale.) It is one of the tales from Poggio which are found annexed to Æsop's fables. Mr. Jacobs, in his edition of Caxton's translation of Æsop, 1889, gives the following references: Rim., 18; 'Nugæ Doctæ,' 56; Geiler, 'Narrenschiff,' 148b; Kirch., i. 425; Oest.; in *Hannover Tagespost*, 7, 14 Feb., 1867. It is told of a man in Gloucestershire in 'Pasquill's Jests,' p. 62.

LV. 'Of hym that sought his wyfe agaynst the streme.'—This is the sixtieth of Poggio; 'Poesies' of Marie of France, 'D'un homme qui avoit une fame tencheresse' (?), vol. ii. p. 382; Legrand, 'Fabliaux,' 3, 181; very

shortly in 'Passa-tempo,' p. 74, and in Domenichi, 28 verso. It is La Fontaine's 'La Femme Noyée,' vol. i. p. 212 of the edition by Robert, 'Fables Inédites de La Fontaine,' 1825. Robert refers to Faern., 13; Oth. Mel Joc., 277; H. Arconatus, 'Del. Poet. Germ.,' part i. p. 387; Hulsbuch, p. 33; Grat. a Sancto Elia, i.; 'Divert. Cur. de ce Temps,' p. 19; Arl. Mainard, p. 60; Ces. Pav., 31. It is also No. 142 of Pauli, but at somewhat greater length. Oesterley refers to Hollen, 'Serm. Æstiv.,' 82, E.; 'Scala Celi,' 87b; 'Spec. Exemplor. Maj.,' 818; Wright, 10; 'Æsopus Dorpii: Fabularum,' &c., 1519, 4to, 162; 'Conviv. Sermon.,' i. 309; 'Nugæ Venales,' 74; 'Scelta di Facet.,' 130; Zabata, 'Facet.,' 81; 'Arcadia di Brenta,' 211; Verdizotti, 'Cento Favole Morali,' Venez., 1577, 4to, 53; L. Garon, 'Chasse Ennui,' Paris, 1641, 3, 37; 'Faceties et Mots Subtils,' 186; Brant, Cijib; Casp. Barthius, 'Fabularum Æsopicarum Libri V.,' Francof., 1623, 8vo, 5, 20; Geiler, 'Narrenschiff,' 68 Schar, 5 Schel., fol. 180b (falsch) sign. Yijj verso, sp. 2; 'Scherz mit der Warheytt,' 31b; Ambros. Metzger, 133; Hulsbuch, 33; Eutrap., i. 734; Schiebel, 'Historisches Lusthaus,' Leipz., 1681, fol. ii. 189; K. v. Sinnersberg, 'Belustigung vor Fraenzzimmer und Junggesellen,' Rothenburg, 1747, 8vo, 568. It is the 227th of Vitry. Mr. Crane says it appears to be the oldest version, but Bedier, 'Les Fabliaux,' &c., 1895, p. 124, says this is an error. Mr. Crane says it is twice cited by Etienne de Bourbon and is found as a brief reference in Holkot, 'In Librum Sapientie Regis Salomonis,' Lect. XXX. viii. p. 136. It is found shortly with a local application in 'Pasquill's Jests,' &c., p. 27.

LVII. 'Of hym that wolde gyue a songe for his dyner.'—This is a translation of the 259th of Poggio, whence it is also taken into Bonaventure des Periers, 'Contes ou Nouvelles Récréations de Joyeux Devis,' No. 122.

LVIII. 'Of the foole that thought hym selfe deed.'—Also a translation from Poggio, No. 268. This story is as old as the 'Somadeva,' chap. xxxix. of the translation in the 'Berichte der Kon. S. s. Ges.,' 1861, p. 223; the Fabliau called the 'Vilain de Bailleul,' by Jean de Boves (Montaignon, &c., iii. 208), of which an abstract will also be found in Legrand, iv. 218. It forms the subject of the old German poem 'Der begrabene Ehemann'; Hagen, ii. 361; Des Periers, No. 68; Doni, 'Lettre,' ed. 1547, Florence, ii. 14, or Doni, 'Novelle,' No. 6 of the ed. of 1863; Grazzini (Il Lasca), No. 2 of his 'Second Cene'; 'Cent Nouvelles Nouvelles,' No. 6; Bandello, 'Novelle,' No. 17 of second part; Fortini, No. 8

of the ed. of "Autori Fiorentini—Autori Senesi." It forms an incident in Southern's 'Fatal Marriage' and in Beaumont and Fletcher's 'The Night Walker, or the Little Thief'; 'Les Contes et Facéties d'Arloetto de Florence,' ed. Ristelhuber, Paris, 1873, No. LX. In the 'Gesta Romanorum' (No. 132 of the ed. translated by Swan; Madden, No. XX. p. 57; Early English Text Society, ed. by Hertridge, p. 67) it is the story of persuading a man he has leprosy. It is imitated by La Fontaine in his 'Feronde, ou le Purgatoire,' from Boccaccio's 'Decameron,' Day III. No. 8; 'Almanach des Muses,' par Hedouin, 1778, 'Le Mort Parlant'; Imbert, 'Nouvelles Historiettes en Vers,' 1781, iii. 1; 'Les Illustres Proverbes,' p. 10; Bebelius, 'Fabula de Mulierum Astutiis,' p. 27 verso of ed. Berne, 1555. Clouston, vol. ii. p. 33, says it is "in a Hindu story-book," but he gives no reference. Hans Sachs has it twice: once in a poem under date of 29 April, 1546, and again in a 'Fastnachtspiel'; Brant, 'Fabeln,' Freiburger Uebersetzung, 1535, 173b; 'Les Plaisanteries de Nasr-Eddin Hodja,' traduites du Turc par J. A. Decourdemanche, 1876, Nos. XLIX. and LXVI. The story forms one of those in the cycle of tales known by the name of 'Les Trois Dames qui trouvèrent un Anel,' a full discussion of which can be found in Rua's 'Nouvelle del Mambriano,' &c., 1888, p. 104 et seq., and Bedier, 'Les Fabliaux,' chap. viii., and see p. 475.

LIx. 'Of the olde man and his sonne that brought his asse to the towne to sylle.—A Buddhist parable cited from Gaston Paris, 'Contes Orientaux,' by Levêque in 'Les Mythes et les Légendes de l'Inde et la Perse,' &c., 1880, p. 566; Poggio, No. 100; Faernus, 'Fables C. from Poggio.' Levêque says Poggio borrowed it from Boner. It is also in Racan, 'Œuvres: Mémoires pour la Vie de Malherbe,' ed. Jannet, t. i. p. 278; La Fontaine, 'Le Meunier, son Fils et l'Âne'; 'Conde Lucanor,' chap. xxiii.; 'Forty Vezirs,' by Sheykh Zada, translated by Gibb, 1886, p. 218; 'Contes et Discours d'Eutrapel,' par Noël du Fail, ed. "Biblioth. Elzévir." 1874, vol. ii. p. 216. It is the 577th of Pauli. Oesterley quotes Ibn Said, 'Mughrib von Maqqari,' i. 679; Bromyard, J. 10, 22; 'Scala Celi,' 135a (Joh. de Vitry); Wright, 'Latin Stories,' No. 144, p. 129; 'Rosarium,' i. 200, X.; Brant, Fijj b; Jac. Fontanus, 'Opp.,' ii. p. 1259; Camerarius, 169; Wildebran, 'Del. Poet. Germ.,' vi. 1108; 'Æsopus Dorpii,' 164; Ysopo, 1484, col. 22; Bruscabille, 'Œuvres,' 1629, p. 170; Fr. Joh. Desbillons, 'Fabulæ Æsopiceæ,' i. 2; Mannh., 1768, 1780, ii. 442; 14, 10; Enr. Gran, 'Gran Specchio d' Essempli, trad. da Astolfi,' Venet.,

1613, 4to, p. 602, ex. 71; Ces. Pavesio, '150 Favole tratti da Diversi Autori,' 1587, 8vo, No. 105; Giord. Ziletti (Verdizotti, p. 12); Ulr. Boner, 'Der Edelstein,' hg. von Fr. Pfeiffer, Leipzig, 1844, 8vo, 52; Hans Sachs, i. 4, 323; Seb. Wild, 'Com. u. Traged,' 1566, sign. kk vij; Seb. Frank, 'Sprichwörter,' 1541, 4to, fol. 342b; Egenolf, 1582, 342b; Euch. Eyring, 'Proverbiorum Copia,' 1-3, Eisleb., 1601, 8vo, iii. p. 498; Greef, 'Mundus' (Gödeke, 'Grundr.,' 364); Canitz, 'Nebenstunden,' 52; 'Der teutsche Solon,' 1729, p. 373; Eschenb. in *N. Lit. Anz.*, 1807, iii. 452; Lessing, 'Schr.,' 1825, 8, 90; Gödeke, in 'Or. und Occ.,' ii.; 'Asinus Vulgi'; Dodsley, 'Select Poems,' ii.; Burom (Byrom?), 'Poems,' i. p. 41; J. Krasiki, 'Bajki i Przypowiesci,' 1849, p. 92; 'Nadisch von Helvader, bei Finkenridderens Historie,' s. l. et a.; Nyerup, 'Almindelig Morskabslesning,' Khöbenhavn, 1816, 8vo, 207.

A. COLLINGWOOD LEE.

Waltham Abbey, Essex.

(To be continued.)

DR. EDMOND HALLEY. (See 9th S. x. 361.)
—The works named below should be added to the list previously printed:—

I. LIFE AND WORK.

Voyage to the South Sea (A. F. Frezier), p. 323.
Disting. Men of Modern Times (H. Malden), 12 pp., iii. 134.
Hooke's Lectures and Collections. 1678.
The Coming Transit of Venus (George Forbes).—Nature, 23 April, 1874.
Humboldt's 'Cosmos.'
Journal Historique de Voyage fait au Cap de Bonne Espérance par feu M. l'Abbé de la Caille. Paris, 1763.
Nature, 6 March, 1879, p. 422.
Handbook of Descriptive and Practical Astronomy (George F. Chambers), i. 438, 443. Oxford, 1889.
Early History of Magnetism (K.).—Nature, 27 April, 1876.
The Observatory, xxii. 354.

II. PORTRAITS.

"Also I give to the President and Fellows of the Royal Society, London, my picture of Doctor Halley (my late father)."—Will of Catherine Price, dated 8 July, 1764, proved 14 November, 1765, Mary Entwisle sole executrix, P.C.C., London, Register Rushworth, fo. 423.

III. GENEALOGY.

Will of Catherine Price, last above cited.
Marriage, Millikin-Entwisle. Harleian Society's Publications, Registers, xxvi. 161. 1899.
New York Genealogical and Biographical Record, xxxiv. 52. 1902.
Grant of Administration on personal goods of Margaret Halley, P.C.C., London, November, 1743.

Dr. Edmund Halley's religious and moral character has been questioned, but the impartial reader doubtless will adopt Sir David

Brewster's opinion as expressed in his 'Life of Newton,' ii. 165 (1855).

Certain genealogical data have been courteously supplied by Mr. Ralph J. Beever, 22, Craven Street, Strand, London, W.C.; Mr. Fred. Hitchin-Kemp, 6, Beechfield Road, Catford, S.E.; Mr. George F. Tudor Sherwood, 50, Beecroft Road, Brockley, S.E., and others, to the writer, who is very grateful therefor. EUGENE FAIRFIELD MCPHKE.

Chicago, Illinois, U.S.

"PAAN," A LOINCLOTH.—This term is given in the 'Stanford Dictionary,' with quotations from Bosman (1705) and Adanson (1759), and by way of etymology "Native West African." This is incorrect. It is merely Portuguese *panno*, Latin *pannus*. The more usual spelling in modern English works of travel is not given in the 'Stanford,' viz., *pagne*, which I find, for instance, in Sonnerat's 'Voyages,' 1788 ("The dress of the Madagascars is only a *pagne*," vol. iii. p. 32), and in Burton's 'Wanderings in West Africa,' 1863 ("Scanty *pagne* or loincloth," vol. i. p. 154). There are many Portuguese words in daily use in Africa, such as *caboccer*, *dash*, *fetish*, *palaver*, *panyar*, *scrivello*, &c. JAMES PLATT, Jun.

CHURCH BRIEFS.—The following list of collections, made, I presume, in response to briefs, is entered at the end of the first existing register belonging to the parish of West Haddon, co. Northampton:—

Collected at West Haddon for

The Towne of Peccleton, co. Leicester. 30 Nov., 1657. 14s. 7d.
 Fakenham, co. Norfolk. 23 Sept., 1660. 18s.
 Mt. Melvell (?) co. Doune in Ireland. 30 Dec., 1660. 7s. 4½d.
 Little Melton in Norfolk. 31 March, 1661. 5s. 2d.
 Milton Abbas, co. Dorsett. 17 Feb., 1660 [sic]. 8s.
 Ilminster, co. Somerset. 18 April, 1661. 14s. 9½d.
 Elmley-Castle, co. Worcester [sic]. 23 June, 1661. 8s. 3½d.
 The towne of Scarborough, co. Yorke. 7 July, 1661. 7s. 1d.
 The city of Oxford. 21 July, 1661. 9s. 7d.
 Great Drayton, co. Salop. 4 Aug., 1661. 8s. 5½d.
 Mr. Dutton, of West Chepe. 18 Aug., 1661. 5s. 3d.
 Pontefract Church, co. Yorke. 1 Sept., 1661. 4s. 4d.
 Bridgenorth, co. Salop. 15 Sept., 1661. 4s. 1d.
 Widow Rose Wallis of Oxford. 29 Sept., 1661. 4s. 0½d.
 Ripon, in Yorkshire. 13 Oct., 1661. 4s. 11d.
 Richard Awedley and others, Buckingham. 27 Oct., 1661. 4s. 2½d.
 Bullingbrooke in the parts of Lindsey, co. Lincoln. 10 Nov., 1661. 4s. 3d.
 The Lithuanians. 5 Jan., 1661. 5s. 11½d.
 The harbour of Watchett, co. Somerset. 2 Feb., 1661. 4s. 7d.
 Mr. Henry Harrison, Mariner, towards his losse by shipwracke. 2 March, 1661. 5s. 4d.
 Several persons in the Strand in the parish of

St. Martin's in the fields that suffered by fire. 20 April, 1662. 5s. 1d.

Sowbery in the parish of Thirske, co. Yorke. 18 May, 1662. 5s. 8½d.

Creswell in Staffordshire. 1 June, 1662. 3s. 9d.

Harwich, co. Essex. 14 June, 1663. 5s. 8d.

Heighington in the parts of Restoney in Lincolnshire. 25 Oct., 1663. 4s. 5d.

East Hendred, co. Berks. 8 Nov., 1663. 5s. 2d.

Grantham, co. Lincoln. 10 Jan., 1663. 3s. 10d.

Thrapston Bridge, Northton. 20 March, 1663. 2s. 4d.

John Ellis, of Milton, co. Cambridge. 28 Feb., 1663. 4s.

Robert Martin and ten others, of Harold, co. Bedford. 3 April, 1664. 5s. 5d.

Inhabitants of Weedon that suffered by the flood. No entries of date or money.

Towards the repair of the Church. No entries of date or money.

Sandwich, co. Kent. 25 April, 1664. 3s. 6d.

Wytham, co. Sussex. 15 May, 1664. 4s. 4d.

I shall be much obliged to any kind friend for details throwing light on the circumstances which called forth any of the above-mentioned collections. JOHN T. PAGE.

West Haddon, Northamptonshire.

"SUBURBANITE"—FREQUENTER OF A SUBURBAN THEATRE.—This is the latest, and almost, it may be hoped, the vilest coinage of the Sunday press. URBAN.

PURCELL'S 'LIFE OF MANNING.'—Referring to the account given by A. W. Hutton in the 'Encyclopædia Britannica,' supplementary vol. vi., of the way in which the above 'Life' came to be written, a writer in the *Tablet* for 15 November, 1902, at p. 769, says:—

"This is not quite exact, and perhaps we may as well take the opportunity of stating what really happened. Purcell, who had formerly often attacked Cardinal Manning, through the medium of a small journal he edited, in his old age came to be in considerable pecuniary difficulties. He judged Manning aright when, in spite of what had passed, he went to him for assistance. To Purcell's suggestion that he should be allowed to write a biography of him, the Cardinal gave a tolerant assent, on the understanding that the book was to be published at once, as indeed was necessary to meet Purcell's needs. When a friend remonstrated with the Cardinal for allowing a man so ill equipped for the task to write a line about him, he replied, 'Oh, I am telling him nothing which he could not find for himself in the back files of the *Tablet* or the *Dublin Review*.' The little book was to be just a pot-boiler for the benefit of Mr. Purcell. Then came the Cardinal's death, and with it Purcell's opportunity. He went to the literary executors, and stated, what in a sense was quite true, that, with the late Cardinal's permission, he was engaged in writing his biography. Dr. Butler, misunderstanding the situation, and supposing he was carrying out the dead man's wishes, at once handed over a whole portmanteau full of confidential papers without further inquiry."

J. B. W.

Queries.

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

"LUCID INTERVAL"—Who first used the medical Latin phrase *lucidum intervallum*, which is found in English writers from 1581 onwards? Is it, like so many other medical Latin terms, a translation from Greek or Arabic? The Anglicized form, *lucid interval*, was, so far as I know, first employed by Bacon in 1622. I should be glad of any earlier examples. It is noteworthy that the phrase was not originally, as in modern times (both in English and French), applied exclusively with reference to insanity, but was also used to designate a period of quiescence of any intermittent disease. HENRY BRADLEY.

Clarendon Press, Oxford.

"SUCH SPOTLESS HONOUR," &c. — I am anxious to learn the authorship and origin of the following lines, which I have recently come across in a MS.—half journal, half commonplace book—of the early part of last century:—

Such spotless honour, such ingenuous truth,
Such ripened wisdom in the bloom of youth,
So mild, so gentle, so composed a mind,
To such heroic warmth and courage joined, &c.

They are said to have been written by Pope (d. 1744) on the death of Capt. Thomas Grenville, of the navy (sl. 1747), a statement clearly inaccurate. I do not believe they were written by Pope; I do not know that they were written on the death of Grenville; but I shall be greatly obliged to any kind reader who will tell me something about them. Grenville lies at Wotton, and there is a monument to his memory at Stowe; but the " &c." seems to preclude the idea of these lines being an inscription on either tomb or memorial. J. K. LAUGHTON.

King's College, London.

DUMONT FAMILY.—The origin of several of the families Dumont has been traced to Flanders. Is it not possible that they, in turn, were all of Norman descent? There were Dumonts in Normandy so early as 1422, which may be seen from the 'Mémoires Inédits de Dumont de Bostaquet, Gentilhomme Normand,' pp. 327 and 329 (Paris, 1864). This work, by the way, forms a spirited and fascinating narrative of the "Glorious Revolution of 1688." It merits an English translation in full. Accounts of certain of the families Dumont will be found in 'Une Famille d'Artistes: les Dumont' (Paris, 1890), 'Die

Familien Du Mont und Schauberg in Köln' (Cologne, 1868), and in the *American Genealogist*, i., June, 1899 (Ardmore, Pennsylvania, U.S.). EUGENE FAIRFIELD McPIKE.

Chicago, Illinois, U.S.

FELIX BRYAN McDONOUGH.—Can any of your readers give me information as to the birth and parentage and early life of Felix Bryan McDonough, who was initiated as a Freemason of the Somerset House Lodge, London, in 1793? He was educated at Oxford, and entered as an officer the 2nd Life Guards afterwards. CELT.

BISHOP FLEMING.—Perhaps some of your correspondents can give me information regarding George Fleming, Bishop of Carlisle from 1734 to 1747, as to his family and parentage. A. W. GRAHAM, Col.
67, Gipsy Hill, S.E.

PORTRAIT OF GENERAL MEDOWS.—I shall be indebted to any of your readers who may name the painter of a full-length portrait of General Medows (afterwards Sir William Medows, K.B.), which was begun in 1792, and which was eventually hung in the Exchange or Town Hall of Fort St. George, Madras. The *Madras Courier* of 7 June, 1792, records that a meeting was held on 21 May:—

"The Meeting.....recollecting that there is at this time a very eminent Portrait Painter here: It is resolved that the Chairman of the Committee shall request Lord Cornwallis to sit for his picture to be put up in the Town Hall.....Resolved also that General Medows be requested to sit for his Picture to be put up with that of His Lordship in the Town Hall."

In the Supplement to the *Calcutta Gazette* of 23 August, 1792, it is stated that at a meeting held at Madras on 25 July

"The Committee chosen at the Meeting held on the 21st May, having reported to this Meeting what has passed respecting the procuring the Picture of General Medows to be put up in this Hall with that of Earl Cornwallis; This Meeting express their approbation on the occasion, and request the Committee will take the best steps in their power to have the Picture completed."

The difficulty alluded to was probably due to General Medows's departure for England in July.

The portrait of Lord Cornwallis was painted (and signed) by Robert Home. The picture of General Medows is unsigned. Probably, though not certainly, the latter was also by Home. The files of the *Madras Courier* for 1792 preserved at Madras, at Calcutta, in the India Office, and at the British Museum, are all imperfect, and no record has been traced in them of the name of the painter.

A portrait of Medows was subsequently painted in England by W. Haines. An engraving (head and shoulders) of this picture was published in the 'Royal Military Panorama and Officer's Companion,' vol. iv., 1814.

H. D. LOVE, Lieut.-Col. R.E.

Madras.

CAPT. NICHOLAS MASTERSON.—Can any of your readers give me information concerning the parentage and career of the above Capt. Masterson? His name appears in the 'Calendar of Treasury Papers, 1714-19,' wherein, on 9 November, 1714, he petitions the Lords of the Treasury for payment of a pension granted to him for the loss of a leg and other wounds received at the battle of Tanniers, near Mons.

F. A. JOHNSTON.

Wellington Club, Grosvenor Place, S.W.

EARLY JEWISH ENGRAVERS.—I shall be very grateful if any readers of 'N. & Q.' could furnish me with some information (or tell me where it is to be found) concerning the following Jewish engravers of book-plates (ex-libris). They all flourished (except the last named) during some part of the eighteenth century: Ezekiel, of Exeter; Levi (Benjamin); Levi (I.), Portsea; Mordecai (M.); Moses (M.), Portsmouth; Hess (Israel), Liverpool (1830).

D. H. AARON.

35, Sutherland Avenue, W.

THOMAS HARRISON, REGICIDE.—I should be glad to have any information about the wife and children of Thomas Harrison.

TEMPLAR.

WILLIAM PITT, LORD CHATHAM, wrote in 1733 a 'Letter on Superstition' in the *London Journal*. The British Museum copy of the *London Journal* is imperfect. Can any correspondent inform me whether any library contains a complete volume of that newspaper for the year 1733? Lord Chatham was born in the parish of St. James, Westminster, and I judge (from letters published among the 'Fortescue Papers') that he was born in his father's house in Golden Square. Is the site of this house known? L. H.

NUMBER OF 'QUARTERLY REVIEW.'—In the *Quarterly Review*, 263, for January, 1872, p. 147, in 'The Year of the Passion,' a paper in a former number is referred to "on the date of our Lord's Nativity." I want to know which is the number in question and date.

R. B. B.

TWO NOVELS WITH THE SAME TITLE.—In the *Lowestoft Standard* of 12 March, 1893, a new dramatic serial commenced, under the title of 'The White Gipsy,' by J. Monk Foster,

and ended in the issue of 15 July the same year. The other tale entitled 'The White Gipsy' is in one volume, by Annette Lyster, the author of 'North Wind and Sunshine,' &c., published under the direction of the Committee of General Literature and Education appointed by the Society for Promoting Christian Knowledge. No date of publication is given, but the book was certainly issued before the serial of the same name appeared in the *Lowestoft Standard*. Can any subscriber to 'N. & Q.' kindly say if the serial has been published in book form?

HUBERT SMITH.

MCNAIR FAMILY.—Can any reader tell me what is the origin of the surname McNair, borne by some branches of the McGregor clan?

W. C. RICHARDSON.

POEMS WANTED.—I shall be glad to learn where to find a poem in which is described a game at cards, containing the following lines:—

Four knaves with garb succinct, a trusty band,
Hats on their heads and halberts in their hand;
and another poem containing these lines:—

The flower of beauty slumbers.
Lulled by the sea-breezes sighing through her hair,
Sleeps she, and hears not my melancholy numbers.

ALFRED WEBB.

[The first quotation is from Pope's 'Rape of the Lock,' iii. 41.]

MILTON'S 'HYMN ON THE MORNING OF CHRIST'S NATIVITY.'—

Nature in awe to him
Had doff'd her gaudy trim.

These lines are usually printed with a comma after *him*. Is this the correct reading? If so, the construction seems peculiar, and I find nothing in the 'H.E.D.' that is exactly like it. I am told that in Mr. Beeching's edition there is no comma. Is not the correct reading—

Nature, in awe, to him
Had doff'd her gaudy trim?

C. C. B.

[In the edition of 1673, which is the earliest we possess, the only point in the two lines is a comma at the close. This is also the case in Mr. Beeching's edition.]

ROAD WAGGONS FROM LIVERPOOL.—Where can I find particulars of the above, which afforded the only means of sending heavy goods from Liverpool before railways were invented? (Mrs.) J. COPE.

13c, Hyde Park Mansions, W.

'BIBLIOGRAPHICAL AND RETROSPECTIVE MISCELLANY,' London, John Wilson, 1830.—Allibone places this book under "Poole, E. R."

I should be obliged for information as to the source of this knowledge. Lowndes inserts the book under the printer's name. H. K.

[It is assigned to — Poole in Halkett and Laing.]

INN SIGNS BY CELEBRATED ARTISTS.—Will some one be so kind as to give me a list of the inns, &c., throughout the country which have had signs painted for them by famous artists?
RUDOLPH DE CORDOVA.

“ANT” AND “EMMET.”—A native of Oxfordshire assures me that *emmet* and *ant* are not really synonymous, but that *emmet* means a smaller species of *ant* than that designated by this smaller word. Does any dictionary mention this popular distinction between the two terms?
E. S. DODGSON.

“SHIS'N” AND “THIS'N.”—On p. 6, *ante*, a pretty song is quoted, ending with the line—

Says she, “Let us go our own way, and we'll let she go shis'n.”

Last summer I heard an old woman at Little Hucklow, in Derbyshire, use the word *this'n* several times, and made a note of it. She was afflicted with chronic rheumatism, and she said, “It's miserable to be i' this'n,” meaning “in this condition.” I have also heard *his'n* in the doggerel—

He that takes what isn't his'n
Shall be catched and sent to prison.

It may be that *this'n*, in the sentence spoken by the Derbyshire woman, represents *dissum*, the dative of the O.E. *des*, this. But how can the endings of the other words be explained?
S. O. ADDY.

LYCEUM LIBRARY, HULL.—Doubtless there are readers of ‘N. & Q.’ who can supply information concerning this institution. I should be glad to know when the library was founded, and whether it is now in existence. Is a list of its librarians, with dates of their service, obtainable? I believe the building in which the books were housed when I was a child, and in which, some forty-five years ago, I first became acquainted with ‘N. & Q.’ has been pulled down.

F. JARRATT.

SAMUEL JERVOIS.—In 1652 one Samuel Jervois, with others, had lands assigned to him in the parish of Myross, co. Cork. He is probably identical with Capt. Samuel Jervois, or Jervais, who is mentioned in the State Papers as having seen service under the Parliament in England, Scotland, and Ireland. I have records of his marriage and descendants, but wish to find out where he came from. It has been suggested that he

was of French Huguenot descent. Can any reader help me?
ARTHUR GROVES,
11, Parkhurst Road, New Southgate, N.

NEWSPAPER CUTTINGS CHANGING COLOUR.—Can any reader of ‘N. & Q.’ tell me why the cuttings from certain papers—the *Daily Mail* for one—should change colour after being pasted into a scrap-book; and, if so, whether there is any way of obviating this difficulty? I notice, on looking over my last year's scrap-book, that some of the cuttings have changed to a bright yellow colour, and in every case this has occurred with those taken from the cheaper papers. Is this the result of some chemical employed in manufacturing the paper? If such is the case, it would seem useless to preserve cuttings from the cheaper morning or weekly papers, as in a few years' time they will be practically illegible.

FREDERICK T. HIBGAME.

Replies.

“APPENDICITIS.”

(9th S. xi. 46.)

THE reference to the absence of this word from the ‘N.E.D.’ (in 1883), while it is mentioned (among other diseases) under *-itis* (in 1900), is a reminder of the fates of words, and not less of the chances of lexicographers. When the portion of the dictionary dealing with *app-* was written in 1883, we had before us a single reference, from a recent medical source, for this word. As words in *-itis* are not (in origin) English in form, but Græco-Latin, and thus do not come within the scope of an English dictionary, unless, like *bronchitis*, they happen to be in English use, I referred our quotation for *appendicitis* to a well-known distinguished medical professor, from whom the dictionary has received much help, asking him not only for an explanation, but for guidance as to the standing of the term. His answer was that *appendicitis* was a name recently given to a very obscure and rare disease; the term was purely technical or professional, and had even less claim to inclusion in an English dictionary than hundreds of other Latin or Latinized Greek terms of which the medical lexicons are full, and which no one thinks of as English. In accordance with this opinion and evidence, *appendicitis* was excluded from the dictionary, a memo. of it being sent on for consideration in the article *-itis*; and for some years nobody missed it. But in process of time this “obscure and rare disease,” or perhaps one ought to say its diagnosis, suddenly became common, and the “purely

technical or professional" Latin term was caught up by the penny-a-liner, and came to everybody's eyes and ears. Apparently everybody who read or heard of the mysterious word rushed at once, not to the Sydenham Society's or other medical lexicon, but to the 'New English Dictionary' for some account of it, and, not finding it there, wrote to me to express their disappointment or indignation — indignation being especially strong on the part of those whose friends or relatives had been victims of the disease, which, having thus shown that it was not to be trifled with, ought to have been treated with respect in the dictionary. I have had more letters about the omission of *appendicitis* than about any word in the language. Perhaps readers of 'N. & Q.' who now know the facts, will abstain from swelling the number. No dictionary before 1890 contains the word; it is wanting even in the 'Century,' 1889.

Words in *-itis* have come greatly into popular use during the last twenty years. Previously to that I doubt whether any other than *bronchitis* (invented in 1814) was "understanded of the people," and even that was often put into more familiar guise as *Brown Titus* or *Brown Typhus*—as good Englishings as the once fashionable *sparrowgrass* for asparagus. When a part of the body was inflamed, our mothers were satisfied to call it inflammation of the throat, the ear, the eye, or the bowels; now their children prefer to be professionally assured that they are suffering from *laryngitis*, *otitis*, *ophthalmitis*, or *peritonitis*; familiarity with these mysterious names seems to make the disease itself better known, and so, according to the adage, "half-cured." When you can call your malady *endocarditis*, you have got to the very heart of the matter, and know that that is what it really is. The result is that it becomes doubtful whether we can any longer say that words in *-itis* (whether or not English in form) are not English in use; and it is evident that *appendicitis*, though unknown to English dictionaries before 1890, must be included in all dictionaries for the future. But what of all the thousand *-itis* names for diseases not yet popular?

J. A. H. MURRAY.

This term was used by Dr. W. Osler at the Philadelphia County Medical Society on 14 December, 1887. See *Medical News*, 7 January, 1888, p. 26 (quoted in Braithwaite's 'Retrospect of Medicine,' xvii. 50).

ADRIAN WHEELER.

WATCHHOUSES FOR THE PREVENTION OF BODYSNATCHING (9th S. x. 448; xi. 33).—In connexion with MR. MANLEY'S note on the

watchman who formerly guarded the burial-ground of the Maiden Lane Synagogue, I may mention that Mr. Abraham Mocatta, of Mansell Street, Goodman's Fields, in his will, dated 30 January, 1800 (P.C.C. 132 Adderley), leaves instructions that his grave should be watched for twelve months by three men, one by night [day?] and two by night, and if at the end of the year no disturbance of his remains has taken place, 200*l.* is to be divided among them; but should they fail in their trust the money is to go to charities. His tomb is in good preservation, and is in the interesting burial-ground of the Spanish and Portuguese Jews in the Mile End Road.

THOMAS COLYER-FERGUSON.

Wombwell Hall, near Gravesend.

In the wall or railing surrounding Bermondsey Churchyard are two small polygonal buildings of one floor only. The one nearest the church is partially shown in a print, dated 1804, given in E. T. Clarke's 'Bermondsey,' 1901; but these buildings are probably much older. Were they constables' lock-ups for evildoers; or what was their original use?

ADRIAN WHEELER.

Bermondsey.

AUTHOR OF LINES WANTED (9th S. xi. 28).—The lines quoted by DR. MURRAY form the eighth and ninth stanzas of John Greenleaf Whittier's poem 'William Francis Bartlett' (1878). The first line should read—

When Earth, as if on evil dreams.

WALTER JERROLD.

Hampton-on-Thames.

KURISH GERMAN (9th S. x. 406).—Some of the pronunciations given by MR. ACKERLEY in his interesting note as peculiar to Kurland are common to many parts of Germany; the pronunciation of the modified vowels *ü* and *ö* as *ih* and *eh* respectively can be heard, for instance, in Saxony, and the letter *g* is very frequently pronounced soft in such expressions as "heil'ger Mann," "Elgersburg," in various provinces. In fact, there is excellent authority for the soft sound of *g* in such forms as "heil'ger." *Bude*, which is given as M.H.G., is N.H.G.; the M.H.G. form is *buode*. CHARLES BUNDY WILSON.

The State University of Iowa.

"TO THE NINES" (9th S. x. 387, 456; xi. 34).—The reason why I referred to Mr. C. P. G. Scott's article in vol. xxiii. of the *Transactions* of the American Philological Association is because the treatment of the whole question of "attraction" in English is so full, and the number of quotations is so large. I am quite satisfied with his explanation, and I think

that any one who really takes the trouble to consult his articles on this and similar subjects will rather be disposed to thank me for the reference than to doubt his results. I apologize for omitting to refer to 'Folk-Etymology,' which is an old friend.

WALTER W. SKEAT.

MALTESE LANGUAGE AND HISTORY (9th S. x. 466).—Among various editions of Thomas à Kempis which are on my shelves, there is one in the Maltese language:—

'L'Imitazioni ta Cristu. Mictub bil-Latin minn Tommasso da Kempis u min herum migiub ghat-tietlet darba bil Malti. Malta, stampat ghand C. Busuttil, 133, Str. Forni. 1885." Pp. viii-284.

It shows a curious mixture of Eastern and Western elements. WILLIAM E. A. AXON. Manchester.

"KIT-CAT" PORTRAITS (9th S. x. 188, 231, 316, 435, 471; xi. 13).—MR. PAGE may be interested to know that a year or two ago I was pointed out the portraits then hanging on the walls of the supper-room at the Grafton Gallery, in Grafton Street, as having belonged to the Kit-Cat Club. At Barn Elms (the Ranelagh Club house) there is, or was, one that I was told had also belonged.

HAROLD MALET, Colonel.

A *propos* of the above subject, may I refer your correspondents to 'The Kit-Cats,' a poem, folio, published by E. Sanger and E. Curll in 1708; also to 'The Kit-Cats,' a poem, with the picture in imitation of Anacreon's 'Bathillus,' published in 1708? The above formed items in a catalogue of old books recently sent out to me by a London bookseller. I may add that, unless I am much mistaken, a recent member of the Gloucestershire County Cricket eleven bore the name of Kitcat. J. S. UDAL, F.S.A.

Antigua, W.I.

A long and interesting article entitled 'The Kit-Cat Club,' with reproductions of a number of the portraits, will be found in the *Graphic*, 11 March, 1893. GEORGE POTTER. Highgate, N.

ANNIE OF THARAU (9th S. xi. 7).—Does not this zoological hybrid ("Du bist mein Täubchen, mein Schäfehen, mein Huhn") belong to the Griselda cycle? There is a Swedish ballad about pretty Anna, but J. G. von Herder's version was based on that by Simon Dach. J. DORMER.

MISS GIBBS says, "I know, of course, the German ballad to her by Helder.....also that Longfellow made a translation of it." Longfellow's 'Annie of Tharau' is given in his trans-

lations as "from the Low German of Simon Dach," and sometimes with the second title of 'Anke von Tharau.' Dach was a well-known seventeenth-century poet and hymnologist; he was professor of poetry at Königsberg, and died in 1659. For fuller particulars concerning him and his work see Winkworth's 'Christian Singers of Germany.'

WALTER JERROLD.

Hampton-on-Thames.

CASTLE CAREWE (9th S. ix. 428, 490; x. 92, 214, 314, 373, 453; xi. 18).—Great difficulties exist in the way of making out a clear and satisfactory pedigree of the Carews and Fitzgeralds. A little more light has been thrown on the subject by an article in the recently published part iv. of the *Ancestor*, entitled 'The Value of Welsh Pedigrees,' by Mr. H. J. T. Wood. Mr. Wood shows that Mr. Round's pedigree was in some particulars based on insufficient data, and he gives a Welsh pedigree from 'The Golden Grove,' which includes DR. DRAKE's "Hamlet," or, in other words, "the cardinal name" Odo, son of William Fitzgerald. Odo de Kerreu is called "consobrinus" by Giraldus de Barri, and is stated to have married a daughter of Ricardus filius Tancardi. But the equation of the names Otherus and Odo is not proved.

According to Mr. Wood, Gladys, the daughter of Rhiwallon ap Cynfyn, who is stated in the peerages to have been the wife of Walter Fitz Other and mother of Gerald of Windsor, was in reality the mother of the latter's wife, Nesta, daughter of Rhys ap Tewdwr.

It would be interesting to know Stow's authority for the statement that "Othoverus" was the first Constable of the Tower. It is very likely that this person was the father of Walter Fitz Other, the Castellan of Windsor; but so far, I believe, no evidence has turned up to show that Other was ever in England.

W. F. PRIDEAUX.

VILLAGE LIBRARY (9th S. xi. 8).—As "there is nothing like leather" for show, so, I believe, there is nothing like buckram for use. It is cheap and in no wise nasty, and when of a hue midway between olive-green and oil-cake colour, it is as well calculated to defy dirty finger-marks as anything that I can think of. You may give any instructions you like to a binder touching margins, and yet be disappointed. If you wish to have the leaves in all their virgin roughness and acquired soilure, the simplest way is to tell him to leave the edges alone. You must speak as impressively as you can. For my own part I prefer to have top edges gilt, as that makes them less avid of dust. I think

the pages do not "set off" when a book is old enough for the ink with which it was printed to have become thoroughly dry.

ST. SWITHIN.

A cheap and effective binding can be made of what is called "butcher's cloth." It is durable, does not show dirt readily, and is economical. The lettering may be gilt, or paper labels may be used. For the second part of the query, the binder must be instructed not to crop the margins on any pretence whatever, but to leave them untouched. The impression of MS. notes on the opposite page can only be avoided by laying tissue paper between the pages while the book is being pressed, but it is not satisfactory, and is liable to make the back loose. To get a bookbinder to observe scrupulously the instructions given him (particularly as regards "cropping") it is generally necessary to stand over him with a cudgel.

E. E. STREET.

The strongest suitable cheap binding is half-roan or buckram. See 'The Private Library,' by A. L. Humphreys, 1897, pp. 52-64, for further information.

H. K.

"KEEP YOUR HAIR ON" (9th S. ix. 184, 335; x. 33, 156, 279).—I regret to find that I have been for three months unaware that doubt was thrown, at the last reference, upon my suggestion, at the third, that *froust*, and not *froust*, is the Winchester word for *angry*. I hope that it is not too late for me to support my suggestion by citing (1) 'School-Life in Winchester College,' by Robert Blachford Mansfield (third edition, 1893, David Nutt, London), where a 'Glossary of Words, Phrases, and Customs peculiar to Winchester College' gives, at p. 211, "*Froust*, angry." Mr. Mansfield was educated at Winchester. (2) 'A Smaller Winchester Word-Book, containing most of the Old Words now or lately in use, under the Popular Name of Notions, in Winchester College' (anon., 1900, P. & G. Wells, Winchester), gives, at p. 7, "*Froust*, angry or fierce." It is, I believe, no great secret at Winchester that the author was educated there, and has for many years enjoyed special facilities for knowing what words are current in the school. Messrs. Wells have published a larger book written by him on the same subject, which I have not at hand to cite.

It is perhaps fair to add that, when I penned my brief suggestion at the third reference, I was relying not upon the above authorities, but upon various well-remembered incidents of my own schooldays. The brevity of my suggestion was due mainly to the fact

that it had little to do with the irritating advice which forms the heading to this reply.

H. C.

DUELS OF CLERGYMEN (9th S. xi. 28).—These were looked on with disfavour, as the following summary will show. At Vauxhall Gardens in the summer of 1773 the Rev. Henry Bate (afterwards Sir H. B. Dudley), the proprietor and editor of the *Morning Post*, being insulted by Capt. Croftes, struck the latter; the result was a meeting at the "Cocoa Tree" next morning, but the quarrel was adjusted by the interposition of friends, apologies being made on both sides. Directly after, Capt. Fitzgerald came in and demanded that Mr. Bate should give satisfaction to his friend Capt. Miles, who, he said, had been grossly insulted by the clergyman the evening before. Miles was now introduced, and a violent altercation arose between Bate and Fitzgerald, the former declaring he had never seen Capt. Miles before. Miles then swore that if Mr. Bate did not immediately strip and box with him, he would post him for a coward, and cane him wherever he met him. The parson was thunderstruck, and, though one of the *fancy* of his day, urged the vulgarity of the exhibition, saying that, though not afraid of the issue, "he did not choose to fight in any way unbecoming a gentleman"; adding that "that, for one of his cloth, was bad enough in the opinion of the public, but he was ready to meet Capt. Miles with sword or pistol." This proposal was not accepted, and Mr. Bate, being in a manner compelled to comply, gave Capt. Miles a tremendous thrashing. It was afterwards discovered that the pretended Capt. Miles was Fitzgerald's own footman, who, being an athletic fellow and an expert pugilist, had been dressed up and brought forward for the purpose of disgracing the parson (Marsh's 'Clubs of London,' i. 209-14).

ADRIAN WHEELER.

Bermondsey.

MISS ANNE TALLANT (9th S. x. 508).—The Miss Anne Tallant referred to by A. R. C. married in 1845 Mr. William Adams Nicholson, who was an architect residing in the city of Lincoln. She died a widow, in Lincoln, on 31 December, 1874, aged seventy-one.

M. A. B.

ABRAHAM TUCKER (9th S. xi. 29).—Under the heading 'Travelling in England a Century Ago,' 'N. & Q.,' 2nd S. xii. 32, gives Tucker's expenses incurred on a journey from Bethworth Castle to Oxford and back, performed between 29 June and 14 July, 1762, by himself, his "girls, a Maid, Coachman, and one Horse-

man." The original was given to your correspondent (S. T.) by Sir H. B. P. St. John Mildmay, Bart., and it therefore appears probable that other papers may be in the possession of the family.

EVERARD HOME COLEMAN.

71, Brecknock Road.

THE COPE (9th S. x. 285, 374, 495).—On the apparently incredulous challenge of W. C. B., I may be allowed to state that the gentleman who, in conversation with me, defended the use of the cope by himself and other Anglican celebrants of the Communion, was the vicar of an important parish, whose name I shall be pleased to supply privately, if your correspondent will communicate with me, either directly or through the Editor.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

COCKADE OF GEORGE I. (9th S. ix. 428; x. 52).—May I refer MR. SHARP to what the late Dr. Woodward has said on the subject of cockades, and the Hanoverian cockade in particular, in his treatise on 'Heraldry, British and Foreign' (1896), vol. ii. p. 375?

J. S. UDAL, F.S.A.

Antigua, W.I.

IRETON FAMILY (9th S. x. 508).—John Ireton, citizen and clothworker of London, was son of German Ireton, of Attenborough, Notts, and brother to Henry Ireton, Cromwell's well-known Commissary-General and son-in-law. He was nominated a trustee in the Act for Soldiers' Arrears, 30 June, 1649, but does not appear otherwise to have been a very prominent person in political affairs. In the Barbones Parliament he was one of the seven representatives of the City of London, and served on the Committee of Trade (26 July, 1653), the Committee of the Treasuries (1 Aug., 1653), and the Committee of the Customs (23 Sept., 1653). On 16 Sept., 1651, he was elected an Alderman of London (Bread Street Ward), and held the same until removed at the Restoration, 2 Aug., 1660. He served as Sheriff in 1651-2, and Lord Mayor 1658-9. He was the last of the Commonwealth Lord Mayors, and is stated to have held that office with great magnificence. From the Protector Oliver he received knighthood on 22 March, 1658, an honour, of course, not recognized after the Restoration. He was one of the Wallingford House Committee of Safety, 25 Oct., 1659.

At the Restoration he was deprived of all offices and sent to the Tower, being excepted out of the Act of Pardon and Oblivion, though not as to life. In 1662 he was transported to the Scilly Isles, but released later. In 1685

he was again imprisoned, after which he disappears from history. Whom he married and whether he left issue I have not ascertained. The following entry among the marriage licences in the Vicar-General's office may have reference to his wife: "Sept. 9, 1662. Edward Nelthorpe, of St. Michael Bassishaw, merchant, Bach^r, about 23, and Mary Sleigh, of St. Antholin's, Sp^r, about 16, consent of her mother, now the wife of John Ireton."

W. D. PINK.

Lowton, Newton-le-Willows.

Sir John Ireton (1615-89) was a younger brother of the regicide. A. R. BAYLEY.

TINTAGEL CHURCH (9th S. xi. 9).—According to vol. ii. (1801) of 'The Beauties of England and Wales,' p. 522, Tintagel was also known as Bossiney and Trevena. In the general body of the book the word is spelt with two *l*'s, but in the accompanying map only one is used. In the map, however, preceding Pigot's 'Directory of Cornwall' for 1830, Tintagel is twice spelt with two *l*'s, though both the authorities I have mentioned give Bossiney credit for only one *n*. MR. W. T. LYNN seems to infer that the "flower of kings" was really of North Britain. Pigot's topographer for the year mentioned states, under the heading of 'Bos Castle' (two and a half miles from Bossiney):—

"This was the birthplace of King Arthur, and the ruins of Tintagell Castle are still to be seen. The population returns are made up with Tintagell and Trevena parishes."

Virtue's 'Gazetteer' for 1868 says that Tintagel or Dundagell had formerly two chapels of ease in the parish, and that the church is dedicated to St. Symphorian. It is quite possible that one of these chapels of ease was dedicated to St. Materiana, and that sometimes the patron saint is given as Symphorian and sometimes as Materiana. But why not communicate with the vicar, the Rev. A. G. Chapman, M.A.?

CHAS. F. FORSHAW, LL.D.

Hanover Square, Bradford.

MISQUOTATIONS (9th S. x. 428; xi. 13).—When MR. YARDLEY says that Byron often writes carelessly, and adds, "so does Shakespeare," he does not, I presume, intend to place both poets on the same level. If Byron had been capable of "the first fine careless rapture" of "Full fathom five" he might have written as carelessly as he pleased, and so much the better. Even as it was, I am not sure that his best verse was not written when he was most careless, when he was so deeply moved that he forgot to be rhetorical. I do not wish to be understood as saying that

misquotation necessarily improves him; but even his finest poetry rarely has that absolute perfection of form and phrase which gives to much of Shakespeare's, and even of Shelley's, most careless verse the appearance of inevitableness. C. C. B.

Goethe, Shelley, and Walter Scott had the highest opinion of Byron as a poet. No poet of the same class with these has denied his greatness, except Wordsworth, whose animosity prevented him from being a fair judge.* It has been the fashion to say that Byron is not a lyrical poet; but some of the 'Hebrew Melodies,' and several of his other songs, are very beautiful. In 'Manfred' are the lines—

From thy false tears I did distil
An essence which has strength to kill.

From thy own smile I snatched the snake.

As I once remarked in 'N. & Q.,' Shelley showed his admiration for these lines by transferring the images in them to his own poetry. In the song of Beatrice Cenci are the lines:—

There is a snake in thy smile, my dear,
And bitter poison within thy tear.

Perhaps it has not been noticed—and certainly it has not been noticed by Byron himself—that in 'The Giaour' there is an obvious imitation of a Persian poet. I think, but am not sure, that this poet is Ferdousi:—

"The spider has woven his web in the imperial palace; and the owl has sung his watch-song in the towers of Afrasiab."

The lonely spider's thin grey pall
Waves slowly widening o'er the wall;
The bat builds in the harem bower;
And in the fortress of his power
The owl usurps the beacon-tower.

The following may be the source of one of Byron's lines:—

Vindictâ
Nemo magis gaudet quam femina.
Juvenal, Satire XIII.
Sweet is revenge, especially to women.
"Don Juan."

It is likely, however, that Byron when he wrote the above was drawing from his experience, and not from his reading. In selecting passages for praise from his poetry, nothing better could be chosen than the conclusion of 'Childe Harold,' stanzas 177-184 of the fourth canto. The faulty "There let

him lay," at the end of stanza 180, may be altered to "There let him stay"; and then there are not many nobler verses in English poetry than these. In the poetry of Shakespeare, Byron, and Shelley we find passages of supreme excellence, and we find others to which the epithet "slipshod," or some equally contemptuous term, may be applied. Doubtless Shakespeare has suffered much from transcribers, printers, and others; but withal it remains clear that he was often very careless in the construction of his sentences.

E. YARDLEY.

PRINCESS CHARLOTTE (9th S. xi. 8).—There is some account of the post-mortem examination of the body of the Princess Charlotte in 'Memoirs of her late Royal Highness Charlotte-Augusta of Wales, and of Saxe-Cobourg,' by Thomas Green (Caxton Press, Liverpool: printed by Henry Fisher—no date, but presumably 1818 or 1819), p. 539. On p. 540 is an extract from the *London Medical and Physical Journal*, which begins with the following:—

"There is a certain Court etiquette which prevents an authenticated account after the demise of an illustrious female.....Like most other secrets, however, the important events gradually transpire." There is, I think, no mention of what is referred to in the query as having been published "on the authority of Mrs. Martin," or of the other story. ROBERT PIERPOINT.

A semi-official report of the case, with an account of the post-mortem examination, appeared in the *London Medical Repository*, 1 December, 1817, p. 534; but there is no mention of a "disease which would have killed her in eight years." The writer in the above journal was evidently perfectly satisfied with the management of the case by Sir Richard Croft, but that there was public disapproval is evidenced by the fact that a Mr. Jesse Foot published 'A Letter on the Necessity of a Public Inquiry into the Cause of the Death of Her Royal Highness the Princess Charlotte and her Infant' (1817). In the *Medical Times and Gazette*, 1872 ii. 636, Dr. W. S. Playfair brought to light a letter from Dr. John Sims, the physician called in by Sir Richard Croft, in which Dr. Sims gives his own opinion of the case.

CUTHBERT E. A. CLAYTON.

Richmond, Surrey.

A full account of the fatal confinement and death of the Princess Charlotte, together with the text of the report of the post-mortem by Sir Everard Home, Sir David Dundas, Mr. Brande, and Mr. Neville, the surgeons who also embalmed the body; the bulletins

[* "Even at its best, the serious poetry of Byron is often so rough and loose, so weak in the sinews and joints which hold together the framework of verse, that it is not easy to praise it enough without seeming to condone or to extenuate such faults as should not be overlooked or forgiven."—A. C. Swinburne, 'Essays and Studies,' 1875, p. 242.]

as signed and issued by Sir Richard Croft, Dr. Baillie, and Dr. Sims; extracts from the *London Gazette*, as well as the most minute details connected with the pregnancy, accouchement, and burial, will be found in the 'Memoirs of the Princess Charlotte,' by Robert Huish, published by Thomas Kelly, Paternoster Row, London, in 1818. There is, however, nothing in these accounts calculated to confirm either the authority of "Mrs. Martin" as to a fatal disease, or the strange story as to the princess having been poisoned by Queen Charlotte, as mentioned by your correspondent at the above reference. No doubt the death of the princess and the unhappy married life of her parents gave rise to much fiction, for, in the words of the biographer:—

"Imagination indeed has been busy, and a phalanx of casual circumstances has been arranged to account for her dissolution; some of which are ungenerously and too unguardedly, not to say maliciously, calculated to attach blame to her attendants; but such expositions ought to be deprecated as unjust to the individuals concerned, and in no degree honourable to the profession. It is reported that the whole of the Royal Family are liable to spasms of a violent description; and to this hereditary predisposition and the excitability of the amiable sufferer, owing to the tedious nature of her labour, is that event to be ascribed, which has destroyed the flattering hopes of the nation, and lopped off the fairest branch from the stem of monarchical succession."

G. YARROW BALDOCK.

South Hackney.

"LUPO-MANNARO" (9th S. ix. 329, 476; x. 34, 215; xi. 17).—Among the literature of this subject should be included Mr. Bagot's fine story 'A Roman Mystery.' Mr. Bagot speaks as if he knew for a fact that the superstition still survives in Italy, or did survive until quite recently.

C. C. B.

SAMUEL CLARKE, D.D. (9th S. x. 408, 491).—In his communication on this subject G. E. C. makes two slight mistakes:—

(1) The Heralds' Visitation of 1682, from which he professes to quote, gives the death of Margaret Clarke (*née* Peyto) as *circa* 1634 (not 1643). Turning to the parish registers of Kingsthorpe, near Northampton (of which church Dr. Clarke was rector), we find the following: 1634-5. "Mrs. Margaret Clarke, the wife of Doctor Clarke, was buried the ix of februaria."

(2) Not very long after the death of his first wife Dr. Clarke married again. The licence is dated 12 September, 1635, and the bridegroom is described as "Samuel Clarke, D.D., widower, of Kingsthorpe," and the bride as "Katharine Sympton, wydow, of Precincts

of Christ Church, Canterbury." They were married on the following day in the cathedral.

Three children of Dr. Samuel Clarke and Katharine his wife were baptized at Kingsthorpe—Katharine, baptized 29 June, 1637; Edward, baptized 13 November, and buried 14 December, 1638; and Samuel, baptized 18 June, and buried 20 June, 1640.

R. M. SERJEANTSON.

St. Sepulchre's, Northampton.

SIR JOHN WORSHAM (9th S. x. 509).—The word "great" is probably not to be understood here as of one unusually distinguished in his farming operations, for in ancient statutes it is used to describe "the Laity of the higher House of Parliament, and also the Knights of the lower House" (see N. Bailey's 'Dict.,' 1740, *s.v.* 'Great Men'). The following curious announcement, from the *London Journal* of 17 January, 1722, seems to afford a similar instance:—

"Some days since Sir John Yeomans (Great Mustard Master General) was insulted in Fore Street by an inferior Mustard Maker, on Account of his new-invented Machine, which takes away the Hull from every Grain of Mustard Seed. Sir John (who is well known to descend from Great Blood) us'd him with good Manners, and so thoroughly convinc'd him of the Excellency of his new Machine that the poor Fellow begg'd Pardon on his Knees, and Sir John, out of his wonted Clemency, generously forgave him and entertain'd him as one of his principal Footmen."

J. HOLDEN MACMICHAEL.

KEATS'S 'LA BELLE DAME SANS MERCI' (9th S. x. 507).—This poem is similar to the Scandinavian ballad of 'The Elf-woman and Sir Olof,' which can be found in Keightley's 'Fairy Mythology.' In both cases the knights meet with elfin ladies and are fairly stricken. There is nothing allegorical in such poems. They are founded on the belief that those who meet with nymphs, fairies, peris, and other supernatural beings are generally smitten with mortal sickness, paralysis, or insanity.

E. YARDLEY.

"FERT, FERT, FERT" (9th S. x. 345, 412, 453).—There is a tradition that this motto of the house of Savoy dates from the year 1310, when 'Othmān el-Ghāzī, the founder of the Ottoman dynasty, appeared before Rhodes and summoned the Order of St. John to deliver up the island to him. But this tradition seems to rest on no historical basis. This is what the learned historians of Rhodes, MM. Edouard Biliotti and the Abbé Cottret, have to say on the subject ('L'île de Rhodes,' Rhodes, 1881, p. 134):—

"Plusieurs historiens rapportent que Rhodes dut alors son salut à Amédée de Savoie, qui, arrivé au

secours des Chevaliers, aurait contraint Osman à se rembarquer en toute hâte. Ce serait à cette occasion, disent ces historiens, et Bossuet avec eux, que la Maison de Savoie aurait adopté cette devise du Collier de l'Annonciade : F. E. R. T., qu'ils traduisent ainsi : *Fortitudo ejus Rhodum tenuit*. Cette version, dans la force classique du mot, nous paraît un peu hasardée. Dans un sens plus large, elle rencontre des difficultés plus sérieuses. En effet, pendant la période de 1308 à 1310, Amédée V. de Savoie assistait au couronnement d'Edouard III., roi d'Angleterre; intervenait en Irlande entre ce dernier et Philippe le Bel, qui demandait satisfaction pour l'insulte faite à Isabelle sa fille, et se trouvait à Rome pour le couronnement de Henri VII., duquel il recevait l'investiture d'Asti et d'Ivrée. Comment au milieu de tant d'événements, dont les premiers en Angleterre et au Nord de la France, Amédée V. aurait-il pu trouver le temps nécessaire pour une expédition lointaine jusqu'à l'île de Rhodes? En outre, il est incontestable que cette devise était déjà celle des ancêtres d'Amédée, puisqu'on pouvait la lire sur leurs tombeaux et entre autres sur le collier d'un chien sculpté sur le mausolée de Thomas II. son frère, Comte de Maurienne, et ensuite de Piémont par la cession que lui fit de ce comté son frère Amédée IV. Louis de Savoie, Baron de Vaud, mort en 1301, portait dans sa monnaie plus de dix ans avant qu'Osman eût attaqué les Chevaliers, ce mot : F E R T; mais les lettres ne sont pas séparées par des points."

W. F. PRIDEAUX.

The following quotation from Nash's 'Worcestershire,' vol. ii. p. 365n. (1782), is to the point:—

"Sir Richard Musard, Knt., was the only Englishman who, among fourteen persons—some princes, others persons of great eminence—were elected into the Order of the Knights of the Annuntiation in the kingdom of Savoy. They joined with the Knights Hospitalers in the conquest of Rhodes on the Feast of the Annuntiation, A.D. 1310. The ensign of this order was a collar of gold, whereupon was interlaced in the manner of a true lover's knot these four letters, F. E. R. T., that is, *Fortitudo ejus Rhodum tenuit*.....Others have thus interpreted these initials, *Frappez, entrez, rompez tout*. The king of Sardinia is sovereign of the order."

BERNARD P. SCATTERGOOD.

Moorside, Far Headingley, Leeds.

SIR JOHN DE ODDYNGESLES (9th S. x. 387).—Dugdale (p. 343, Thomas's edition) has a table of the Odinsells family, Long Itchington branch.

Hugh died 33 Edward I., 1304-5.

(a) John died 10 Edward III., 1336-7.

(b) John died 27 Edward III., 1353-4. Married Amicia, daughter of Roger Corbet.

(c) John died 4 Richard II., 1380-1. Married Alicia, daughter of John St. John.

(d) John died 5 Henry IV., 1403-4.

(a) was born in 1276-7, (b) in 1312-3, (c) in 1337-8, and was consequently only four at the time of the robbery.

(b) was outlawed in 1351-2 "for divers felonies and seditious," of which the Cannock

Wood adventure would appear to have been one.

(c) was indicted for a crime of violence 1357-8, but afterwards became a reputable magistrate. He would seem to have been the holder of Overhall and Cavendish.

Of the other branches of the Odinsells family, one had assumed the name of Limesie before 1342, and the other, the Solihull branch, never had a John.

Their wives' names may help to identify (b) and (c). P. E. MARTINEAU.

Solihull, Warwickshire.

SHAKESPEARE'S SEVENTY-SIXTH SONNET (9th S. x. 125, 274, 412, 495, 517).—If MR. LEEPER will consult p. 18 of Mr. Sidney Lee's 'Life of Shakespeare,' to which he refers me, he will find that it is not Aubrey who is responsible for the statement that Shakespeare was "a butcher's apprentice." What Mr. Lee says is:—

"Probably in 1577, when he was thirteen, he was enlisted by his father in an effort to restore his decaying fortunes.....It is possible that John's ill-luck at the period compelled him to confine himself to this occupation [a butcher's], which in happier days formed only one branch of his business. His son may have been formally apprenticed to him. An early Stratford tradition describes him as 'a butcher's apprentice.'"

The authority given for this is not Aubrey, but notes by John Dowdall taken in 1693. Mr. Lee adopts the tradition, and although, like most of his other "facts" regarding the personal history of Shakespeare, his statements are clothed with "probably," "possible," and "may have been," of which there are scores in the 'Life,' the "fact" is accepted by him with the same facility as are all his other imaginative "facts" regarding the personality of the Stratford Shakespeare.

GEORGE STRONACH.

MR. STRONACH's treatment of Ben Jonson does not seem to be justifiable by any canon of criticism. MR. STRONACH assumes that there was a conspiracy of concealment, and that Bacon made "the simple and guileless Ben Jonson" a participator in it. Now there is not an atom of evidence to prove that such a conspiracy ever existed, and it may be remarked that conspirators do not, as a rule, take "simple and guileless" people into their confidence; and, in order to justify the assumption of a conspiracy, MR. STRONACH practically says to Ben Jonson, "When your statements agree with my theory, I will believe them, but when they don't, I won't." If Jonson attacked Shakspeare during his lifetime, and uttered and published warm eulogies of him after Shakspeare's death, the only

rational inference is that increased intimacy and better knowledge had convinced Jonson that Shakspeare was a worthier man than he had thought him to be. To accept any other explanation seems utterly unjustifiable.

Again, if Jonson put Shakspeare and Bacon under the same hat with reference to "All that insolent Greece and haughty Rome sent forth," did he also put them under the same hat when he declared that Shakspeare had "small Latin and less Greek"?

MR. STRONACH is not fortunate in his illustration of the Lord Chancellor and Sir Henry Irving. If the latter put forth as his own plays written by the former, would not Sir Henry, asks MR. STRONACH, "be credited with the authorship"? Of course he would, because Sir Henry is a scholarly man, and there is no inherent impossibility in his having written a play or plays. But the alleged illiteracy of Shakspeare is the very reason why the Baconians reject the Shakspearean authorship, and had he really been so, his assumption of authorship would have been received with a howl of derision from his contemporaries. Does MR. STRONACH not see that his illustration destroys his own argument?

With reference to Henry Chettle, I must say that, despite the eminent scholars whom MR. STRONACH mentions, the references to "Shake-scene" and the "Tiger's heart" seem to point most strongly to Shakspeare being the person who took offence. Mr. Sidney Lee and Mr. Halliwell-Phillipps agree on this point—if eminent names go for anything—and, assuming that they are right, Chettle must have known Shakspeare, for he says, "Myselfe have seene his demeanour no less civill than he exelent in the qualitie he professes."

I think that thanks are due to MR. CRAWFORD for his laborious and masterly articles at present appearing in the columns of 'N. & Q.' If they prove anything, it is that Bacon, if he wrote Shakspeare, must also have written Ben Jonson. From that it is a very short step to the engulfing claims of Mrs. Gallup. And after her—the deluge!

W. E. WILSON

Ha Wick.

NORTON FAMILY (9th S. x. 508).—Richard Norton, Esq., of Southwick, co. Hants (Cromwell's "Idle Dick Norton"), entered his pedigree at the Visitation of Hants in 1686, and therein William Norton, of Wellow, appears as his second son, by his second wife Elizabeth, second daughter of William, Viscount

Say and Sele. At the date of the Visitation William Norton had issue by his wife Elizabeth a daughter (Betty), aged two years, and a son Thomas, aged two months.

The following inscription appears on a large mural monument of white marble in Owthorpe Church, co. Nottingham:—

"In a vault underneath Lyes the Body of Elizabeth Norton, who dyed October the 30th, 1713, in the 45th year of her Age.

"She was one of the Daughters and Coheirs of Sr Thomas Norton, of Coventry, Barronet; and Relict of Collonel Wm. Norton, of Wellow, in Hampshire; (2nd son of Collonel Richard Norton, of Southwick, in ye sd County; by his 2d Wife, Elizabeth, one of the Daughters of William, Lord Viscount Say and Sele) by whom She had Issue Collonel Thomas Norton, now of Ixworth Abbey, in ye County of Suffolk; Captain Richard Norton, wholyes interr'd in this Chancel, and Betty, married to Julius Hutchinson, of this Place, Esqr.....It is worthy of Remark yt the above mentioned Collonel Richard Norton lived to have ye Honour to Entertain four Kings of England in His house at Southwick."

Beneath the inscription are these arms: Vert, a lion rampant or, for Norton, impaling Azure, three swords in triangle, pommel to pommel, argent, hilted or; upon a chief gules a lion passant gardant or the third, for Norton of Coventry. Crests: First, a Moor's head proper, wreathed about the temples argent and azure; second, out of a coronet or a demi-griffin gules, holding in the claws a sword argent, hilted or. Mottoes: "Confide recte" and "No foe to fortune, no friend to faith, no woe to want, so Norton saith" (*Genealogist*, vol. ii. p. 308).

ALFRED T. EVERITT.

High Street, Portsmouth.

"DUTCH COURAGE" (2nd S. vii. 277; 6th S. iii. 289, 458, 498; 9th S. xi. 47).—The poem given at the first reference is an answer to the question,

Do you ask what is Dutch courage?

but it does not mention the questioner or the occasion of his putting the query. It seems to have been written not very long before the period of its publication (1859) from its allusions to the Chartist agitation and "Papal aggression"; and, quaintly enough, in view of the question as now raised by MR. ALFRED F. ROBBINS, it commences with lines concerning the Anglo-Dutch wars of Charles II.'s time as an answer. The view editorially adopted by 'N. & Q.' at the second reference, and endorsed by a subsequent correspondent, was that "the word 'Dutch' in this expression is not applied to the Hollanders, but is used as equivalent to the spirit holland's"; but this does not agree with the idea of Waller, already quoted;

neither does it with a statement of MR. WILLIAM PLATT (6th S. iii. 458) that

"this is an ironical expression, dating its origin as far back as 1745, and conveys a sneering allusion to the conduct of the Dutch at the battle of Fontenoy. At the commencement of the engagement the onslaught of the English allied army promised victory, but the Dutch betook themselves to an ignominious flight."

POLITICIAN.

There is an earlier instance in Scott than that quoted in 'N.E.D.' from 'Woodstock,' i.e., Frank Levitt's reply to Meg Murdockson in 'Heart of Midlothian,' chap. xxx. :-

"No, no—when a woman wants mischief from you, she always begins by filling you drunk. D—n all Dutch courage. What I do I will do soberly—I'll last the longer for that too."

The expression is also used in Marryat's 'Peter Simple,' chap. lv.

ADRIAN WHEELER.

Miscellaneous.

NOTES ON BOOKS, &c.

London in the Eighteenth Century. By Sir Walter Besant. (A. & C. Black.)

THE recent writings of Sir Walter Besant prove how keenly interested he was in London history and topography. From the prefatory note, by Lady Besant, to the present volume we learn—that we had in part guessed—that he aimed to be the historian of London in the nineteenth century, as Stow had been in the sixteenth, and that he projected a new 'Survey,' which was to be "a record of the greatest, busiest, most wealthy, [and] most populous city in the whole world, as it was from century to century, and as it is at present." The conception of a scheme so ambitious involved the chance—it may almost be said the certainty—that it would be left incomplete, and would add another chapter to the history of the 'Vanity of Human Wishes.' Though representing, it is said, "the continuous labour of over five years and the active research of half a lifetime," the present volume can only be accepted as a huge fragment—it extends to nearly seven hundred pages—of a history which will some day reach us as the joint labour of several hands, but is not likely to be given us as the product of solitary thought. Such as it is, it is welcome. With the other writings on the subject of its author—due in part, it may be assumed, to the same researches—it constitutes a considerable product and a remarkable display of zeal and erudition. Under the conditions, it must be classed among the *mémoires pour servir*, which not seldom appeal more directly to the historical reader than complete and symmetrical compilations. "Eighteenth century" is with Sir Walter an arbitrary rather than an exact term. Its borders are, however, defined, and the division is convenient. The terms men have adopted are all *façons de parler*. What is greatest in sixteenth-century literature includes a quarter of the seventeenth century; the eighteenth century of Rousseau differed widely from that of the Convention. It is useless to insist on such matters. Cinque Cento means virtually what we wish it to mean.

The eighteenth century of Sir Walter begins with the accession of George I. in 1714, and ends with the passage in 1832 of the Reform Bill. Altogether acceptable are these limitations, the more so since the literature of the epoch is not discussed. With regard to written authorities Sir Walter is reticent. Such exist most frequently in obscure histories or forgotten novels, which the author himself cannot always or often trace. This honest and candid statement enables us to judge how far the work itself is to be regarded as popular and how far trustworthy. In the case of the illustrations, which constitute a pleasing and an important feature, the sources can almost always be traced by the enlightened reader. A large—we can scarcely say a disproportionate—share is by the great satirist Hogarth, and others are from sources into which the student of London is accustomed to dip.

Apart from appendixes, &c., the body of the work has seven main headings and seventy-three chapters. Of the latter twenty are assigned to 'Historical Notes,' twenty-one to 'Manners and Customs,' and eleven to 'Society and Amusements,' the remainder being occupied with 'The City and the Streets,' 'Church and Chapel,' 'Government and Trade of the City,' 'Crime, Police,' &c. It is impossible to convey the slightest idea of the quantity or nature of the subjects covered by Sir Walter. Antiquarian, historical, narrative, gossiping, descriptive in turns, and a hundred things beside, he supplies a curiously nondescript, but wholly delightful account of the London of the time of Johnson and Goldsmith, of Garrick and Hogarth, when the matutinal cit, going to his work, meditated on the traitors' heads over Temple Bar, or took a wide detour to avoid the chance of meeting Lord George Gordon and his Protestant allies; when, between May and October, no fewer than eighty-two days might be spent at fairs; and when Mrs. Brownrigg or the Metyards, mother and daughter, swung on the gallows for whipping parish apprentices to death. Stimulating, edifying, interesting, horrifying, in turns, the book has not a dull moment. Its illustrations are enough to give it a distinguished place in every collection of books about London. It occupies, indeed, a place unique in its way, is admirably got up in all respects, and is a credit to the Edinburgh press. As it is the best, it will surely prove the most prized and popular of modern books on London.

Napoléon raconté par l'Image. Par Armand Dayot. (Paris, Hachette.)

THE volume which Messrs. Hachette issue annually in a form of unsurpassable luxury differs this year from its predecessors. It is no longer a record of the artistic triumphs of previous years, nor is it a chronicle of French success in depicting *la Femme* or *l'Enfant*. It is, on the contrary, a reissue in the most attractive guise of a work that has already seen the light and has been crowned by the Académie Française. The author is M. Armand Dayot, and the subject is the great Napoleon. It seems determined in the public mind that the man of action triumphs over the man of thought. Against this view we shall never cease vainly to protest. The real leaders of men are the Platos, Aeschyluses, Shakespeares, Bacons, Goethes, not the Alexanders and the Bonapartes. It is vain, however, to stir the ashes of a futile controversy. In the eyes of the present generation Napoleon looms larger than any other man of the modern epoch, perhaps of any epoch, and the

literature concerning him multiplies and augments with the progress of the years. Lord Wolsley, who is, of course, upholding his own profession, has said during the present year that he regards Napoleon as "the greatest human being God ever sent to this earth of ours." Be our individual estimate of Napoleon what it may, there can be no question as to the general interest in his doings, and the literature concerning him augments instead of diminishing. The work of M. Dayot is unique in its class. For the task of showing the emperor in his habit as he lived the materials are superabundant. Thousands of designs of every kind are found in the national collections, the whole of which, under the charge of their respective archivists, have been placed at the disposal of M. Dayot, while private collections, including those of the various members of the family (imperial and other), must nearly double the number. No human being has, indeed, left behind him an equal number of portraits, designs, reproductions, &c. For the purpose of our author, moreover, the gross "personification" of a work of mechanical industry, or even the quaint designs of an Oriental caricaturist, are scarcely less valuable than the pictures of the greatest artist. Authoritative presentations of Napoleon in his early days are naturally few, no portrait from life of the young Corsican child being known, and it was not until after the second campaign of Italy that Gros assigned definitely to the young warrior the physiognomy subsequently maintained. Childish portraits, all more or less imaginary, were subsequently multiplied. In these he is shown adopting as a child the attitudes and gestures subsequently familiar. The most interesting, though only on account of the manner in which it catches the spirit of the engravings of the eighteenth century, shows the future emperor at the age of six repeating his lesson to his mother, who is seated in a glade of a considerable park. A work of high interest is an early portrait by Greuze. This has not, of course, the slightest historical value, and is whimsically sentimentalized, the features being, in M. Dayot's opinion, like those of "la jeune fille à la cruche cassée." With this effeminate head it is well to compare that exhibited in the portrait by Guérin, with its hollow cheeks and prominent cheekbones, and the look, "piercing as a sword," which Taine describes. Italian portraits of the time of Marengo are scarcely to be recognized by the side of the French. A lithograph of Raffet, dated 1796, shows Napoleon for the first time in an attitude in which subsequently he was often depicted. Attention must necessarily be arrested by Gérôme's design ('Edipe,' showing Napoleon alone in presence of the Sphinx. A fair quantity of the designs of the consular period are in the shape of medallions, though a striking profile in crayon which is reproduced is attributed to Ingres. A portrait by the same painter from the Musée de Liège approaches much more nearly the conventional type. Some disgraceful caricatures by Gillray follow. One on p. 69 seems inspired by the spirit of the "Terror." A portrait by Greuze of the First Consul is less lackadaisical, but also less interesting, than the earlier work of the same master. In his numerous conversations with David Napoleon uttered a wish, frequently realized thenceforward, to be painted, calm himself, on a fiery horse. After the accession to empire the painting 'A Portrait of Napoleon,' by Meissonier, is a fine piece of work, but has, of

course, no authority. To this period belongs the statue which surmounted the column of the Place Vendôme. An English engraving by Wright is a wonderful specimen of unintentional caricature. Dramatic, but rather conventional, is the picture by Gros of the meeting between Napoleon and Francis II. Canova's great statue was executed during his second visit to Paris. The absence in Russia gave a respite to designs of interest. With the Cent Jours came a recrudescence. Many of the pictures at St. Helena will be new to the majority of English readers. The caricatures of this, as of previous epochs, are of revolting brutality and vulgarity. A separate chapter is devoted to the handwriting of Napoleon. Various appendixes add to the interest of the volume. The work is admirably done, and is bound to find a place in every Napoleon collection.

Lives and Legends of the Great Hermits and Fathers of the Church, with other Contemporary Saints.
By Mrs. Arthur Bell. (Bell & Sons.)

MORE rapidly than was to be expected has the second volume of Mrs. Arthur Bell's lives of the saints followed the first, for a notice of which see 9th S. ix. 339. The second volume carries the record from the third to the seventh century, including, accordingly, the great persecution of the fourth century, which did more to swell the ranks of canonized martyrs than any other period in history. Keen enough were the sufferings inflicted upon the immediate successors of the apostles and the earliest disseminators of Christian faith. The general attitude of the pagan world—of that portion of it especially which treated its own ceremonial with a formal acquiescence, into which entered scarcely an element of belief—was often tolerant, and sometimes admiring or even approving. In later days the contest between the votaries of the ancient creed and those of the new developed into a struggle for life and death.

A third volume, which is in preparation, will deal with the English bishops and kings, the mediæval monks, and other later saints, and will, presumably, conclude an interesting and important series. It is not only in the beauty and tastefulness of the get-up that the volume resembles its predecessor. Method and treatment are the same, as is the order of arrangement, and the sources of the illustrations are, in the main, identical. Mrs. Bell carries out her investigations with the same zeal and discretion she has hitherto observed, and with the reserve indispensable in a work of this class, the mere inception of which is surrounded with dangers. While the stories as accepted in the best-known hagiologies are retold, the results of the latest school of investigators are included in her pages, and the newest light that has been cast upon Christian symbolism illuminates her records. The illustrations, moreover, retain their old charm. Donatello's 'St. George,' a statue in the Museo Nazionale, Florence, serves as an appropriate frontispiece. To Alinari, of Florence, many admirable reproductions are due. From the Accademia in the same city come the twin portraits by Fra Filippo Lippi of St. Antony the Great and St. John the Baptist. Following designs are by Sodoma, Andrea Mantegna, Andrea del Sarto, Bernardino Luini, Botticelli, Sebastiano del Piombo, Paolo Veronese, Raphael, Perugino—almost all the greatest Italian painters of sacred subjects, together with a few designs of Northern provenance—two

by Hans Memline of St. Ursula from Bruges, a 'St. Jerome in the Desert,' by Lord Leighton, a 'Martyrdom of St. Dorothea,' by Sir Edward Burne-Jones; a 'Mass of St. Basil,' from the Louvre, by Subleyras; and a 'Dedication of St. Genevieve,' from the Pantheon, by Puvis de Chavannes. *A propos* of St. Genevieve, Mrs. Bell points out that the fact that she shares with St. Denis the honour of being "immortalized in the secularized Pantheon proves that faith in the Masters served is not yet extinct in the city she loved so well." No work better calculated than this to facilitate and render attractive the study of Christian symbolism is within reach of the general reader, and the student will delight in the possession of numerous masterpieces of Christian art not easily accessible elsewhere.

Gammer Grethel's Fairy Tales. Translated by Edgar Taylor. (Moring.)

This is far away the best collection of fairy stories which the present season has brought. With the Gammer herself—albeit her portrait as a comely dame of strongly marked Teutonic features appears as a frontispiece to the volume—we can claim no intimacy. The stories assigned to her are, however, from the Brothers Grimm, the best of all sources, and the illustrations are by Cruikshank and his imitators, the name of most frequent occurrence being Byfield. The stories are arranged under twelve evenings, each evening including three or four legends. Many of them—such as 'The Golden Goose,' 'Ashtputel,' 'Rumpelstiltskin,' 'The Goose Girl,' 'Tom Thumb,' 'The Four Craftsmen,' and 'Hansel and Grethel'—are sufficiently familiar. In almost every case, however, some feature is introduced which gives the whole the air of a variant. It speaks much for the vivacity of the narratives that, numerous as were the claims on our time, we read through the volume from cover to cover. The get-up is handsome and effective, and the work, for children, is an ideal gift-book.

Twelfth Night; The Comedy of Errors; King Richard II.; King Richard III.; King Henry V.; Cymbeline; Sonnets; Poems. With Introductions and Notes by John Dennis and Illustrations by Byam Shaw. (Bell & Sons.)

PRACTICALLY the publication of the "Chiswick Shakespeare" finished with the year 1902, and the whole of the works are now in the hands of readers. In praise of an edition as charming in get-up and appearance as trustworthy in text and convenient in shape, we have often spoken. That the merits win general recognition was abundantly testified when we witnessed a rehearsal of a Shakespearian play, and found in the hands of those present more copies of the "Chiswick Shakespeare" than of all other editions put together. The advantages that this edition possesses are easily defined. It has a text, we will not say perfect, since all texts even now, with the exception of facsimile reprints of the First Folio, have undergone some sophistication, but as good as we can get. Its illustrations are correct and helpful, which is not often the case, designs having not seldom very little to do with the subject treated, and being sometimes flatly contradictory of the author's avowed meaning. The type and paper are very pleasant to eyes that find much modern printing difficult and wearying; the notes and comments

are helpful and few; the shape of the volume is convenient—it may almost be carried in the waistcoat pocket; and the exterior appearance is quaintly and artistically fantastic. No call exists to deal at any length with the concluding volumes, though those containing the sonnets and the poems deserve a few special words. The illustrations to these are different in character from the others, the final illustration being, so far as we can learn, personal to the artist. A design of Adonis shows him scarcely youthful enough; one of the doves of Venus holding their course to Paphos is supplied, and another to "Well could he ride." Among Mr. Shaw's designs those to Acts III. and IV. of 'Twelfth Night,' to 'King Henry V.,' Act III., and Act II. of 'Cymbeline' are especially effective. We trust that there are many of our readers who, like ourselves, plume themselves on the possession of the completed work, which is in thirty-nine volumes.

The Clergy Directory and Parish Guide, 1903. (Phillips.)

This best and most useful of clerical guides has reached its thirty-second annual issue. Great pains have been taken to maintain its deserved high reputation. We have for many years used no other, and have never found anything either missing or erroneous.

THE Rev. Alfred Gatty, D.D., Vicar of Ecclesfield and Sub-Dean of York, whose death in his ninetieth year took place on the 20th inst., was a constant contributor to 'N. & Q.' His name occurs many times in the first volume, and appears with diminishing frequency in late years up to 1901, when on 11 May (9th S. vii. 367) it is seen for the last time. He was a well-known author, and was the husband of Mrs. Margaret Gatty, the compiler of an authoritative work on sundials, which went through several 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."

VALTYNE.—See 'Macbeth,' III. ii. 23.

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, FEBRUARY 7, 1903.

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Notices to Correspondents.

Notes.

A DISMANTLED PRIORY OF BLACK CANONS AT GREAT MISSENDEN.

THE village of Great Missenden consists of a winding, down-hill road of grey houses, which have all their own picturesqueness in summer, but in winter have a look of bleakness and loneliness about them. Beyond come picturesque, old-world cottages, bits of coppice, and cottage gardens, and further on the park begins; and if you follow the road to the left you come to the interesting old church, which is finely situated and has a beautiful stretch of God's acre beside and around it; the park gates open out of the churchyard. The locked door of the church, as is often the case north of London, repels the traveller who faintly would look within—for who would willingly go in quest of the often crabby, reluctant-to-wait-while-you-investigate sexton, for the opening of a house that should never be closed to the world, whose property, after God, it is? The church in shape is nearly cruciform, and is dedicated to St. Mary. There are many pointed arches remaining, and some authorities believe that they are indications of the church having been part of the cloisters of the abbey which used once to be here. There are also some

fine brasses to the Missendens, of whose fame, at a far-away period, this place was full.

Lipscomb, in his 'History of Buckinghamshire,' says that in the reign of Henry I.

"Great Missenden was held by a feudatory tenant named William, who took his surname from the place, and this William de Missenden was the founder of the Abbey in 1133. How long he survived the foundation of the Abbey does not appear, but he was dead in 1165. Hugh de Plessetis, to whom Great Missenden had passed by hereditary right, died in 1291, and was buried at Missenden, having in his last testament expressed a desire that his body should be interred in the conventual church of Missenden, and together with him his white palfrey with the armour and harness belonging to him."

One wonders, by the way, if the unfortunate white palfrey had to be killed for the occasion!

Missenden Abbey, founded for the Benedictines, was situated in the south-east part of the village. It was indeed where the park buildings are now, and there are supposed to be some small remains of the abbey walls amongst them. To refer again to Lipscomb:

"The Abbey was at first undoubtedly a Priory of Black Canons, dedicated to the Blessed Virgin, and built within the manor of Missenden on part of the possessions of the Earl of Gloucester. The more correct history seemed to be that it was founded by the D'Oyleys probably much earlier than 1293, and endowed with benefaction of the Missendens 1335."

To go back earlier still, at the Norman survey Missenden belonged to Walter Giffard in Stane Hundred, and Turstin FitzRolf held it of him for ten hides:—

"There was land for eight plough teams: in the demesnes there were two; and nine villeins, with one bordar, had six.....The rent of the woods was four ore per year.....Turstin FitzRolf, subfeudatory of Walter Giffard, held Hardwick and Little Kimbel of the King in capite, and two parcels of land in Midsmorton of his fee."

Lipscomb says the vicarage was ordained in 1199 by Hugh, Bishop of Lincoln.

In leaving the church you turn to the right through a meadow, and there, on your right, after a few minutes' walk, is the present manor-house, lying back in its own grounds. It is not particularly striking from the outside, but in one of the conservatories are some marble pillars which are said to have been once in the cloisters, and in the large hall were formerly six very antique stone coffins, and there are still, of course, some few remains of the old flint walls of the Benedictine abbey which once stood here. The mansion, Lipscomb tells us, was built on the site of the monastery, and the old house, which probably was built out of its ruins, seems to have flanked the church on the west. The inevitable appendage in those days of a

monastery—the stream which was the provision store for the *jours maigres*—rises from a spring one mile north-west of Missenden, and runs through the east side of the valley. It is called the Misse or Mease. Leland says:

“From Wendover to Great Missenden in Chilterne is three miles. It is a praty Through-Fare, but no market Towne. There is a pretty Chappell of Bricke in the South part of it, and a little by South without the Towne was a Priory of Black Canons. It standeth on the very Bottoome of the Hill, and hath goodly Ground about divers pretty hilles well wooded towards the East and South. It was founded by Doyley.”

Father Cody says that the first institution of the Order of the Austin Canons, or Canons Regular of St. Augustine, or Black Canons, in England was at Colchester in 1105. The houses numbered about 200 at the time of the Reformation. The Order was founded at Avignon in 1061. Its discipline was certainly far less severe and strict than that of the Order of Begging Hermits or Austin Friars. The dress used to be a long cassock, with white rochet over it, covered by a black cloak or hood. The rochet is a fine linen vestment like a surplice, only its sleeves are fastened in at the wrists. Formerly priests used to wear it at mass and at baptisms. The early Benedictines, it is supposed, used to wear white, as being the natural colour of the undyed wool; but for many hundreds of years now their colour has been black, “and the term ‘black monk’ comes to mean Benedictine in general.” “The Benedictines,” says Father Cody,

“were the first to introduce Stability, or the binding of the monk to a permanent abode in a monastery, and in the practice of monastic life till death. The second vow was ‘Conversion of Manners,’ i.e., the striving after perfection of life; the third was ‘Obedience according to the Rule,’ by which monks are bound to chastity, renunciation of private property, retirement from the world, daily and public solemnization of the Divine Office, and a life of frugality and labour. Benedictine monks have always given a high place to the work of education, and instruction in religious and worldly matters; and hospitality was strongly enforced also. From the days of Charlemagne to the twelfth and thirteenth century the Benedictine monasteries were almost the only repositories of learning.”

When one looks back to the past and remembers all that the monasteries and their system had done for the people for hundreds of years, it strikes one with amazement that in one short seven years they could have been swept away off the face of the land, their power interfered with, their work stopped, their educating influence destroyed. For it was practically between 1529 and 1536 that Henry VIII. trod out the fire of the Church in the monasteries. By the end of 1536 what

was left of monasterial life was nothing but dying embers. There are some who attempt to justify the act even while they condemn the unnecessarily cruel manner in which it was carried out. But surely it is useless to pretend that that great robber the king was influenced half so much by any public motive in his wholesale suppressions of religious houses as he was by his own selfish determination to raise out of low water his purse and his domestic arrangements. Monasterial money filled the one, and in the other the split with the Pope helped to make his longed-for divorce possible. Nevertheless, one would not have supposed it probable that so tremendous an uprooting of the work of centuries could have been accomplished so completely and so comparatively easily in a short seven years.

After the dissolution of the religious houses had brought their possessions into the hands of the king, in the year 1540 he demised to

“Richard Greenway* by Letters Patent the house and site of the late monastery [at Missenden], and field called Pirycroft near the church, Windmill field, Cocks lane, Old Grove Field, Middle Wide Field, Stocking Grove, Great Digged Wood, little Digged Wood, etc., for 21 years, at 2*l*. 18*s*. 6*d*. per ann. ! In 1559 Queen Elizabeth, having acquired the reversion, granted this estate to Richard Hampten 1561 [*sic*], for 30 years. The mansion occupied part of the site of the monastery.”

Four centuries and a half have now gone by since the Benedictines and Black Canons held their sway at Great Missenden, as in other towns and villages throughout the length and breadth of the country. Four centuries and a half since they and their system formed the centre of education in village or town, the centre of religion, the centre of employment for the people, their connexion with the world outside themselves. Is it not strange that no greater revolution than the quickly defeated one in the north of England arose when the whole daily routine of rural life was overturned in the wreckage of monasterial life, when one comes to consider how popular the monks were with villagers and country folk? It must have been to them like the removal of the foundations of their lives, for, as Sir Walter Besant says, hitherto the Church

“played not only an important part in the daily life [of the people], but the *most important part*..... Not a monastery but had its greater or lesser officers and their servants. In every one there were the bell-ringers, the singing men and boys, the vergers, the gardeners, the brewers, bakers, cooks, messengers, scribes, rent collectors..... These were all maintained by the church. The monastery towns grew

* Lipscomb's ‘History of Buckinghamshire.’

rapidly and prospered. New arts were introduced and taught by the monks; new ideas sprang up among the people; new wants were created. Through them, moreover, intercourse began with other nations; the ecclesiastic who journeyed to Rome took with him a goodly troop of priests, monks, and laymen. They saw strange lands and observed strange customs.

When one remembers all this, and also the fact that the people could no longer find work and pay at the monastery door, nor kindly doctoring and hospitality in time of need, and that vast numbers must have been thrown out of employment during the seven years of sacrilege and spoliation (and after, owing to speculators from town buying up the land in many neighbourhoods, and pasturage, in the place of agriculture, becoming the order of the day in the country), one is, indeed, amazed that the whole unexampled upheaval was effected with no more revolt and disturbance than occurred; for it was—whether necessary in the cause of progress or not—a moral and religious earthquake of gigantic proportions, and one that shook the whole of English country life to its foundations.

When M. Sabatier was in England this last time, he was describing the ascent of the mountain which he had recently made. In mentioning the mist that enveloped himself and the guide, and completely blotted out the view at the summit, he added that the guide turned to him and said, "Monsieur, if you lay your ear to the ground, you will hear the tears of the whole world falling!" Perhaps, for some of us, if we too laid our ear to the past—even though it be a past of four centuries and a half ago—we should hear some faint echoes of the heartbreaks that shivered through that seven years' upheaval of old traditions, of old associations, of the old—once so familiar—monastical life, from country folk, from dependents, from artificers in rare handicrafts, and from the homeless, exiled monks, whose compulsory exodus turned them adrift on the world.

History repeats itself, and so the fate of the Benedictines and other orders in 1536 pursues to-day the Carthusian monks and many other religious orders in France. The Government having refused to authorize more than five of all the orders that have been for so many years "sons of the soil" in France, they are to be exiled, and the place where they worked so untiringly for the poor, and offered hospitality so ungrudgingly, is to know them no more.

I. GIBERNE SIEVEKING.

EXTRACTS FROM BISHOP HACKET

(See 9th S. x. 401, 423.)

SUPPLEMENTARY to the note on Bishop Hacket's life of Archbishop Williams, 1693, I hope the following extracts (principally of curious words and phrases) from that biography will not be without interest. For obvious reasons the italics, as a rule, are mine. As I have already mentioned, the folio is divided into two parts, each having its own distinctive pagination, and for the sake of reference I have adhered to the same arrangement.

PART I.

"He found his young Kinsman John Williams to be the *Bell-weather* of the little Flock."—P. 7.

"He *milled* a while in Chronology."—P. 13.

"Because his rarely beautified Wits, with which he had even enchanted his hearers in so many *estival* commencements."—P. 18.

"He had a fair *Champion* Country to Ride over to it."—P. 19.

"A Distinction that cuts by an even Thread."—P. 25.

"Our *Genethiacal* Writers, perhaps, would call it *Synastria*."—P. 29.

"But in that County, while Dean Williams was present, they did *eluctate* out of their Injuries with credit to themselves."—P. 36.

"From a School-master that taught *Petties*, to a Proctor in Christian Courts."—P. 37.

"But for all his Doctorship he was not out of the Brakes, he was but *Tapisht*, as Hunters call it."—P. 37.

"With whom he wrought to *abortive* the Bill before it came to the Birth."—P. 37.

"And when his Enemies laboured to cut his Comb, he got the Spurs."—P. 37.

"His Lordship was of very *desultorious* Affections."—P. 40.

"To stoop this *Vinacre* to the very Lees."—P. 59.

"In Attributing due and *down-Weight* to every Man's Gifts."—P. 59.

"What can be expected from Crabs but *Verjuice*?"—P. 59.

"I am yet in the lingering Season of the *Parasceve*, or induction preparative."—P. 61.

"This Knight when he is in a Course of *Malice* is never out of his Way; but like an egregious *Bugiard* here he is quite out of the Truth."—P. 71.

"Two or three Afternoons he Allotted every Week to hear *Peremptories*."—P. 74.

"And was not this Suit come to *Adultage* for Tryal after Seventeen Years Vexation in it first and last?"—P. 75.

"The Spirits usually beat with an un-even Pulse, when they stir too much in pity to our own Relations."—P. 75.

"This is that *Ingeny* which is so much commended."—P. 75.

"Yet one of the Bar thought to put a Trick upon his Fresh-man-ship, and *trowled* out a motion crammed like a Granada with obsolete Words."—P. 75.

"For with a serious Face he Answer'd him in a cluster of most crabbed Notions, pick'd up out of Metaphysics and Logic, as *Categorematical*, and *Synategorematical*, and a deal of such drumming stuff."—P. 76.

"And dispossessed our Reverend Fathers of their ancient Possession, and *Primigenious* Right by Club-Law."—P. 78.

"Our Forefathers, when they met in Parliament, were wont to *auspicate* their great Counsels with some remarkable Favour of Privilege or Liberality conferred upon the Church."—P. 78.

"Others would find a Knot in a Rush, and laid the Blame upon his Learning, that did *intenerate* his Heart too much, and make him a Dastard."—P. 79.

"The Lord Treasurer Cranfeild, a good Husband for the *Entrates* of the Exchequer."—P. 83.

"New Stars have appeared and vanished; the ancient *Asterisms* remain, there's not an old Star missing."—P. 84.

"Says this *Frampul* Man."—P. 87.

"But what a *Pudder* does some make for not stinking the Spirit."—P. 90.

"And see how it will *fadge* with them."—P. 90.

"And observe if ever we can make a *Marchandable* Payment."—P. 90.

"For the Unsatisfied, that sing so far out of Tune, had another Ditty for their *Prick-Song*."—P. 91.

"I know not who impos'd it first, whether Parsons the Jesuit, or some such *Franson*."—P. 95.

"Some were of a very strict Life, and a great deal more laborious in their Cure, then their *Obtrectators*."—P. 95.

"Men that are sound in their Morals, and in Minutes imperfect in their Intellectuals, are best reclaimed when they are *mignarized*, and strok'd gently."—P. 95.

"But the Chief *Minerval* which he bestowed upon that Society was the Structure of a most goodly Library."—P. 96.

"One thing remains that is purely of Episcopal Discharge, which I will salute, and so go by it, before I look again upon his *Forensive*, or Political Transactions."—P. 97.

"It is incident to Supreme Courts, chiefly when Appeals fly unto them; to be sick of this *Timpany*, to swell with Causes."—P. 97.

"But what can be so quick sighted as the Devil? that spies the first Spark of *attention*, and blows it into a Flame."—P. 101.

"This *Renego* sailed from our Ports in the end of April."—P. 101.

"This was his *Piaculary* Heresy."—P. 103.

"The most that could be objected was, that he was true to the King, but *grapple* for himself."—P. 104.

"And if the Testimony of that Lady be true, (it is but one, and a most domestic Witness) I do not shuffle it over as if his *Meconor* to the Lord Marquess were not a little culpable."—P. 108.

"Like Spaniels that *rett* after Larks and Sparrows in the Field, and pass over the best Game."—P. 109.

"Opened the Motion first to Sir J. Digby, our King's Ambassador *Resiant* in the Court of Madrid."—P. 113.

"No discreet Person thought that the Success would be the worse, because a few gay Coats forbid the Bands, with the Tryes and *Dewees* of Sedentary and Loitering Men."—P. 113.

"The month of May coming with its *Verdue*."—P. 124.

"Beshrew the *Tettar* of Pride that runs over many Wits."—P. 127.

"As if he were not satisfied to be Received as a less Star, but as a *Parelius* with his Highness."—P. 133.

"One that never Wrestled with the King's *Privado's*, and was never near a fall."—P. 173.

"Shew'd the *conciunity* of the Parts, the propriety of the Phrase."—P. 175.

"In respect of which, those noted Demagogi were but Hirelings, and *Triobulary* Rhetoricians."—P. 175.

"All rejoiced that such gracious Concessions were returned to Mr. Speaker's Motions, which were the Beam that held up the *insequent* Counsels, till the Roof was covered with Agreement."—P. 179.

"So that no doubt the *Desposorios*, and perhaps the Nuptials, had been past by this time with mutual liking."—P. 182.

"In stead of putting off the Contract, as any Man in the World would have done, he is come to prefix a precise Day for the *Esposorios*."—P. 184.

"So the Duke had made it his humble Request, and drew on the King hardly to make a *Chop* with those Demeesnes."—P. 187.

"And search every Hedge by *Vant-curriers*, as he did."—P. 190.

"But after this Parliament had sate Seven Weeks, and *toused* their matters sufficiently."—P. 195.

"But let them [lawyers] plead their own Learning, and able Parts, without traducing the Gifts of them, that are excellently seen in Theological Cases of Conscience, and singularly rare in natural *Solertiousness*."—P. 200.

"My Lord, says *Reverend* [Lord Chief Justice] Hobart."—P. 201.

"He had spoken with Preston, who had offer'd his *Grace fitten* Milk, out of which he should churn nothing."—P. 205.

"His Majesty much *affying* in that Lords Fidelity."—P. 209.

PART II.

"Many of the Members were sore offended, and *veyed* who should blame it most."—P. 14.

"Yet was I left under that *Minacy*, and the *Minacer*, for ought I know, left to his course against me."—P. 17.

"Beside such Passengers, he seldom sat to Meat without some of the Clergy, commonly a *Coovy*."—P. 31.

"The very *Yeamanry* of Fashion of the adjacent Towns were welcome, not only to his Hall, but to his Board."—P. 31.

"If a Misdemeanour were done, that had apparent Corruption in it, and with *Recidivation*, which made it far worse."—P. 37.

"This Bishop being not *indiligent* to preach the Gospel."—P. 39.

"That we may obtain their Fellowship, and Labour, and *addulce* their Sourness."—P. 43.

"None was wounded with so many Darts of Despight as this man, or *aviled* with so many Censures, or stood so long in chase before his Enemies."—P. 62.

"What is their Crime, that have carried them quite away, both Crown, and Scepter, and Robes, from their ancient *Sacrary*?"—P. 68.

"Lincoln not only wanted these Sweetnings, but was tir'd with *defailance* of Promises."—P. 72.

"To walk upon the known and trodden *Carosse* of the Laws."—P. 73.

"More of this is *ingeminated* in the second Sermon."—P. 75.

"So did God see that Thousands were guilty of this Sin, which made the whole Land *Nocent*."—P. 80.

"As if every man had the power of a Magistrate, to cut off him whom the People had *devoted*."—P. 81.

"And pray'd a Bill might confirm it, to remove this Block out of the way, in which all Controversies would be *sopited*."—P. 82.

"Long Speeches, full of *hypocritical* swellings, took up the time to delay it."—P. 83.

"Wo is to us, this Rupture was not a Date-stone, but a Mill-stone, whose Consequences have *grounded* us to Dust."—P. 84.

"Yet is now impeach'd for taking the Gratuity of a Saddle, a *padding* Trifle."—P. 88.

"Neither was it a little Breath that could shake him from his Stalk, like a *Downy* Blow-ball."—P. 90.

"All the rest of the Articles were *goll-sheaves*, that went out in a sudden blaze."—P. 92.

"There would be no end to repeat with how many Quarrels this unfortunate Bishop was provok'd, yet his Adversaries did but *dry-ditch* their matters, and digged in vain."—P. 98.

"No good Physician will try Experiments upon an *accursed* Body."—P. 100.

"Therefore a Mind that was not *degenerous*, had rather provide for Dignity than Safety."—P. 100.

"As if he had lighted upon one of the *Genethliaci*, or Figure-Casters, that never portend a good Horoscope to any."—P. 115.

"Not reckoning by his *Maunderings* and rough Language, which came from him to please the supervising Prelate."—P. 116.

"After a long Argument of five hours at the least, the Court did all vote.....that the Defence should remain *undispunged*."—P. 120.

"Perhaps it may be with them as with *Straddles* in a Wood."—P. 126.

"So this bitter *flam* was but a leaden Dagger, and did not wound."—P. 129.

"And when all the Stuff in the Letters are scann'd what *Fadoodles* are brought to light?"—P. 131.

"To slide this Cause with the most sly advantage into a hearing, Lincoln is kept in close Imprisonment from *All-hollantide* till the end of Christmas."—P. 131.

"Lucilias.....had a scornful name given him by the Military *Dicacity* of his own Company."—P. 133.

"Strange Physick as ever was prescribed, for it was a Pill as big as a *Pumpion*."—P. 136.

"Nay, when the *stub* of the Members were baffled, and spurn'd out of the House by the Ruffian Cromwell."—P. 139.

"The *roulings* and reciprocations of Fortune were strong on both sides."—P. 140.

"So these were of no reckoning in the first sally of the tumultuous times, and such *Ignotes* were not courted, but pass'd over as a Pawn at Chess, that stood out all of Play."—P. 144.

"Shall these crooked Rules *obliquate* those loyal Maxims, which are so strait in St. Paul?"—P. 145.

"So Lesly and his *Tykes* were bloody and imperious."—P. 149.

"He could not upon the known Law, which is the *Merastone* to limit and define all Causes for Life, Limb, Liberty, or Living."—P. 149.

"If this Earl [Strafford] had not climb'd as high as the Weather-cock of Honours Spire, he had not known the Horror of a Precipice."—P. 149.

"*Ear-wigs* and Whisperers are no Counsellors."—P. 152.

"Which Pope Alexander, a notable *Boutefeu* of those times in the Church of God, did tolerate, though not approve of; as he *apostyles* that Article with his own Hand."—P. 156.

"The Bishop pray'd the King to remember, that those *Lowns* had been in Hubbuds, and Covenants, and Arms two years together."—P. 163.

"Win them man by man, inch by inch, somewhat may be gotten out of small pieces of business, nothing out of *supervacaneous*."—P. 163.

"That he must not be a Steward to a Nobleman in his House; and all the rest of this *Palea* and Garbage."—P. 172.

"And when this was blown abroad, O how the Trunch-men of the Uproar did *fleeer*, and make merry with it!"—P. 179.

"The Presbyterians, those *Scalda-banco's*, or hot Declamers."—P. 182.

"Young men lived idly, which made them want, and therefore were ready for Bustles and Commo-tions to *boot-hale* and consume."—P. 182.

"In succession of days, none sate there before he had taken an Oath to bear true *Ligance* to him and his Heirs."—P. 191.

"The *religuation* of that which preceded it, it looks not all like Popery than Presbyterism was disdained by the King."—P. 197.

A. S.

THE BURIAL OF SIR JOHN MOORE.—The following appeared in *Truth*, January 29th:—

"One of my readers suggests that the historical inaccuracy in the poet's allusion to the 'dead of night' and the 'struggling moonbeams' is entirely attributable to the fact that the poem is not an original one, but a translation. He gives the following as the original, and says that it has reference to the burial of Col. de Beaumanoir at Pondicherry on December 8, 1760; but as he states that he gives the last fact from memory I dare say there will be room for still further corrections:—

De minuit c'était l'heure et solitaire et sombre,
La lune offrait à peine une debile rayon;
La lanterne lusait péniblement dans l'ombre,
Quand de la baïonnette on creusa le gazon!..

Perhaps some reader of 'N. & Q.' can give further particulars as to the French poem. The Rev. Charles Wolfe, the author of "Not a drum was heard," was born in Dublin, 1791, and died in 1823.

A. N. Q.

[At 8th S. viii. 145 was printed from the 'Edinburgh Annual Register' the passage which inspired Wolfe to write his poem. Proof of this fact was supplied by Mr. C. C. DOVE at 9th S. vii. 463, so that *Truth's* correspondent has been misled by trusting to his memory instead of verifying his impressions by reference to 'N. & Q.']

"TAGNICATI," ZOOLOGICAL TERM.—Every one who has corrected proofs knows what a fruitful source of error is the resemblance between the script *n* and *u*. Out of this one element of confusion have arisen many "ghost-words," but none more interesting than the zoological term which heads this note. *Tagnicati* is a word of the Guarani language, the name of a kind of peccary, native in Paraguay. French naturalists wrote it *tagnicati*, substituting their *gn* for Spanish *ñ*. This legitimate orthography is to be found in many works of reference. It

is in the 'Penny Cyclopædia' of 1833, in Wood's 'Natural History' of 1861, in Dr. Gray's article 'The Species of Pigs' (*Proc. Zool. Soc.*, 1868), &c. Yet contemporaneously an improper spelling, *taguicati*, had arisen, and has held its own. I find it as early as 1827 in Griffith's English translation of Cuvier's 'Animal Kingdom.' The curious thing is not the original mistake, but that both right and wrong forms persisted side by side. The odds are so far in favour of the survival of the corruption, which is actually the only form admitted to all our largest dictionaries. Webster's is the only dictionary in which the term is correctly printed. The 'Encyclopædic' is wrong, so is the 'Imperial,' so is even the 'Century.' J. PLATT, Jun.

'EVERYMAN.'—A point, perhaps of interest, discovered since my last edition of the above, is in the line 407:—

Before the highest Jupiter of all.

In the 'Boke of Curtesye,' printed by Caxton at Westminster in 1477-8 (and subsequently by Wynkyn de Worde), there is a "ballade" written by a disciple of John Lidgate, monk of Bury, to his master, which has for its refrain:—

Amonge the Muses nyne celestiall,
Before the higest Iubylter of all.

I shall not venture to make any inference from this similarity. F. SIDGWICK.

"RELEASE" AS A SHIP-SALVING WORD.—Just as, if my memory serves me, some five-and-thirty years ago the Americans rather shocked the literary sense of some of us by coining the verb "to collide," as a short way to the expression "to come into collision," so now the word "release" is being commonly met with in American documents and shipping reports, more especially from the Lakes, to express the "getting off" or "towing off" of a stranded vessel. Thus to read that such a vessel has been or was "released" apparently means that she was either towed off, or backed or floated off. It seems likely that before long the new signification will be of common acceptance. 'N. & Q.' may like to note its birth. DOUGLAS OWEN.

VERSES BY COWPER.—I have before me the scrap-book, apparently, of a Cambridge lady in the earlier part of the last century. Among its interesting contents is a poem by William Cowper, as, I think, heretofore unpublished. It is introduced as follows:—

—A party at Lord Macclesfield's agreed one evening to amuse themselves by drawing tickets, on which various vices were written, and they were to be turned into compliments by Cowper.

Vanity: Lord Macclesfield.

Be vain, my Lord, you have a right;
For who, like you, can boast this night
A group, assembled in one place,
Fraught with such beauty, wit, and grace?

Insensibility: Mr. Marsham.

Insensible can Marsham be?
Yes, and no fault we must agree:
His heart 'tis virtue only warms,
Insensible to vice's charms.

Inconstancy: Mr. Adams.

Inconstancy there is no harm in
In Adams where it looks so charming,
Who wonders, as he well may boast,
Which virtue he shall follow most.

Dissimulation: Mr. Conyers, who, after drawing one vice which he did not like, changed it for another.

Conyers dissemble? let me see,
Would I could say it cannot be!
But he's a mere dissembler grown
By taking vices not his own.

A Blank was put in, which was drawn by Legg.

If she a blank for Legg designed,
Sure fortune is no longer blind,
For we shall fill the paper given
With every virtue under heaven.

Impudence: The Hon^{ble} Mr. St. John.

St. John, your vice you can't disown,
For in this age 'tis too well known
That impudent the man must be
Who dares from folly to be free.

Intemperance: Mr. Gerrard.

Intemperance implies excess—
Chang'd though the name, the fault not less;
Yet blush not, Gerrard, there's no need,
In all that's worthy you exceed.

Cowardice: General Caillard.

Most soldiers cowardice disown,
Yet Caillard takes it for his own.
Bold in what'e'er to arms belong [*sic*],
He wants the courage to do wrong.

Celibacy: Mr. Fuller.

A married man can't single be;
This vice, cries Fuller, hits not me.
Guilty, say all, for 'tis well known
He and his wife are truly one.

CHARLES HIGHAM.

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ABBOTS OF BURY ST. EDMUNDS.—The following note seems worthy of a permanent record in the pages of 'N. & Q.':—

"During excavations on the site of the chapter-house of the old abbey at Bury St. Edmunds five stone coffins have been unearched. They are supposed to be those of Abbot Sampson, 1182; Abbot Richard de Insula, 1229; Abbot Henry, 1234; Edmund de Walpole, 1248; and Hugo I., 1157. The coffin-lids are missing, but the names of the abbots are given in the plan of the chapter-house."—*Daily Telegraph*, 3 January.

It will be remembered that Carlyle in his 'Past and Present,' while discussing the 'Chronica Jocelini de Brakelonda,' gives a

long and interesting account of two of the above abbots, Hugo and Sampson:—

“Old Dominus Hugo sat inaccessible in this way, far in the interior, wrapt in his warm flannels and delusions; inaccessible to all voice of Fact; and bad grew ever worse with us.”

“Abbot Samson had found a Convent all in dilapidation; rain beating through it, material rain and metaphorical, from all quarters of the compass. He had never in any court given *vadium* or *plegium*, says Jocelin; hardly ever seen a court, when he was set to preside in one. But it is astonishing, continues Jocelin, how soon he learned the ways of business; and, in all sort of affairs, became expert beyond others.....The clear-beaming eyesight of Abbot Samson, steadfast, severe, all-penetrating,—it is like *Fiat lux* in that inorganic waste whirlpool; penetrates gradually in all nooks, and of the chaos makes a *kosmos* or ordered world!”

—“Past and Present,” book ii.

CUTHBERT E. A. CLAYTON.

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GOths and HUNS.—I have noticed that exception has been taken in some quarters to the phrase employed by Mr. Kipling in his poem of ‘The Rowers,’ which appeared in the *Times* of 22 December, 1902—“the Goth and the shameless Hun.” One influential literary paper pointed out that the Huns were Mongolians, and were always the bitterest foes of the Germanic race, while a correspondent of the *Spectator* seemed to look on the line as a slur on the Hungarians, the old allies and friends of the English. Mr. Kipling may perhaps have had in his mind the lines of Campbell:—

Where furious Frank and fiery Hun
Shout in their sulphurous canopy.

In this passage the term Huns refers to the Austrian army, which at Hohenlinden was, I believe, chiefly composed of Germans. However this may be, there can be no doubt that in literary English Goths and Huns have been linked together since the sixteenth century. An early instance occurs in Roger Ascham’s ‘Scholmaster.’ Ascham has just been speaking of the “meter and verse of Plautus and Terence,” which he characterizes as “verie meane and not to be followed.” The wise urbanity of the following passage, in which I have modernized the spelling of the first edition of 1570, fol. 59 verso, is so agreeable that I will venture to quote it:—

“This matter maketh me gladly remember my sweet time spent at Cambridge, and the pleasant talk which I had oft with Master Cheke, and Master Watson, of this fault, not only in the old Latin poets, but also in our new English rimers at this day. They wished—as Virgil and Horace were not wedded to follow the faults of former fathers (a shrewd marriage in greater matters), but by right imitation of the perfect Grecians had brought Poetry to perfectness also in the Latin tongue—

that we Englishmen likewise would acknowledge and understand rightfully our rude beggarly riming, brought first into Italy by Goths and Huns, when all good verses, and all good learning too, were destroyed by them; and after carried into France and Germany: and at last received into England by men of excellent wit indeed, but of small learning, and less judgment in that behalf.”

Ascham is a strong ally of the advocates of the compulsory study of Greek. He sums up the matter in the following words:—

“Though it be not impossible, yet it is very rare, and marvellous hard, to prove excellent in the Latin tongue, for him that is not also well seen in the Greek tongue.”

He inveighs strongly against the detestable habit of riming, and says that

“when men know the difference, and have the examples, both of the best and of the worst, surely, to follow rather the Goths in riming than the Greeks in true versifying, were even to eat acorns with swine, when we may freely eat wheat bread amongst men.”

It is not to be supposed that Ascham really thought that riming was introduced into Italy by the rude soldiers of Attila. In coupling the Huns with the Goths he merely follows a literary convention of his day. But in ancient times the Scourge of God—whose name of *Ætla* was not unknown in England—seems to have been looked on as belonging to the Germanic race. The German Emperor, in naming one of his sons Eitel, seems to have subscribed to this view. In coupling together the Goth and the Hun Mr. Kipling has therefore followed an old literary tradition. They come together as naturally as ducks and drakes, or P’s and Q’s.

W. F. PRIDEAUX.

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 FIRST EDITION OF ‘PARADISE LOST.’—I am endeavouring to give a correct account of the various title-pages with which the first edition of ‘Paradise Lost’ was issued. There are two of which I can at present find no trace, both bearing the date 1668. The first of these is described by Sotheby in his ‘Ramblings in the Elucidation of the Autograph of Milton,’ p. 81, and is said to belong to a copy which formerly was in the possession of Vertue, the engraver. It was sold at Sotheby’s in 1860 and bought by Lilly. The second is called the fifth title-page in Bohn’s ‘Lowndes,’ and is distinguished by having

three stars, or fleurs-de-lis, before and after the author's name. I shall be greatly obliged to any one who can enable me to trace these.

WILLIAM ALDIS WRIGHT.

Trinity College, Cambridge.

AUTHOR WANTED.—Who was the author of 'The Life of a Travelling Physician,' 3 vols. (London, Longmans, 1843)? J. F. PAYNE.

[Sir George William Lefevre, M.D.]

CARLYLE'S 'PAST AND PRESENT.'—Occupied with a translation into German and an annotation of Carlyle's 'Past and Present,' I shall be much obliged if any of your readers can explain the following allusions:—

BOOK II.

1. Muratori's Annals (chap. i.).
2. Minerva Press (*ibid.*).
3. Friar Bacon's talking head (chap. v.).
4. Litherpool (? Liverpool) (*ibid.*).
5. Joe Manton (chap. vi.).
6. Dr. Caius, "who has had losses in his life" (*ibid.*).
7. Chandos Day drudges (chap. ix.).
8. Mrs. Glasse (*ibid.*).
9. Author of the couplet beginning "The author of this Universe was wise" (chap. xv.).
10. Mandingo (chap. xvii.).

BOOK III.

11. Monsieur Jouffroy (chap. ii.).
12. Jeannie Deans, Innkeeper (*ibid.*).
13. Teutsch Fathers in Agrippa's days (chap. v.).
14. Aristocracy moist with the sweat of Melton Mowbray (chap. viii.).
15. Chandos Clauses (*ibid.*).
16. Piepowder Court (*ibid.*).
17. Owen's Labour Bank (chap. xii.).
18. Goulburn Baring Budget (*ibid.*).
19. "Eu Sachsen, nimith euer Sachsen" (chap. xiii.). What language is this supposed to be?
20. Stulz (*ibid.*) in Teufelsdröckh's speech.
21. Fountain of Juturna (chap. xv.).

BOOK IV.

22. The Dog to gain his private ends Went mad and bit the man (chap. i.).
23. Mother of Dead Dogs (chap. iii.).
24. Children of the Harz Rock (*ibid.*).
25. Duke of Marmalade (chap. v.).
26. Mrs. Chadwick (*ibid.*).
27. The life-in-death of Poet Coleridge (chap. vi.).
28. Katerfelto (*ibid.*).

TH. A. FISCHER.

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[1. Muratori, Ludovico Antonio, 1672-1750, a voluminous Italian author, wrote, among other things, 'Rerum Italicarum Scriptores,' in 27 folio volumes.

2. Minerva Press, in Leadenhall Street, published, more than a century ago, many trashy ultra-sentimental novels.

3. Friar Bacon's head is familiar in folk-lore. See Thoms's 'Early Prose Romances,' vol. iii.

5. Joe Manton, a famous gunmaker, 1766-1835.

6. Dr. Caius, in 'Merry Wives of Windsor.'

8. Hannah Glasse (fl 1747), author of a book on cookery.

11. Is not the allusion to Théodore Simon Jouffroy, 1796-1842, the well-known French philoso-

pher, for whom see the 'Nouvelle Biographie Générale'?

12. For Jeanie Deans read Scott's 'Heart of Midlothian.'

14. Melton Mowbray is a fashionable hunting centre. The allusion appears to be to the violent exercise taken there.

16. Pie Powder Court (French *pieds poudreux*), a court held at wakes and fairs for the speedy settlement of disputes among pedlars and hawkers.

17. You will probably find what you seek in the life of Robert Owen, for whom consult 'D.N.B.,' vol. xlii. pp. 435 *et seq.*

18. Henry Goulburn, 1784-1856, and Alexander Baring, 1774-1848, first Lord Ashburton, were both Chancellors of the Exchequer in the last century. This should help you.

20. Qy. Stultz the tailor?

21. A celebrated fountain in Rome. See Juturna in any classical dictionary.

22. Goldsmith, 'Elegy on a Mad Dog.'

27. Qy. Coleridge's habit of opium-taking?

28. Katerfelto, a London quack doctor and exhibitor in London, hence a quack generally.]

LEITNAKER FAMILY.—Can any reader inform me what are the arms of the Swiss family of Leitnaker or Leuchknecker?

LOUIS G. HESTER.

MOTTO ON BRASS ALMSDISH.—An incumbent of a Cornish parish has just picked up in Antwerp a brass almsdish of beaten work, the inscription on which is DOMITIVM PATER ET FILIVS ET SPIRITVS SANCTVS, ANNO 1569. There appears to be a verb missing. What are the construction and meaning? YGREC.

HOADLEY AND WARTON.—Will any person interested in the family of Dr. Hoadley, Bishop of Winchester, or that of Dr. Joseph Warton, Master of St. Mary's College at Winchester, communicate with

ARTHUR J. JEWER.

Care of Messrs. Pollard & Co., North Street, Exeter.

CITY OF THE VIOLET CROWN.—Macaulay, in his essay on Thackeray's 'History of the Earl of Chatham,' writes, "Pitt loved England as an Athenian loved the City of the Violet Crown." Will any of your readers kindly tell me why Athens is called the City of the Violet Crown? I do not see the connexion between violet and the city which bears the name of Athênê.

JAMES WATSON.

[This was an epithet which Athenians appreciated, as appears from Aristophanes. Why should not Athens be called after a flower (not the English violet, of course) familiar in Attica? One might as well ask why the rose is English or the thistle Scotch.]

MURDOCH FAMILY.—Who was "Pat Murdoch," on whom the University of Cambridge conferred the degree of M.A. "per litteras

regias" in 1748? On what grounds was the degree thus specially conferred, and what was his connexion with the laird of Cumloeden, in Galloway? What was the parentage of John Murdoch, Bishop of Castabala *in partibus* and Vicar Apostolic of the western district of Scotland (1833-65); and how was he connected with the family of Murdoch of Cumloeden, whose arms he adopted on his seal? Replies can be sent to me direct.

T. M. FALLOW.

Coatham, Redcar.

'NOBILIAIRE DE NORMANDIE.'—Under this title a single volume by Gabriel O'gilvy (*sic*) (who is catalogued in the British Museum Library as *Henri G. O'g.*) was published in 1864 by W. Allen & Co., of Stationers' Hall Court. The work is in French, and was apparently intended to be completed on an extended scale, since this is entitled Vol. I., and its contents include only A—Butin. It closes with the words "Fin du premier volume." What is known of the author, who doubtless, in spite of the intrusive apostrophe, was of Scotch descent? Why was a French work on a French subject published in London; and was it ever continued into later volumes? I do not find the publishers' names in the 'London Directory' of 1900.

W. C. J.

MAGIC RING.—In the fifteenth chapter of 'Silas Marner' George Eliot speaks of a "famous ring that pricked its owner when he forgot duty and followed desire." Can any of your readers explain the allusion?

C. G.

[We recall the story vaguely. Some person accepted gladly such a ring, and found after a time its monitions intolerable.]

WITNESSING BY SIGNS.—In the church registers of this parish there is a memorandum dated 1627 to the effect that the vicar had read the Thirty-nine Articles of Religion, "and gave his assent and consent thereunto" in the presence of certain persons whose names are underwritten. Two of these witnesses have made their marks, and their names are written by the same hand that wrote the memorandum. The marks divide the Christian name from the surname. The one mark is of the arrow-head type; the other consists of a circle, from the right of the circumference of which is drawn a horizontal line, with two short vertical lines from its lower side near the end furthest from the circle. When did the now usual cross take the place of these more complicated signs? FRANCIS R. RUSHTON.

Betchworth.

"CYCLEALITIES."—A tradesman in this town has lately announced in his window that he deals in "cyclealities." Is not this a newly coined word? If so, should it not be registered in the pages of 'N. & Q.' for the benefit of posterity?

A. J. DAVY.

Torquay.
[We insert, hoping that posterity will repudiate it.]

PICTURE BY MARTINEAU.—Can any one inform me where is 'The Last Day in the Old Home,' a large and remarkable oil painting by R. B. Martineau, which I well remember in the International Exhibition of 1862? It is described in Redgrave's 'Dictionary' as "a highly laboured production, a drama of the artist's own invention." Martineau died in 1869, and some of his works were exhibited a year or two afterwards. I suppose the picture would be engraved, as cheap process reproductions are in the shops; but I have never seen the print itself. W. B. H.

SETTING OF THE SEVEN STARS.—Hearing a lady say, "I wish the Seven Stars would set," and receiving an evasive answer to a demand for the meaning, I should be glad if a reader could satisfy my curiosity. I might add that it was a Devonshire lady. W. CURZON YEO.

Richmond, Surrey.

[The rising of the Pleiads, or seven stars, was supposed to indicate the time of safe navigation. What their setting signifies or symbolizes we know not. A verse of a sort of mystic song of numerial runs, "Seven are the seven stars in the skies."]

HALLOWE'EN PRACTICE.—On upper Deeside it has been the practice from time immemorial for men and boys to run from house to house on Hallowe'en, carrying blazing fir torches, called "sownicks," and at each house visited they were regaled with "broken milk"—*i.e.*, milk whipped with a bundle of birch twigs until it assumed a knotty consistency. What do the torches and milk symbolize; and is the practice followed by Celts elsewhere? A. R. Y.

[Hallowe'en customs are numerous. Bearing fir torches is one of them. For a practice at Balmoral analogous to that you describe, which was witnessed by Queen Victoria in 1873, see 4th S. xii. 485.]

THE ORIGIN OF THE TURNBULLS.—The following is a quotation from Hector Boece, 'Scotorum Historice,' first published in 1526:

"For after the beast felt himself sore wounded by hunters he rushed upon the king, who, having no weapon in his hand, had surely perished if rescue had not come. Howbeit, in his distress one came running unto him, who overthrew the bull by plain force and held him down till the hunters came that killed him outright. For this valiant act the king endowed the aforesaid party with great posses-

sions, and his lineage to this day is called of the Turnbulls."

The above is a cutting from an old but unknown newspaper. Is it a true quotation? The story is found in various authors on Border history; but can it be found in Hector Boece's 'Scotorum Historiæ,' or is it fiction? ALEXR. TURNBULL.

SANS PAREIL THEATRE.—Can any of your readers inform me what was the Sans Pareil Theatre, Strand? It is mentioned on the title-page of a song by J. G. Blackwell, and I imagine it existed about the year 1810; but I can find no record of it. Was it the same as Dibdin's Sans Souci Theatre?

W. BARCLAY SQUIRE.

[On 27 November, 1806, a theatre, first founded in 1802 by John Scott, proprietor of a dye called "True Blue," was opened, after having been enlarged, under the title of the Sans Pareil, which name it bore till 1819. It is now known as the Adelphi.]

MISTLETOE BERRIES.—A note as follows is appended to Washington Irving's paper on 'Christmas Eve' in his 'Sketch-Book':—

"The mistletoe is still hung up in farmhouses and kitchens at Christmas, and the young men have the privilege of kissing the girls under it, plucking each time a berry from the bush. When the berries are all plucked the privilege ceases."

Brand also mentions the "plucking off a berry at each kiss." The good old custom of kissing under the mistletoe is happily still rife, but I have never heard of the berries being plucked. Has this part of the ceremony lapsed entirely? JOHN T. PAGE.

CURRAN FAMILY.—I am anxious to trace my father's ancestors. His grandfather and great-grandfather came from London before 1762—at least, the younger man did, for he was married in Boston in the latter part of that year. What I want to find out first is the record of the baptism of my father's grandfather, showing who were his parents. His father's name I know, but not his mother's. (Mrs.) MARY H. CURRAN.

Bangor, Me.

ADELPHI SOCIETY OF LONDON.—Can any of your readers supply me with particulars of the above society? On a medal issued by the society in the eighteenth century there is a Welsh motto; hence my query. I want to know if the society had any relation to Wales. D. M. R.

PASTED SCRAPS.—Most people from time to time have wished to detach old pasted scraps or cuttings. Is there any way in which this can be done? A. SMYTHE PALMER.

S. Woodford,

Replies.

ST. MARY AXE.

(9th S. x. 425.)

By a curious coincidence, on the same day that my former note on this subject appeared in print, I received the last part of the *Transactions* of the London and Middlesex Archaeological Society (vol. i. N.S. part iv.), and found it contained an 'Enquiry as to the Name of St. Mary Axe,' by Mr. Stephen Darby. I was glad to find that Mr. Darby shared my scepticism with regard to the usually accepted derivation of the name, and that he cited the parallel case of Maidenhead, which, originally Maidenhyth or Maidenheth, has been derived by Leland and others from the head of a British maiden, who was held to have been one of the 11,000 virgins belonging to the company of St. Ursula, murdered in Cologne on their return from Rome. Mr. Darby very aptly asks:—

"May it not be quite as likely that the name of St. Mary Axe has as little connexion with the holy Relic as has that of the Town of Maidenhead with the memory of the holy Virgin whose decapitation was said to have been effected by it?"

Mr. Darby also refers to the documents in the 'Rotuli Hundredorum' to which I drew attention, in order to show that in early times the church was known as St. Mary "atte Nax." From this fact he draws the inference that "Nax" may possibly be "nacs," an abbreviation of "naces," the old English word for "strips," and that in this there may be an allusion to strippers or skimmers, the church having been also known as "St. Mary Pelliper."

Mr. Darby proceeds to state that he referred this question to the [late] Rev. Prebendary Earle, of Oxford, who very kindly gave it his consideration:—

"Whilst he could not entertain the idea of 'nax' being a corruption of 'naces,' he explained that Attenaxe might be written 'At-ten-axe'; and he approved of the suggestion of 'axe' as a petitioning place."

Mr. Darby having also equated "axe" with the A.-S. *æscian*, to ask, which is a form of *âscian*, Prof. Earle remarked:—

"This connexion strikes me as not impossible; there was A.-S. *æsce*=enquiry, and *æsc-stede*, place of enquiry, which by metathesis would become *ax*. If there is anything in this it suggests an old heathen seat of divination; an oracle, which was superseded by a Christian church."

Prof. Earle was also good enough to add:—

"It is the only suggestion I ever met with that I could entertain" [i.e., as to the origin of the name of St. Mary Axe]. He would not hazard a positive

opinion, but thought it well worth the consideration of those who had made this subject their special study."

I cannot say what other suggestion Prof. Earle may have met with, but I think the idea of the name being derived from an ancient "æsc-stede," or asking-place, is less easy of acceptance than the theory which I submitted in my former note. Axe is a common name for an English stream or river, and the prepositions *apud* and *atte* indicate locality. The form *Nax*, on which Mr. Darby builds a theory of his own, is merely an instance of the epenthetic *n*, which, as PROF. SKEAT showed thirty-five years ago in these columns, is common in old English (3rd S. xii. 56). At this reference illustrative passages from his new edition of 'Piers Plowman' were given, showing that instead of "at the ale" some MSS. have "at the *nale*" or "at *nale*," and that instead of "at the *oke* (oak)" most MSS. have "at the *noke*" or "atte *noke*." These instances are exactly analogous to the "atte *Nax*" of the 'Rotuli Hundredorum,' and to the "at *Naxe*," which existed up to the time of Henry VIII. (Rev. T. Hugo in *Transactions of London and Midd. Arch. Soc.*, ii. 197).
W. F. PRIDEAUX.

If there ever was such a "holy relic" as an axe preserved in this church, which was used in the decapitation of the two, eleven, or eleven thousand virgins, as the number is varyingly claimed to have been, surely its destruction or loss, apart from its questionable existence or the genuineness of its claims if it did exist, would not so lightly have escaped the observation of the historian or the antiquary. But is there one single instance of a London church, or for the matter of that of any church in Christendom—unless that of the Holy Cross, identified with St. Helena, in Rome, be considered one—the dedication of which included an allusion to any relic identified with the saint to whom it was dedicated? I think not. Should not Wheatley's 'London,' by the way, be consulted side by side with Cunningham's original work? It would not, in that case, have escaped COL. PRIDEAUX's notice that it is Cunningham, and not Wheatley, who contradicts Stow when he says in his 'Survey' that the church was so called "of the sign of an axe over against the east end thereof." And this is not the only instance of a church stated by Stow to be named after a trade sign, for he tells us that Coney Hope Lane, now Grocers' Hall Court in the Poultry, and a chapel dedicated to St. Mary Coney-Hope at the corner of the lane, were "so called of three conies hanging over a poulterer's stall at the lane's end";

and the mere fact of the church of St. Mary Axe being so frequently mentioned in the 'Rotuli Hundredorum' under the forms of "apud Ax," "atte Ax," "atten Ax," and "atte Nax," is strong evidence that the church received its designation from the sign, and not from the "relic," these various appellations making it also evident that the inn or tavern situated here certainly did not derive its sign from its proximity to the church.

If such an axe was ever preserved, surely it would have been by the authorities of St. Ursula, Cologne; but I believe there is not even any mention of it in connexion with the bones of the very numerous virgins which are or were exposed at that church for the edification of the faithful. But the "axe" as a sign was not uncommon, and was probably derived from the arms of the Company of Wheelwrights, in which appropriate capacity it served as the sign of a famous carriers' inn in Aldermanbury, and judging from the large amount of traffic in connexion with it, the local wheelwright must have done a thriving trade, for here came the carriers from Broughton, Leicestershire, Coventry, Halifax, Leeds, Leicester, Loughborough, while "others who pass through Leicestershire and divers places of Lancashire were accustomed to lodge at the Axe" (see Taylor's 'Carriers' Cosmographie,' 1637). Also the carriers from Stopford in Cheshire, Wakefield and Manchester, from Nantwich in Cheshire, and Nuneaton in Warwickshire, were constantly on the road, for they left on Mondays and Thursdays, and took ten days in summer and twelve in winter to perform the journey. The wheels of these waggons must have suffered terribly, for the state of the roads was "too dreadful for words," and there appears to have been no limit to the weight that the horses were expected to draw, until an order was made, which appears among the Middlesex Session Rolls, "touching common carriers and their excessive loads" (4 June, 1650), in which the carriers were forbidden to carry more than twenty hundredweight (see the 'Middlesex County Records,' vol. iii., 1888). One mentions these circumstances in connexion with the sign by way of showing what is so often demonstrably the fact, that a large number of the London signs of taverns were adopted in recognition of the patronage accorded them by workers in some particular trade, and this one suspects was the case in regard to the origin of the sign of the "Axe" in St. Mary Axe. Axe Yard, Westminster, was so called from "a great messuage or brew-house" on the west side of King Street, com-

monly called the "Axe," and referred to, says Cunningham, in a document of the 23rd of Henry VIII. This yard is now covered by Government offices.

J. HOLDEN MACMICHAEL.
161, Hammersmith Road.

"ANT" AND "EMMET" (9th S. xi. 89).—The emmet is the male or winged ant. Twenty-eight or twenty-nine years ago London was one day completely covered with them. This "plague of ants" consisted exclusively of emmets.
D.

PRINCESS CHARLOTTE (9th S. xi. 8, 94).—In reference to the mention of "public disapproval" by one of your correspondents, and "the strange story as to the princess having been poisoned by Queen Charlotte" by two others, I ought to say that I have letters of the time between my grandfather and great-grandfather which show that the common talk of the populace, ridiculed by my grandfather, was that the princess had been poisoned by the king.
D.

"WARTH" (9th S. x. 409, 476; xi. 16).—It would, I think, be well if in queries as to the meaning of words used in old deeds, &c., some indication were given of the locality to which the document relates. Very possibly in the present case the editorial suggestion *garth* may be correct, but in Somerset and in other counties (see Sir G. C. Lewis's 'Glossary of Provincial Words used in Herefordshire') *warth* is a well-known word meaning unenclosed land along the sea-shore, or along the bank of a river—I think always a *tidal* river. It is the A.-S. *warōð* (see Stratmann, 'Dict. O.E. Lang.,' s.v. *warþ*). The word has been sometimes confused with the entirely distinct *wath*, a ford=A.-S. *wād*, Latin *vadum* (see Halliwell, 'Prov. Dict.,' s.v. *warth*, and E.D.S., B. 15. s.v. *wath*, where Prof. Skeat's note supplies the correction).
W. F. R.

THE GERMAN REPRINT OF LEIÇARRAGA'S BOOKS (9th S. xi. 64).—There are two or three additions and corrections I should like to make with reference to my article on the reprint of the Baskish New Testament of 1571. Dr. Schuchardt's article appeared in *La Revue de Linguistique* for 15 January, 1902, not 1901. On p. 65, col. 1, line 33, "Ioan" should have been printed in italics; and in the last line of my article *cauan* should have been *cauan*.

I have discovered three additional places where Dr. Schuchardt's reprint differs from the original—viz., fol. 291, v. 2, orig. *Javn*, reprint *Iavn*; fol. 293 verso, v. 1, orig. *Javnean*,

reprint *Javnean*; fol. 294 verso, v. 22, orig. *ethortecoric*, reprint *ethortecoric*.

E. S. DODGSON.

Oxford.

OLD CONDUITS OF LONDON (9th S. x. 421; xi. 73).—Those who are interested in the old wooden water-pipes of London may like to know that examples are to be seen at the Museum of the Botanic Society, Regent's Park.
W. GOWERS.

"LE GRAND PEUT-ÊTRE" (9th S. xi. 28, 72).—The last words of Thomas Hobbes (1588-1679) are said to have been "I am going to take a great leap into obscurity."

The following allusion to this occurs in Sir John Vanbrugh's play 'The Provok'd Wife,' Act V. sc. vi. (1896, 'The Mermaid Series,' pp. 306-7):—

"Heartfree. 'Tis enough; I'll not fail. (*Aside*.) So, now, I am in for Hobbes' Voyage; a great leap in the dark."

According to the 'Annual Register,' 1820 (p. 952), James Ings, one of the Cato Street conspirators (executed 1 May, 1820, with Thistlewood and others), said, at the door of the gaol, to one of the turnkeys, "Well, Mr. Davis, I am going to find out this grand secret," and then, springing upon the scaffold, exclaimed, "Good-bye, gentlemen! Here goes the remains of an unfortunate man."

The above particulars are taken from my 'Dictionary of Historic and Memorable Sayings,' now in the press and shortly to be published by Swan Sonnenschein & Co. It will contain a selection of famous sayings in English, French, German, Greek, Italian, and Latin. Probably the first part of the title will be 'Who Said That?'

EDWARD LATHAM.

61, Friends' Road, East Croydon.

AMY ROBSART (9th S. x. 507).—So much has been written respecting Amy Robsart, the unacknowledged wife of the Earl of Leicester, that it is scarcely possible for any new information to be hoped for. The most recent published works bearing on this subject are 'Amye Robsart and the Earl of Leycester: a Critical Inquiry into the Authenticity of the various Statements in relation to the Death of Amye Robsart, and of the Libels on the Earl of Leycester,' &c., by George Adlard (J. Russell Smith, 1870); the *Wiltshire Archaeological Magazine*, May, 1877; Blomefield's 'History of Norfolk'; 'Norfolk Archæology,' viii. 231; 'Norfolk Antiquarian Miscellany,' iii. 251; 'Sir John Robsart and his Daughter Amy,' *Archæological Journal*, vol. xlix., 1892; 'Amy

Robsalt: her Death,' *Macmillan's Magazine*, vol. liii. I think that in the first-named volume it is probable MR. ASTLEY will find all the information he requires.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Lady Robert Dudley had a half-sister Ann Appleyard, her mother, Elizabeth Scott, of Camberwell, Surrey, being, on her marriage with John Robsalt, lord of the manor of Siderstern, Norfolk, widow of Roger Appleyard (d. 1530), lord of the manor of Stanfield, Norfolk. The existence of this half-sister may perhaps account for Froude's mention of Anne Robsalt; otherwise we might suppose the confusion to have arisen from the similarity of the names to careless ears or eyes. In like manner Jane is written for Joan, Anne for Agnes.

A. R. BAYLEY.

MR. ASTLEY will find all the information he requires in 'Who Killed Amy Robsalt?' published by Elliot Stock in 1901; but for his convenience I may state here that the Christian name of this unfortunate lady was Amy, and not Anne. She signs her name Amy in an existing MS. Amy Robsalt was born either in 1531 or in 1532, and (probably) at Sedistern, where she spent a great portion of her childhood.

PHILIP SIDNEY.

Royal Societies' Club, S.W.

Much interesting information about this unfortunate lady will be found in a little volume entitled 'Who Killed Amy Robsalt?' by Philip Sidney, F.R.Hist.S. (Elliot Stock, 1901). So far as can be ascertained, Amy Robsalt was born about 1530, but the place of her birth is unknown. Mr. Sidney states that in the county of Norfolk, we can but conjecture, Amy passed the days of her early youth. Until, indeed, the appearance of Robert Dudley on the scene, history reveals nothing as to the chief incidents of her maidenhood. Amy Robsalt was married to Lord Robert Dudley (born on 24 June, 1532) at Sheen on 4 June, 1550. The marriage was one of pure mutual affection. With regard to the question, Was her real name Amy or Anne? perhaps the following, from my copy of the book I have referred to, may interest MR. H. J. DUKINFIELD ASTLEY:—

"Certain modern writers have raised the point that the Christian name of Dudley's wife was not Amy, but Anne. A fairly strong case can without doubt be made out in favour of Anne, but insufficient to prove the older spelling incorrect. It is possible, of course, that the word 'Amie' or 'Aimie' may have been a misreading of the MS. for 'Anne.' Anne, moreover, was a far more common name than Amy. But in her funeral certificate the name is spelled 'Amie,' and she signed

herself 'Amye' in a letter still extant. In another contemporary document, however, her name reads 'Anne,' but the word is not written by her, but of her."—*Vide* p. 54.

HENRY GERALD HOPE.

119, Elms Road, Clapham, S.W.

"YEOMAN" (9th S. x. 204, 354, 474).—If COMESTOR OXONIENSIS has time to refer to the treatment of this word by Sir George Sitwell in the *Ancestor*, he will see that that gentleman does purport to deal with the formal history of this word, though not in the way that a pure Anglicist might do. My object was to query humbly whether it were not

better to bear the *young men* that we have,

Than fly to **geamen* that we know not of,

especially when the latter hypothetical word, being fissionary, has to be assumed to be "two gentlemen at once," *gēaman* and *gēaman*.

Sir George cites from Sir Harris Nicolas's 'Agincourt' (third ed., 1833), App. viii. 42, certain "other ordinances made by the E. of Shrewsburie and of Pearce, Lord of Mount-hermer, at his seiges in mayne and other places, from a MS. in the College of Arms (L. 5), collated with the Additional MS. 5758 in the British Museum." I have no knowledge of the former MS., but the latter seems to be a most carelessly written one; and I should not be disposed to place any reliance on its forms. Its uses of the word are as follows:—

"[Ord. viii.] For to make stakes against A battaile or iourney.

"Alsoe that eury Capitaine doe Compell their yog men eury man in all hast to make him a good substantial stake of xi. foot of length for certeyne tydinges that the lls. [lordships] haue hearde and in payne to be punished as thearto longeth....."—*Fo. 202 dorso.*

"[xiv.] For Pausies. Alsoe that eury ij. yeomen make them A good Pause of bordes or of p^rp [? paper] in the best manner they can best deuse that one may holde it whilset that other doth shete vpon ye payne," &c.*

Some confirmation of the suggestion that the two words were capable of being confused in sound in the sixteenth century will be found in the following passage from statute 33 Henry VIII. c. x. § 6, where *yeomen* occurs in the original petition in the place where *yongemen* appears in the enrolment of the Act:—

"The saide Justices of Peace.....shall have full power.....to examine inquire here and determine all defaultes and contempres which.....shalbe done or comyttyd by any servautes comonly called

* Perhaps we may have from another of your readers information as to the MS. in the College of Arms.

youngemen or gromes husbandmen laborers and artificers against the.....lawes made for excessive apparell."

I am glad to find support to my suggestion that this word needs and deserves investigation as to both form and meaning. Q. V.

LATIN RIDDLE OF LEO XIII. (9th S. xi. 48).—I think the Editor has furnished the solution of this enigma, and only write to say that in my copy of the Pope's verses this riddle is not included. The edition I have is "Le Poesie Latine di Papa Leone XIII. (Gioachimo Pecci), tradotta da Papiunculus (Cesario Testa). Milano: Società Editrice Sonzogno." This was issued last year. Is the enigma a later effort?

WILLIAM E. A. AXON.

"LESING" (9th S. xi. 28).—My attention has been drawn to Mr. E. S. DODGSON'S note *re* the use of the above word in my edition of 'Everyman.' Before I had seen his note, I had altered my mind about the use of the word. "Lesing" (or its many variants)= falsehood, lying, is of far older occurrence than Shakespeare or the translation of the Psalms, as quoted by Mr. DODGSON. Cp.:—

I wyll not paynt to purchase prayes,
Nor ope my lypps in leasynges vayne

(Ashmolean MS. 48, *circa* 1550, ed. T. Wright for the Roxburghe Club, 1860, No. iii. ll. 1 and 2) and

To loke and [if] it were lesse

(in the 'Battle of Otterburn' ballad, from the Cotton MS. Cleopatra C. iv. fol. 64, stanza 25). The use is frequent throughout the ballads. But the meaning of "releasing" is also possible, and, I venture to say, makes quite as good sense, though perhaps far-fetched.

As to altering the note in subsequent editions, editors will understand why I wish to do so, publishers why I have not.

F. SIDGWICK.

"Without les" or "lesing" (in various spellings) is a phrase of common occurrence in Middle English ("buten lese" in Lazamon* is earlier), meaning properly "without falsehood," but very often no more than "for certain" or "without doubt." Let one example from Barbour's 'Bruce' (vii. 77) show this:—

I wat it weill, without lesyng,
At that burn eschajit the king.

The following quotation from Nares's 'Glossary' relates to a misinterpretation of "lesing" as "loss":—

* Line 28, 150: "iseid ich þe hadde soð buten lese." There is a similar phrase in Hartshorne's 'Ancient Metrical Tales,' p. 52: "certan with outen lye."

"Leasing.—It is rather singular that Ascham, a man of learning and a grammarian, commenting [in his 'Toxophilus'] upon this word in one of the places where it occurs in Chaucer ['Pardoner's Tale,' 129], mistakes its meaning, and speaks of it as if it came from *leese*, which means to lose."*

I have a faint recollection of "without les" having been glossed by somebody "without less"! F. ADAMS.

ARMS OF MARRIED WOMEN (9th S. ix. 28, 113, 195; x. 194, 256, 290, 473).—At the last reference but one your correspondent MERVARID makes the following statement:—

"If a woman *nobilis* marries a man of no birth, there will be no arms for hers to be impaled with, and she is precluded from using even her own; also, if she is an heraldic heiress, her children cannot use her arms, unless by special grant."

I will pass by the last part of this statement, but I would like to ask whether it is quite certain that "if a woman *nobilis* marries a man of no birth" (*i.e.*, one not entitled to arms) "she is precluded from using even her own."

She cannot, of course, *impale* them, as her husband has no arms with which she can do so; but is she to be totally deprived of the use of her own paternal arms in any form?

MR. MATTHEWS has said, and I agree with him, that the husband (*nobilis*) of a woman (*ignobilis*) can bear his own arms, though he cannot *impale* them, as his wife has none.

May not the converse hold equally good—the case of a woman (*nobilis*) when she marries a man (*ignobilis*)? MERVARID says not, but I should be glad if he would kindly refer me to some written authority for his statement.†

I am quite aware that, if so, the achievement such a lady might bear might offend against the canons with regard to certainty laid down by Guillim, which I alluded to in my previous contribution on this subject, nor do I suggest that the achievement should be one of impalement with a "blank shield." One has seen, however, pedigrees—and pedigrees drawn up by officials at the Herald's College—in which, though perhaps only for the purposes of emblazonment, arms are impaled with a blank shield, it not being known, perhaps, what the name of the wife was, or whether she was entitled to coat armour.

Children of *armigeri* are entitled by inheritance to bear their paternal arms in the proper way; and is a daughter—but not a son—because she marries an *ignobilis* con-

* See the 'Glossary' for the two passages.

† Possibly a reference to the General Indexes of 'N. & Q.' (which I have not at hand) might give some information.

demned to forfeit her armorial inheritance? Is this a case in which what is sauce for the gander is not also sauce for the goose? I presume that MERVARID would concede that such a lady would be entitled on making a subsequent armigerous alliance to impale her arms (which she has forfeited, or which have lain dormant) with those of her husband.

J. S. UDAL, F.S.A.

Antigua, W.I.

"MOTOR" (9th S. xi. 9).—There must be a good deal of the old Adam still existent in unregenerate humanity, to judge by the prevalent mania for coining new words. At one time only pedants indulged in cacozelia by obfuscating their lucubrations with sesquipedalian circumlocutions, generally dug laboriously out of the nearest lexicon. To them succeeded the *savant*, deeming the minutest variation in natural phenomena the proper occasion for tortuous neologisms. Thence the disease spread to profusely advertised proprietary articles; and naturally the etymological curiosities which gaudily confront us on every hand breed discontent with humdrum, commonplace English. Even so handy a word as "motor" appears in danger of being thought inept. We are hankering, I suppose, after some such Greek hodgepodge as "kinesigen," which, from a different point of view, is almost as elegant as "whiz-gig," already proposed. By the way, "whiz-gig" recalls "whisky" and "gig," both two-wheeled vehicles, I believe; moreover, it sounds distinctly bibulous. The word "driver" is, however, not despicable as a synonym for "motor," and even a facetious adaptation of "Jehu" suggests itself. But it would probably be too ambiguous to call "Jehu-car" the vehicle which Brother Jonathan designates a "runabout." J. DORMER.

BEZIQUE (9th S. xi. 26).—The derivation given by MR. PLATT is ingenious, but does not convince me; moreover, I do not think that the origin of the game is Polish. It is a combination of the older games of Briscan and Mariage, and was played in the western provinces of France long before it was introduced into Paris about 1850. A similar game was played in the north of France under the name of Cinq-cents; this was a sort of first cousin of Bézique, not, as "Cavendish" thought, a progenitor. It is curious that none of the previous contributors to 'N. & Q.' on the subject has observed that the word "Bézique" itself is an Anglicism. In fifteen treatises on card games by French writers to which I have referred, I find that they all spell it Bésigue. One of them only,

Van Tenac (1858), gives an alternative form "Bézigue." Those who treat of the origin of the game all state that it comes from the Haute Vienne and adjoining districts, and that its name in the Limousin *patois* was Bésit, also spelt Bésy, Bési, and Bézy. There was probably no recognized mode of spelling a *nom de patois*. Dr. William Pole, the first English writer who described the game, in 1861, spelt it "Bazique." The many firms of cardmakers, such as Messrs. Goodall, Reynolds, and English, who printed books of rules in 1868 and 1869, called it indifferently Bésique and Bézigue. Baldwin (1870) writes, "Bésigue, Bésit, or Bézique, as it is known in England." "Cavendish" (1870) writes, "Anglicised into Bézigue." The same authority, in the 'Encyclopædia Britannica,' derives the name from the Spanish *besico*, a little kiss, a theory that has the merit of giving a reference to the principal feature of the game. Is there any connexion between Spanish and the Limousin dialect?

A variety of the game is known as Polish Bézigue, also called Feldinski or Fildinski. I am unable to say whether this is really a Polish word. Perhaps, as the game comes to us from the French, Bésigue Pologne, like Bésigue Chinois and Bésigue Japonais, is a fancy name. F. JESSEL.

AMBROSE ROOKWOOD (9th S. xi. 5).—The mention of the name of this conspirator reminds me of a visit once paid, many years ago, to Coldham Hall, in the parish of Standingfield, four miles from Bury St. Edmunds, the ancient home of the Rookwood family. Coldham Hall was then in the occupation of Sir Charles Clifford, who had been a member of the Legislative Council of New Zealand. He showed me many interesting relics in the old hall, built originally in the reign of Elizabeth, and several pictures, one of them representing Lady Monson—a portly dame, who flagellated her husband, a circumstance recorded in 'Hudibras,' in lines quoted under the picture—and another the "beautiful Molly Lepel," who was married to "Hervey the handsome," as commemorated in a ballad.

Much of the obscurity in which the Gunpowder Plot is enveloped will never be completely dispelled, and though my late friend Dr. S. R. Gardiner, in his 'What Gunpowder Plot Was,' thinks otherwise, yet it is impossible not to suppose, *pace tanti viri*, that the Government, if not fully aware of the plot, had strong suspicions, almost amounting to certainty, of its existence. There is a useful chronological table prefixed to the book of the events from the hatching

of the plot to its final extinction at Holbeach, when Ambrose Rookwood was captured on 8 November, 1605, only three days after its discovery.

It would seem most probable that Catesby, Rookwood, and the others rode post haste to Ashby St. Legers, the abode of Lady Catesby, in Warwickshire, not far from Dunchurch, and probably their route was through Dunstable and Stony Stratford, then on to Daventry and Ashby St. Legers, whence they hurried on to Holbeach. "Not one man came to take our part," was their lament, "though we had expected so many"; and there remained only eighteen in number, wet and wearied men. Holbeach was about two miles from Stourbridge, and was the home of Stephen Littleton, one of the conspirators.

Ambrose Rookwood was executed in Old Palace Yard in 1606, with some of the other conspirators, their execution being performed amid all the savage barbarity attendant on executions for high treason in those days. The legend runs that when he was drawn along the Strand on the hurdle, his wife Elizabeth Rookwood called to him from an open window, "Ambrose, be of good courage! Thou art to suffer for a great and noble cause."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

'AYLWIN' (9th S. ix. 369, 450; x. 16, 89, 150, 471; xi. 50).—I trust I may be permitted to say a word of thanks to MR. THOMAS ST. E. HAKE for the trouble he has taken in transcribing the valuable notes inserted at the last reference, and also for obtaining from Mr. Theodore Watts-Dunton permission to reproduce them. I know that many readers of 'N. & Q.' will be grateful to him for his kindness in this matter.

JOHN T. PAGE.

West Haddon, Northamptonshire.

MARSHALSEA (9th S. xi. 48).—The disbursements for "Marshalsea" which have puzzled E. O. are most likely collections on behalf of the prisoners there confined. In the parish register of Wem it is recorded that "David Morris collected for the prisoners of the Marshalsee the 28th day of May, 1595. His letters were dated September the 26, 1594." And Mr. W. A. Bewes, LL.B., in his interesting work entitled 'Church Briefs,' states, under date 29 September, 1596, that there is in the library of the Society of Antiquaries a proof of letters patent, prepared for the press, authorizing a collection in Kent and the Cinque Ports on behalf of prisoners in the Marshalsea, and the arrest of any unauthorized collector. It would be interesting to know the dates at which "Marshalsea"

appears in E. O.'s books. Perhaps he will communicate them and other particulars to me direct.

GILBERT H. F. VANE.

The Rectory, Wem, Salop.

The collections referred to in this query were in payment of the county rate. The gaol or prison called the Marshalsea was erected for the committal of persons offending within the jurisdiction of the Marshals of the King's House, being the second in importance, the first being the Tower. It was established in Southwark prior to the reign of Edward III. (1327-77), and was abolished in 1849. For the history of this prison see Cunningham's 'Handbook of London,' as also some information in 'N. & Q.,' 6th S. vii., viii.; 8th S. xii.

EVERARD HOME COLEMAN.

71, Brecknock Road.

PRIME MINISTERS: IRISH AND SCOTCH (9th S' x. 302, 376).—MR. HOUSDEN under the first reference asserts that "there have been two Irish Prime Ministers—the Duke of Wellington and Lord Palmerston." The statement can hardly be deemed accurate. The great Duke was certainly a native of Ireland, and came of a family long settled in that country; but he was wholly English in breeding, education, and sympathies. Lord Palmerston was born in Hampshire, and though he came of the branch of the Temple family which settled in Ireland in the seventeenth century, he was brought up and educated in England and Scotland. Indeed, it was as the typical Englishman that he gained and kept his hold upon the people.

ALEX. LEEPER.

Trinity College, University of Melbourne.

COLERIDGE'S 'CHRISTABEL' (9th S. x. 326, 388, 429, 489; xi. 30).—At the last reference COL. PRIDEAUX misquotes me. What I said about the late MR. SHEPHERD's bibliographical notes on Coleridge was that they "constitute a respectable attempt, which, had he lived, he would no doubt have enlarged and corrected" (*not*, as COL. PRIDEAUX puts it, "converted") "into a trustworthy work." The change which is introduced by COL. PRIDEAUX is, both to eye and ear, so slight as easily to escape detection, yet it makes a world of difference in the meaning of the sentence. For it is obvious that notes which require to be "enlarged and corrected" must needs be deficient not only in extent, but in accuracy too, and therefore no candid reader could infer from my remark "that MR. SHEPHERD's notes were fairly correct, and that all the errors were due to his 'reviser.'"

COL. PRIDEAUX urges that the errors I

pointed out occur in MR. SHEPHERD'S original 'Notes'; but he does not seem to grasp the fact that errors which were MR. SHEPHERD'S in the 'Notes' became those of the reviser, when once they had been suffered to pass into the book. It would be manifestly unfair to hold MR. SHEPHERD accountable for the errors of a book which he could have had no opportunity of revising. Can we doubt that, had he lived to reprint his 'Notes' in book form, his first care would have been to go heedfully through every statement of fact they contain for the purpose of verification and, if need were, of correction? This has not been done by COL. PRIDEAUX, who confesses to "a too implicit trust in MR. SHEPHERD'S accuracy," as well as to "a carelessness in the revision of proofs, owing to circumstances over which I had personally no control." Seeing that COL. PRIDEAUX himself clearly admits his limitations as "reviser." &c., I wonder he should feel nettled at my remarks, which were aimed solely against the faults of the book—not against COL. PRIDEAUX or any one else.

THOMAS HUTCHINSON.

ARMS WANTED (9th S. xi. 8).—The arms are of a junior branch of the St. Aubyns of Devonshire. Sir John St. Aubyn, Bart., of Cornwall, settled his estates on his illegitimate son Edward, created a baronet, whose sons—one resides near Lostwithiel—assume the arms without the bend sinister, and the question arises, On what authority?

COUSIN JACKY.

Ermine, on a cross gules five bezants, were the arms of the family of St. Aubyn of Clowance, Cornwall, who received in 1671 a baronetcy now extinct.

R. NADIN.

Burton-on-Trent.

"POPPLE" (9th S. x. 208, 294, 370, 495; xi. 34).—I should think this word will be duly treated in the 'English Dialect Dictionary' when the next part appears. Meanwhile, it is worth saying that the word is not very new. In the 'Wars of Alexander' (E.E.T.S.), l. 1154, the present participle *populand* occurs, with the sense of "bubbling." I suppose *popple* and *bubble* are imitative words; and perhaps Lat. *papula*, Gk. *πέμφιξ*, *πομφός*, are of similar formation.

WALTER W. SKEAT.

ALLUSIONS IN 'SARTOR RESARTUS' (9th S. x. 507).—Louis Eustache Ude was the author of a work on French cookery, very grandiloquently written, and amusingly reviewed in *Blackwood's Magazine* for May, 1828 (vol. xxiii. p. 585), art. "Gastronomy—Ude, Jarrin, Mrs. Glasse." This review does not supply the

exact title of M. Ude's work, but it reviews it fully, poking a good deal of fun at the enthusiasm of the French *chef*. Doubtless a perusal of this article will give your querist all the information he seeks as to the author in question. By the way, who was the facetious Frenchman mentioned in the review who said that "England is a country with one sauce and a hundred different religions"; and what was the one sauce indicated?

W. SYKES, M.D., F.S.A.

[Voltaire, and melted butter; see 9th S. ix. 472.]

DATE OF EASTER (9th S. xi. 67).—I have answered MR. WARD'S letter privately, according to request. But the fact may be of some general interest that on one only of these twelve years (2009) does Easter fall on the same day (12 April) as it does this year. The other years on which it does so occur in the present century are 1914, 1925, 1936, and 1998. Not once in this century or next will it occur on its earliest possible date (22 March), which last took place in 1818. Once only in this century (1943) will it occur on the latest possible date (25 April).

Perhaps it may be worth while to point out a mistake in the Table to find Easter Day from the year 1900 to the year 2199 inclusive as given in Blunt's 'Annotated Book of Common Prayer.' In the first column (l. 17) the Golden Number stands VIII. instead of XVIII., a letter X having evidently dropped out.

W. T. LYNN.

In connexion with this query, the unusual coincidence of the Jewish Passover with Easter, which happens this year, may be worth noting in 'N. & Q.' This occurs only thrice again during the present century, viz., in 1923, 1927, and 1981. In 2001 Easter falls on 15 April, and in 2012 a week earlier.

J. DORMER.

MÉRIMÉE'S "INCONNUE" (9th S. x. 509).—M. Augustin Filon, of the French Academy, states with the best authority that the "Inconnue" is Mlle. Jenny Daquin, the daughter of a lawyer at Boulogne-on-Sea; Mérimée first met her in London in December, 1840. She had previously corresponded with Mérimée under the name of Lady A. Seymour (see Filon's 'Mérimée et ses Amis,' pp. 72 and 73).

"L'autre Inconnue" is Madame Przedziecka, the president of the "Court of Love" at Fontainebleau. The 'Author's Love,' which MR. FORBES quotes, is an impudent fraud (see 'Mérimée,' by Filon in the "Grands Ecrivains Français," p. 60 and foot-note).

J. E. MICHELL.

Westminster School.

QUOTATIONS WANTED (9th S. xi. 68).—
 "Neat, not gaudy," I have always regarded
 as a misquotation or faulty reminiscence of
 'Hamlet,' I. iii. 71, "rich, not gaudy."

HIPPOCLIDES.

EPITAPH OF JAMES BOSSOM (9th S. x. 486).
 —In the churchyard of Kirkpatrick-Fleming,
 Dumfriesshire, there is a tombstone with the
 following inscription:—

"Here lyes the body of John Scott who was
 murdered by the hand of Fergus Graham of
 Mossknow upon the 21st day of November 1750 of
 age 51. Also William Scott who died at Kirk-
 patrick 20th Jan^r 1800 aged 80 years," &c.

This shows that the epitaph mentioning
 the murder of James Bossom given by
 M. N. G. is not unique. W. M. J.-F.

Miscellaneous.

NOTES ON BOOKS, &c.

*The Great Marquess: Life and Times of Archibald,
 Eighth Earl and First (and only) Marquess of
 Argyll (1607-1661).* By John Willcock, B.D.
 (Oliphant, Anderson & Ferrier.)

MR. WILLCOCK has followed up his interesting,
 vivacious, and picturesque 'Life of Sir Thomas
 Urquhart of Cromartie, Knight,' and other works
 of shorter breath, by a memoir of that shifty and
 cautious politician Archibald, Earl and Marquess
 of Argyll. This is an important historical com-
 pilation, narrating for the first time in its entirety
 the career of a man who, between 1638 and the
 Restoration, was the most conspicuous figure in
 Scottish politics, and was, perhaps, the least tractable
 subject with whom either King Charles I. or
 King Charles II. had to deal. Ample as is the
 information we possess concerning Argyll, his life
 on anything like a scale commensurate with its
 importance has not previously been attempted;
 and it speaks volumes for the erudition and energy
 of the biographer that many points are now for the
 first time set right, that much controversy must
 henceforth be regarded as at an end, and that
 some dates hitherto universally accepted must be
 changed. If we accept Mr. Willcock's authority—
 and we are in no position in regard to such matters
 to dispute it—a mistake of nine or ten years has
 been made in the date of birth of the marquess.
 This has been generally taken as 1598, and is so
 given in biographical sketches with an iteration
 that might prove impressive did we not know how
 accustomed are biographers to repeat each other's
 errors. For 1598 Mr. Willcock substitutes 1607,
 and he may be held to establish his point. This is
 important for many reasons, among which must be
 counted the fact that when he took—not, we may
 be sure, without abundant reflection—the steps
 that made him thenceforward the head of the
 Covenanting party in Scotland, Argyll was, by this
 computation, precisely at the most virile and
 responsible period of life, being thirty-one years of
 age. Up almost to the great historic meeting in
 Glasgow Cathedral, 21 Nov., 1638, when Argyll
 undertook, or was forced into, the leadership of the
 Covenanters, he had been Lord Lorne. The death
 in retirement of his father established him in the

rank of eighth earl, and gave him a position of
 influence and authority that put him above all fear
 of rivalry.

Considered as a history, Mr. Willcock's book wins
 plenary acceptance. The decisions of the late Samuel
 Rawson Gardiner have to be reconsidered by the
 light which it casts, and the works of Rushworth and
 of Balfour, the 'Memoirs' of Guthry, Baillie's 'Let-
 ters and Journals,' and the histories of Clarendon,
 Burnet, Hill Burton, and numerous others, are all
 supplemented or corrected by Mr. Willcock's dis-
 coveries. To advance one point only. Though
 mentioned by Burnet, the private letters of Argyll,
 showing that he had been "hearty and zealous on the
 side of the usurpation"—which were sent by Monk
 after the evidence on the trial had been closed and
 when a complete acquittal seemed inevitable, and
 the reading of which sealed his fate—are now
 printed in an appendix, many of them for the first
 time, from the archives at Inverary. So late as
 1886 the existence of these seems to have been
 questioned, Mr. T. F. Henderson declaring that
 "their exact purport cannot be ascertained, all the
 records of evidence against him [Argyll] having
 been destroyed after the trial." That Mr. Willcock
 is equally successful in his attempted rehabilitation
 of Argyll we cannot say. Englishmen with no
 adequate sense of the enormity of episcopacy are,
 presumably, out of court. Fact, fiction, sentiment,
 romance, literature—everything is against Argyll.
 Writers so thoroughly Scottish as Walter Scott
 and Aytoun influence our feelings in our own
 despite. Fair and false were the Campbells in
 public estimation, and such was the marquess.
 That he was ambitious and unscrupulous is nothing.
 Every Scottish leader of the day was the same.
 Here is what his father, according to Burnet, said
 to Charles I.: "Sir, I must know this young man
 better than you can do: you have brought me low
 that you may raise him; which I doubt you will
 live to repent; for he is a man of craft, subtlety,
 and falsehood, and can love no man; and if ever he
 finds it in his power to do you mischief, he will be
 sure to do it." Mr. Willcock would have us accept
 this and other like sayings with mistrust; but the
 opinion expressed by the seventh earl concerning
 him is exactly what we feel in rising from the volume.
 Not much more favourable than the estimate of
 Argyll formed by his father appears to have
 been that of his son and successor, who at least
 was at one time at open war with him. Swift calls
 him "the greatest villain of his age." Whatever
 may be the rights of the case, his conduct to Mont-
 rose deprived him of popular sympathy. Almost
 the only fault we have to find with Mr. Willcock's
 book is that it reads like a sustained apology, and
 we feel that we are constantly invited to disregard
 testimony which we are, in fact, disposed to accept.
 We do not dwell upon the points in Argyll that
 most unfavourably impress us, since they are too
 numerous to mention. In regard to the destruction
 of Airlie, our author, in regard to Argyll's share,
 takes refuge in an attitude of incredulity. Concerning
 Forthar Castle, he says that the circum-
 stances, "if the narrative containing them can be
 relied upon, certainly exhibit Argyll in an unfavour-
 able light." The italics are ours. In a foot-note
 he adds that "it is quite possible that Airlie Castle
 was burnt without orders from him." Of course
 it is possible, but we must not build a fabric
 entirely upon possibilities. It is a curiously
 significant stroke of irony that Argyll, who with

his own hands placed the crown on the head of Charles II. at his Scottish coronation, should be one of the first victims of the Restoration. At p. 301 our readers may peruse some curious superstitions such as the death of Argyll might well beget. We quit Mr. Willcock's book with regret. Its get-up is most creditable to the publishers, and the illustrations are of signal value and interest. In the early portraits Argyll looks admirably "fair and false." In the later the strabismus which won him the name of "the gley'd Argyll," or "the gleyed marquess," is conspicuous. The volume, which presents many valuable features, is dedicated, by special permission, to Her Royal Highness Princess Louise, Duchess of Argyll.

Commercial German.—By Gustav Hein and Michel Becker. Part I. (Murray.)

THIS is a useful manual by competent authorities, which we are glad to see, since it may help to diminish English ignorance of trading terms used on the Continent, an ignorance which has surprised us in those who boast of their powers of business and despise mere literature. A good German scholar might well be floored by the request to translate a commercial letter properly, since some of the important words used, such as *Giro*, are more Italian than Teutonic. The manual covers the field well, and includes a vocabulary at the end. We are not sure that we approve of this. It may save time for the occasion, but does away with the discipline of looking out words in a dictionary, of which we are old-fashioned enough to approve. It should be added that the first section of the book is written in German, though "the rigour of this rule" is relaxed later in the book. If students will tolerate this "rigour," well and good, but we doubt it. Still the book is for those who have mastered the elements of the language. Should not the German for Geneva be included in the list of towns?

AN "offprint" has been sent us of *Hamlet and the Recorders*, by Christopher Welch, a paper contributed to the *Proceedings of the Musical Association* on 8 April, 1902. The paper gives the views of a flute-player and—we should add—an erudite antiquary in musical matters on the scene in 'Hamlet,' III. ii., which is full of allusions to the flute-player's craft. Future editors of Shakespeare should not fail to acquaint themselves with Mr. Welch's interesting notes, which we are glad to have in this form, and which were certainly well worth reprinting.

THE January number of the *English Historical Review* contains little that is of especial interest save to experts. Miss Tucker begins a study of the datary of Clement III., Gian Matteo Giberti, which is of considerable value. Mr. Firch continues his investigations on 'Cromwell and the Crown,' but tells us not much that is new. There is a very interesting letter of Lord Palmerston on the Egyptian question of 1840, and the reviews, as usual, are thorough. Some of the short notices are a little too short for their subjects.

WE are disposed to regard Mr. A. J. Dawson's 'Morocco, the Moors, and the Powers,' which appears in the *Fortnightly*, not only as the best article in that review, but as the most interesting in all the February periodicals. With the political opinions it expresses we cannot deal, though we regard them as of high importance and worthy of closest study, but the charm of "the Land of

Sunset" is felt throughout, and the pictures of life are the most animated we can recall. M. Maurice Maeterlinck has an essay on 'Field Flowers,' in which he dwells upon the loveliness of the names of flowers, "which flow from the lips like a caress, a kiss, a murmur of love." We have all of us felt this. He instances the Easter daisy, the violet, the bluebell, the poppy (or rather the *coquelicot*), the primrose, cowslip, periwinkle, anemone, hyacinth, speedwell, forget-me-not, bindweed, iris, harebell, and many others, to which we would fain add the daffodil, meadow-sweet, and a hundred more. Col. W. Hughes Hallett writes sensibly, in the main, on 'Honest, Honest Iago,' but his contribution is marred by some uncomfortable instances of the split infinitive. He is not the only offender in this respect. On the second page of the *Review* we have "It is first necessary to clearly understand," which would be much stronger in the phrase "necessary clearly to understand." Mrs. Stopes writes to show that Justice Shallow is not intended for Sir Thomas Lucy. Mrs. Anstruther sends a rather mystical "little miracle play," and Mr. George Gissing concludes his interesting 'An Author at Grass.'—Mr. Herbert Paul prophesies in the *Nineteenth Century* the speedy end of the compulsory study of Greek at the universities, and is not dismayed, since voluntary study of Greek is not likely to fail. If left to itself, Greek would "still lead to posts of honour and emolument." "There would still be classical scholarships and fellowships." Continuing, Mr. Paul says, "Latin, like French, is a necessity; Greek, like German, is a luxury." The entire article is scholarly, readable, entertaining, valuable. Lady Ponsonby's paper on 'Port Royal and Pascal' is much more solid, accurate, and edifying than many recent articles of feminine provenance which have appeared in the same periodical. It shows complete familiarity with its subject. Mr. Henniker Heaton advocates once more the establishment of 'An Agricultural Parcel Post.' Mr. R. Bosworth Smith essays, in the first of two papers, to do for the raven what he has recently done for the owl. An excellent authority on everything ornithological, he seems disposed to break a lance with Prof. Skeat on a philological subject, but is wise enough not to let his veillery lead him too far. The curious fact is pointed out that Shakespeare, who mentions the nightingale and the swan but ten times, the swallow and the owl twice that number of times, and other birds with increasing frequency, assigns the raven the unique distinction of being mentioned over fifty times. Ravens are still found in Dorset and in seaside places, but are disappearing from the Midlands. The Hon. Maud Pauncefote gives an accurate account of Washington and the life therein. A profoundly interesting document is supplied in 'The Political Testament of Fuad Pasha.'—M. Maurice Maeterlinck contributes to the *Pall Mall*, under the title of 'The Battle of the Spurs,' an account of the Belgian victory thus named, which is accompanied by a dramatic but rather confused illustration by Mr. Byam Shaw. The six-hundredth anniversary of the French defeat was celebrated in July last in what is called a useless commemoration by a sort of Nationalist party, which has the support of "the Flemish clergy—the most ignorant of all," but is derided by intelligent Flanders. Not to be called a French defeat was this, but it was the first great defeat of mediæval chivalry by "that strange harmony of spiritual and moral forces which is called mankind." Viscount Wolsey contributes

part ii. of 'The Young Napoleon.' The present instalment leads us to the outset of the Italian campaign. A life of Mr. John Pierpont Morgan follows; Mr. Ernest M. Jessop describes, by special permission, 'The Queen at Sandringham'; Mr. Mallock continues his bewildering 'New Facts relating to the Bacon-Shakespeare Question'; Mr. William Archer has a 'real conversation' with Lucas Malet; Mr. William Sharp describes 'The Country of Dickens,' and Sir F. C. Burnand continues his 'Mr. Punch.' As regards letterpress and illustrations the number is equally attractive.—Sir Rowland Blennerhassett gives in the *Cornhill* a bright account of Thiers. His article contains some striking stories. Meeting Ranke at Vienna after the fall of the Second Empire, Thiers asked him with whom his countrymen were then waging war, and received the answer, "With Louis XIV." Thiers belonged nominally to the Church of Rome, but, says Sir Rowland, distinctly disbelieved in its doctrines. 'Prospects in the Professions' this month deals with the stage, and says very much that is true, without, perhaps, conveying quite all the truth. Sir William Laird Clowes, in 'A French Adventurer in Ireland in 1798,' narrates the striking and very romantic adventures of Moreau de Jonnés, who landed at Killala, and ultimately escaped to France. His adventures with Mlle. D'Herblay are very remarkable, and suggest a play by Beaumont and Fletcher or an old ballad. Mr. W. M. Fullerton's 'Before Homer: Sea-Power and the Odyssey' will strongly interest classical scholars. It identifies Peregil, the African Algéira, with Kalypso's Island. No. x. of 'Provincial Letters' closes the series. Prof. Gregory describes recent discovery in 'Astronomy of the Unseen.' Mr. F. T. Bullen writes concerning 'A Great Merchant Seaman,' who seems to have been one of England's heroes.—In *Longman's* Mr. Andrew Lang describes an annoying experience we can ourselves parallel, of purchasing books and finding an entire sheet missing. We found such a gap in a rare Elzevir Molière, and have even known it in books sent for review. Mr. Lang gives a foretaste of F. W. H. Myers's forthcoming book, 'Human Personality and its Survival of Bodily Death,' and he deals rather severely with the 'Encyclopædia Biblica.' 'Mere Words,' by Mr. Harold Ismay, has a literary flavour. Mr. C. B. Roylance Kent, in 'The Platform as a Political Institution,' holds that we have not much political oratory that can be properly styled great, which, after all, is neither very astounding nor much to be regretted.—In the *Gentleman's* Mr. H. Schütz Wilson has an interesting account of the life of Goethe at Weimar. Mr. Ebenezer Burgess treats of the astronomical subject on which Prof. Gregory enlarges in the *Cornhill*. Mr. A. Francis Steuart deals with the 'Saracens in Sicily,' and Mr. Whiteway describes the 'Fors of Béarn,' a species of judicial tribunal.—*Scribner's* opens with an account by Edith Wharton of 'Picturesque Milan.' The writer vindicates the claim of Milan to picturesqueness, often disputed by the tourist, and speaks of it as gay rather than sinister, as suggestive in lights rather than in shadows. Abundant illustrations, including a beautiful view of 'The Gardens on the Naviglia,' add to its attractions. Mr. James Ford Rhodes gives an account of the presidential office, and also deals with successive presidents. 'The Isle of Pines,' by Mr. John Finley, has many fine views of Nueva Gerona, the capital, and other spots in the island, from photographs by

the author. Paradise is a term applied to the place, but it is lonesome-looking, and an hotel which is depicted conveys the idea of a cemetery. A second part of 'English Court and Society, 1883-1900,' by Mary King Waddington, gives further letters from Madame Waddington, the French Ambassadress. An amusing tribute is given by Madame Waddington to Mr. Penley's acting in 'Charley's Aunt.' It is said, "His black silk dress and mittens were lovely; he looked really a prim old spinster, and managed his skirts so well."—The *English Illustrated*, now one of the latest magazines to appear, has an account by a Japanese of 'London Streets,' 'Scenes in Nigeria,' 'Some Glimpses of our Rarer Birds,' and other well-written and well-illustrated articles.

WE regret to announce the death on Saturday last in Oxford of the Rev. John Earle, M.A., LL.D., Prebendary of Wells since 1871, Rector of Swanswick since 1857, and Oxford Professor of Anglo-Saxon. Prof. Earle was born at Elston, Churehstow, South Devon, 29 January, 1824; was educated at Kingsbridge Grammar School and at Magdalen Hall, Oxford. He took a first class in Literis Humanioribus in 1845, three years later was elected a Fellow of Oriel, and was Professor of Anglo-Saxon 1849-54. Many works, chiefly philological, are due to him. His 'Philology of the English Tongue' is in a fifth edition. He was, of course, a contributor to our columns, and his name appears in the present series.

MR. A. P. BURKE, editor of 'Burke's Peerage,' is now engaged in the preparation of a new edition of 'Burke's Landed Gentry of Ireland,' which will shortly be published by Messrs. Harrison & Sons, 59, Pall Mall, S.W. The editor will be glad to hear from every one interested in the account of his family given in that work, and begs that intimation may be sent to him without delay of all births, marriages, and deaths which have occurred since the last edition was issued. It is hoped that the work will be ready during April.

Notices to Correspondents.

We must call special attention to the following notices:—

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."

GAMMA.—We can hardly insert again so soon.

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, FEBRUARY 14, 1903.

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Notices to Correspondents.

Notes.

THE AREA OF TARA HALL.

THE following passage occurs in Mr. Wake-man's 'Handbook of Irish Antiquities,' 1891, p. 139:—

"The ruins of *Teach Midhchuarta*, or the Banqueting Hall of Tara, occupying a position a little to the north-east of *Rath Righ*, consist of two parallel lines of earth, running in a direction nearly north and south, and divided at intervals by openings which indicate the position of the ancient doorways. Their entrances appear to have been twelve in number (six on each side), but as the end walls, which are now nearly level with the ground, may have been pierced in a similar way, it is uncertain whether this far-famed *Teach Midhchuarta* had anciently twelve or fourteen entrances. Its interior dimensions, 360 by 40 feet, indicate that it was not constructed for the accommodation of a few."

If we multiply 360 by 40 we shall see that the area of this "banqueting hall" was 14,400 square feet. Now this is exactly the number of square feet contained in the *actus quadratus* or half juger. The *actus quadratus* was known in Southern Spain as *acna*, *acnu*, *agna*, or *agnua*, and was a unit of Roman land measurement. There are three *actus quadrati* in 4,800 square yards.

Tara Hill, on which the foundations of this building and other famous remains stand, is about eighteen miles to the north-west of Dublin.

In an article on 'English and Roman Land Measures'* I referred to the 'Close Roll' of the year 1242, in which

"the justices of Ireland are directed to cause to be built in Dublin Castle a hall containing one hundred and twenty feet in length and eighty feet in breadth."

The area of this building was, therefore, 9,600 square feet, *i.e.*, it was exactly one *modius* or the third part of a juger.

I also referred to a hall at Ludgershall, which, according to the 'Liberate Rolls' of the thirteenth century, was ordered to be 60 feet long and 40 feet broad, *i.e.*, it was to contain 2,400 square feet, or one-fourth of a *modius*; and I drew attention to various smaller English buildings† described in 'Baldon Book' of the twelfth century, which were directed to be built of such a length and breadth as to conform to Roman measures of surface. One of these buildings, a bishop's hall, was to be 60 feet long and 16 feet broad, and was therefore to contain 960 square feet. Another was a chapel 40 feet long and 15 feet broad, and was therefore to contain 600 square feet. Many others were houses (*domus*) also 40 feet long and 15 feet broad, and they had to be built by the *villani* of various manors in the county of Durham.

It will be noticed that Tara Hall was exactly three times as long as the hall which was ordered to be made in Dublin Castle, and that the hall in Dublin Castle was exactly twice as broad as Tara Hall. These places were within the English Pale.

The fact that the remains of the walls of Tara Hall are earthen would interfere somewhat with accurate measurement. But, making due allowance for error, it must be admitted that if the enclosed space or area of the building was not originally intended to be equal to the *actus quadratus* the coincidence is a very remarkable one. And whatever doubt may be felt as to the possibility of obtaining perfect measurement in this case, there can be no such doubt in the case of the hall which was ordered to be built in Dublin Castle in 1242. There, at any rate, the exact area was fixed before the building was erected, if ever it was erected. We know that the hall in Dublin was ordered to be built of such a length and breadth that it would contain exactly one

* 9th S. vi. 463.

† *Ibid.* I also mentioned a chamber in Windsor Castle which, according to the 'Liberate Rolls,' was ordered to be 60 feet long and 28 feet wide. This is not an aliquot part of the *modius*, but is a multiple of 240 square feet.

‡ 9th S. vi. 461.

modius. Is it not, therefore, all but certain that the area of Tara Hall was intended to be an exact *actus quadratus*?

Not only in Great Britain and Ireland did the areas of buildings accord exactly with Roman measures of surface, but we find the same thing on the continent of Europe. I have before* had occasion to quote a passage from Saxo Grammaticus in which the author mentions a Frisian building which was said to have been 240 feet in length, and to have contained twelve bays of twenty feet square each, so that the area of the building was 4,800 square feet, or half a *modius*. Saxo was a Zealander by birth, and is recorded to have died in 1208, his 'Historia Danorum' being brought down to the year 1185.

It may be noticed that the combined areas of the hall at Tara, the hall in Dublin Castle, and the building described by Saxo amount together to 28,800 square feet, or one juger. The contents of the various buildings† may be thus tabulated:—

The area of Tara Hall = one *actus quadratus*.

The area of the hall in Dublin Castle = one *modius*.

The area of the building described by Saxo = half of a *modius*.

The area of the hall at Ludgershall = a quarter of a *modius*.

The area of the bishop's hall in 'Baldon Book' = one-tenth of a *modius*.

The area of the bishop's chapel in 'Baldon Book' = one-sixteenth of a *modius*.

The area of the houses which the *villani* of many villages near Durham had to build = one-sixteenth of a *modius* each.

According to Boethius, in the sixth century both the surface of fields and the areas or sites of buildings continued to be measured by the square foot.‡

With the exception of the chamber in Windsor Castle, the contents of the buildings which have been mentioned are either actual units of Roman measures of surface, as in the case of Tara Hall and the hall in Dublin Castle, or are aliquot parts of such units. Any of the buildings, except the chamber in Windsor Castle, could have been used as standards either of linear or superficial measurement. What is most remarkable about them is that they were so planned as to be models, so to speak, of larger areas which were also laid out on Roman methods. For

* 9th S. iv. 432.

† The chamber in Windsor Castle is excepted.

‡ "Planum est quod a Grecis dicitur epipodou, a nobis autem constriati pedes; quod per longitudinem latitudinemque consideratur; ut agrorum planities, et edificiorum aree," &c. — 'Boethii Geometria' in Lachmann's 'Gromatici Veteres,' 1848, i. 415.

it will hardly be contended, even by the most robust disciple of the Germanist school of English historians, that there was one way of measuring the areas of buildings and another way of measuring the open plain.

I may say that I have had no opportunity of referring to Petrie's 'History and Antiquities of Tara Hill,' 1839, and that I have never seen the remains at Tara.

S. O. ADDY.

THE BACON—SHAKESPEARE QUESTION.

(See 9th S. ix. 141, 202, 301, 362, 423; x. 43, 124, 201, 264, 362, 463.)

The following is a 'Promus' entry:—

"1302. The launching of y^e Imposthume by him that intended murder."

Baconians linger lovingly over this entry, because Shakespeare, in 'Hamlet' (IV. iv. 29), has

This is the imposthume of much wealth and peace,
That inward breaks, and shows no cause without
Why the man dies.

The 'Promus' note is perfectly explained in 'Euphues,' Arber, p. 330, which shows that he has particular reference to the attempt on the life of Jason:—

"For as he that stroke Jason on the stomacke to kill him, brake his imposthume with y^e blow, whereby he cured him: so oftentimes it fareth with those that deale maliciously, who in steed of a sword apply a salve, and thinking to be ones Priest, they become his Phisition."

Now, it is quite certain from Lyly that Shakespeare was not referring to the subject of the 'Promus' entry; but a further reference to Lyly and others will show that 'Hamlet' and other passages in both Shakespeare and Bacon merely repeat a metaphor and phrasing that, strange as it may seem to Baconians to say so, is common in all Elizabethan writings.

In the essay of 'Seditions' Bacon says:—

"He that turneth the humours back and maketh the wound bleed inwards endangereth malign ulcers and pernicious imposthumations."

Again, in May, 1610, on the 'Question of receiving the King's Message,' he says:—

"Take away liberty of Parliament, the griefs of the subject will bleed inwards: sharp and eager humours will not evaporate, and then they must exulcerate, and so may endanger the sovereignty itself."

Baconians imagine the phrase "to bleed inwards" to be one of Bacon's inventions. Now, the idea of using the metaphor from the imposthume to sedition was not new when Bacon employed it, nor did he invent the phrase to "bleed inwards," as the following will show. It is a quotation by Ben Jonson

in his 'English Grammar,' and was taken from Sir John Cheek :—

"Sedition is an aposteam, which, when it breaketh inwardly, putteth the state in great danger of recovery; and corrupteth the whole commonwealth with the rotten fury, that it hath putrified with."

And Lyly :—

"Well, wel, seeing the wound that *bleedeth inwardly* is most dangerous, that fyre kept close burneth most furious, that y^e Oven dammed up, baketh soonest, that *sores having no vent fester secretly*, it is hyghe tyme to unfold me my secret love to my secret friend."—'Euphues,' Arber, 63.

Ben Jonson can be made to furnish a nearer parallel to the 'Promus' than any that have been quoted from Shakespeare :—

Cynthia. Instead of med'cines have we maladies? And such *imposthumes* as Phantaste is Grow in our palace? We must lance these sores, Or all will putrify.

'Cynthia's Revels,' Act V. sc. iii.

Dr. Theobald claims that his argument is of a cumulative character, that inaccuracies do not in any way impair its general validity. But he begs the whole question. Nobody until recent years ever disputed Shakespeare's right to be considered the author of the work that goes under his name, and not one of his contemporaries can be tortured into saying that Bacon ever wrote plays, or that he was ever capable of writing decent poetry. He tried his prentice hand on a translation of the Psalms, but it is a miserable performance, and reminds one of the saying of Ben Jonson, that "Virgil's felicity left him in prose, as Tully's forsook him in verse." He is a Virgil in prose, but a Tully in verse. Now, seeing that the claim for Bacon is founded entirely on parallels to be found in his writings and those of Shakespeare, it is the business of his followers to prove that their parallels have a distinctive value. Knowing the precarious position they are in, they usher in the evidence with a great blowing of trumpets; they say the phrasing in Bacon and the plays is unique, and that others never use the same or similar images and learning in the same way. But, as a matter of fact, these parallels are mostly dreary commonplaces, and the braying of the trumpets is only the prelude to the fall of the walls of Jericho. If the foundations are not safe, if

The pillars, that bolstered up those terms, rock to and fro at a touch, what becomes of the building—the so-called cumulative argument?

Dr. Theobald has discovered two more wonderful phrases that were invented by Bacon. Be careful of the falling bricks—and the dust. Let me quote :—

"Shakespeare's phrase 'out of joint,' which has passed into current speech, so that its singular and original character is forgotten, is used more than once both in Shakespeare and Bacon."

The variant, "out of frame," is also proved to be singular and original in character by a quotation from 'Hamlet.' Now, although Dr. Theobald was able to quote cases of the former phrase from Bacon, he forgot to adduce cases of the use of "out of frame" from his work. These omissions are very interesting. Elsewhere he gives us a list of words that were *coined* by Bacon in Shakespeare; but, again, in most cases he forgets to show us where Bacon uses them in his acknowledged work. Will Dr. Theobald just trouble to get out a list of the hundreds of very rare words that are to be found in the real Bacon, and advise us that the same are *not* to be found in Shakespeare? Omissions tell much; but commonplaces, such as those of the Baconians, prove nothing, except the presence of a plague of Egyptian darkness.

"Singular and original in character," forsooth!

To thy correccion/ now haaste and hie,
For thou haast been *out of joynt* al to longe.
Hoccleve's 'Works,' anno Domini 1415; Dr. Furnivall's reprint, p. 14.

The londe he bryngeth *out of frame!*
Agaynst all goddis forbod.

'Rede me and be nott Wrothe,' &c., A.D. 1528.

Another phrase of Bacon's invention is "out of tune," which occurs in 'Hamlet,' III. i. 126 :—

Like sweet bells jangled, out of tune and harsh.

Dr. Theobald seems to have dropped on this discovery quite accidentally whilst reading the 'Novum Organum.' All great discoveries come by accident, and, when found, people wonder that they remained so long hidden. Nobody ever used such phrases before Bacon invented them, nor did any author ever employ any of the 230 words noted by Dr. Theobald as of Bacon's coinage. There are only about thirty of them to be found in 'Rede me and be nott Wrothe,' which was written some time after the Flood, and the same little book is so much out of joint that it actually has "out of tune" also :—

Yet are they so farre out of tune.

The "they" in this line seems to be an interpolation, indicating Bacon's own opinion of the authors of the book.

Under 'Promus' No. 708 Bacon refers to the saying that men who have great responsibilities are like porters who carry a load on each shoulder, and another on the top of their head. The note is alluded to in the

essay of 'Great Place,' and Jonson also makes use of it:—

Cicero. Great honours are great burdens, but on whom
They are cast with envy, he doth bear two loads.

'Catiline,' Act III. sc. i.

Mrs. Pott illustrates the note with a quotation from 'Henry VIII.,' which she adduces once more under 'Promus' No. 1110, "Not an honour, but a burden." Needless to say, the Shakespeare passage has no right to appear under No. 708.

Dr. Theobald devotes a chapter of his book to 'Mines and Forges,' and quotes the saying of Democritus that truth is concealed in deep mines and caves. This saying, which occurs in Laertius, 'Life of Seneca,' is referred to by Bacon no fewer than fifteen times, and it is thus noted in the 'Promus,' No. 1395:—

Pyonner in the myne of truth.

Dr. Theobald quotes from Shakespeare and Bacon, but his parallels only prove that the poet was acquainted with the fact that there are mines in the earth, and that it is possible for a literary man to make them furnish him with illustrations and figures to adorn his writings. The idea is as old as Tubal Cain, and it has been battered out of shape any number of times since Adam delved into the apple to get at the pips, and found truth "within the centre"—with a vengeance! Shakespeare never parallels Bacon properly, but Jonson does:—

"Such knowledge as is digged out of the hard mine of history and experience."—'Filium Labyrinthi.'

"A true pioner in that mine of truth which (he said) lay so deep."—Letter to Burghley, 1592.

In his 'Underwoods,' in the poem on Sir John Beaumont, Jonson speaks of "creeping common pioners" that "sweat to fortify a Muse"; and in No. 31 of the same collection of verses he has:—

He can approve
And estimate thy pains, as having wrought
In the same mines of knowledge.

The saying is also alluded to by Lady Haughty in 'The Silent Woman,' Act IV. sc. ii.

C. CRAWFORD.

(To be continued.)

SIR CHRISTOPHER PARKINS OR PERKINS,
D.C.L.

In the 'D.N.B.,' xlv. 3, there is a very good sketch of the versatile career of this ex-Jesuit Dean of Carlisle, whom Queen Elizabeth frequently employed as a diplomatic agent abroad. But it contains one passage which seems to need a little

further consideration, namely, the passage in which it is stated that the dean

"was born apparently in 1547, and is probably distinct from the Christopher Perkins who was elected scholar at Winchester in 1555, aged 12, and subsequently became rector of Eaton, Berkshire (Kirby, p. 133). He was educated at Oxford, and graduated B.A. on 7 April, 1565; but on 21 October next year he entered the Society of Jesus at Rome, aged 19."

"Eaton, Berkshire," is evidently a mistake for "Easton, Hants" (see Kirby's 'Winchester Scholars,' p. 133); and the writer, when he drew the inference that the dean and the scholar were probably distinct persons, can hardly have been aware of the following facts. In March, 1596, the dean (he did not actually become dean until some months later) learnt that an objection had been taken to his employment by the queen, because, so it was said, he had received his education abroad. To meet this objection he drew up and sent to Sir Robert Cecil a paper, the contents of which are epitomized in the 'Calendar of Hatfield House MSS.' (Hist. MSS. Com.), pt. vi. p. 122. In this paper he asserts that he first went out of England after he was twenty years of age, and denies that his education had been "strange," seeing that he was first at Winchester and then at Oxford. There seems to be no reason why the dean's account of his early life should be disbelieved, and the fair inference to be drawn from it is that he was the scholar who is entered in the original 'Register of Winchester Scholars,' under the year 1555, thus:—

"Xpoferus parkyns de Redynge xii annorum primo die Augusti preteriti. Sarum."

"Sarum" denotes the diocese from which the lad came, and goes to show that "Redynge" means "Reading, Berks." Against the above entry the note "Rector de Easton" has been put in the margin. Upon this note perhaps the safest comment to make is that, if it is correct, the scholar of 1555 became a beneficed clerk at a remarkably early age. For, according to the Composition Books at the Record Office, the compositions which were made in respect of the first fruits of Easton Rectory, Hants, from 1536 onwards were as follows:—

15 Dec., 1559, "Christopherus Perkyns, clericus."

16 Dec., 1559, "John Deveres, clericus."

21 April, 1571, David Padie.

28 June, 1577, William Barlowe. (See 'D.N.B.,' iii. 233.)

20 Sept., 1625, Edward Meetkirke. (See 'D.N.B.,' xxxvii. 21.)

Why were there two compositions in December, 1559? The correct answer to that question would perhaps also settle the

question whether Sir Christopher Parkins held the rectory of Easton when he was only a lad about sixteen or seventeen years old. There does not seem to have been any statute in force in 1559, like that which was passed in 1571 (13 Eliz., c. 12), providing that no person should be admitted to a benefice with cure before he had reached the age of twenty-three years, and that any admission or dispensation to the contrary should be void.

There is an interesting point in connexion with Parkins's appointment to the deanery of Carlisle, which was made in 1596, and not in 1595, as stated in the 'D.N.B.' The letters patent under which he became dean are dated 14 August, 1596 (Rot. Pat., 38 Eliz., pt. xiii.), and they contain the following dispensation:—

"Ac etiam de uberiore gratia nostra, quia supradictum Christofero Perkyins in familiicum nostrorum admissimus et ejus opera et industria in gravioribus et secretioribus nostris negotiis uti consuevimus, cum eodem Christofero Perkins ex certa scientia et mero motu nostris et ex plenitudine potestatis nostræ dispensamus ut, quamvis ipse in nullis sacris aut aliis ordinibus sit constitutus et uxorem duxerit adhuc superstitem et ab dicto decanatu et Ecclesia Cathedrali absens esse contigerit, ad residendum tamen personalem in eodem decanatu faciendam minime teneatur, et fructus quoscumque ac dividenda, communias, distributiones quotidianas, ac omnia alia quecumque commoda ad dictum decanatum spectantia, plene et integre percipere possit et valeat in tam amplis modo et forma ac si ipse in eadem ecclesia et decanatu continuam faceret residentiam, dictis defectibus ordinum et conjugii et dicta absentia sua in aliquo non obstantibus, aliquo statuto," &c.

Parkins showed his appreciation of this clause by enjoying the emoluments of his ecclesiastical office and neglecting its duties. While not engaged in diplomacy he was a lawyer, of Gray's Inn and Doctors' Commons, and he ultimately obtained the long-coveted post of a master of requests. But it must not be supposed that the above clause was specially framed to meet the peculiar circumstances of Parkins's life. It was copied verbatim from the letters patent, dated 11 October, 1577 (Rot. Pat., 19 Eliz., pt. xii), under which the deanery had been held by his predecessor, Sir John Wolley, the queen's Latin secretary. Wolley, when he was made dean, was both a layman and a married man ('D.N.B.', lxii. 316). Notwithstanding a suggestion to the contrary in the 'D.N.B.' (xlv. 4), it is unlikely that Parkins had any wife before 1617, when he married the widow of James Brett, of Hoby, Leicestershire. In the licence for that marriage he is described as a bachelor (Chester's 'London Marriage

Licences,' ii. 55, Harl. Soc.), and that description is presumably accurate.

Whatever ecclesiastical orders were conferred upon Parkins, or confirmed to him, while he was member of the Society of Jesus, he appears to have kept them discreetly in the background after his return to England. Indeed, during the later years of his life he seems to have passed for a layman. James I. knighted him in 1603, and, like his predecessors in the deanery, Sir Thomas Smith ('D.N.B.', liii. 124) and Sir John Wolley, he was allowed to sit in the House of Commons. He certainly represented Ripon in 1597 and 1601 ('Return of Members,' pt. i. pp. 436, 441). According to Hutchinson's 'Northumberland,' ii. 293, he sat for Morpeth in 1603 and again in 1614; but his name is not in a list of members for 1614 printed, from "the Duke of Manchester's papers," in an appendix to the 'Return,' p. xxxvii. It is worth noticing that in 1620 the men of Morpeth, possibly emboldened by the fact that they had lately been allowed to return a dean, elected their own rector, John Robson; but the House refused to let him sit, on the ground of his being a clergyman ('Journals,' i. 513).

Some details concerning Parkins's will, proved 2 September, 1622 (P.C.C. 84 Savile), are given in Chester's 'Westminster Abbey Registers' (Harl. Soc.), p. 119. It may be added that he recorded with a small legacy the fact that he was a member of the Clothworkers' Company, and left to the University of Oxford, wherein he "was sometime bred," a perpetual annuity of 25*l.* to increase the stipend for the divinity lecture, charging it upon his house in Cannon Row, Westminster. He mentions his "sister's children," but not by name, and Col. Chester failed to ascertain his parentage. Possibly my suggestion that in 1555 he was "of Reading" may lead to further light being thrown upon that point.

H. C.

"Mr. W. H."—I was talking recently to a friend (not specially interested in the subject) regarding Shakspeare's Sonnets, and in showing him the dedication, I remarked that Mr. Sidney Lee had identified "Mr. W. H." as William Hall. My friend at once remarked, "Why, you have his name there already: 'To the onlie begetter of these insuing sonnets Mr. W. Hall happinesse and that eternitie,'" &c. A point like this would probably appeal more to Baconians than to those of the opposite camp, but thinking there might be something in it, I wrote to Mr. Sidney Lee, suggesting, not that the dedication contained

an error in type-setting, but that there might be here a case of a "concealed" dedicatee. Mr. Lee gladly found time to reply to my letter, and stated that he did not know of a similar case of concealment, but that he "should be glad to discover a sound one." I am tempted therefore to ask your readers if they can supply what Mr. Lee desires.

W. E. WILSON.

Hawick.

FOOTPRINT OF THE PROPHET.—Mr. H. Blochmann has mentioned, among other Mohammedan inscriptions, the following, which records a curious superstition applied elsewhere to Buddha and other teachers:—

"God Almighty says, 'He who brings the good deed will be rewarded tenfold' (Qorón, vi. 161). This pure dais and its stone, on which is the footprint of the Prophet—may God bless him!—were put up by the great, generous king, the son of a king, Nagiruddunya waddin Abul Muzaffar Nuçrat Sháh, the king, son of Husain Sháh, the king, son of Sayyid Ashraf ul Husaini—may God perpetuate his kingdom and rule, and elevate his condition and dignity!—in the year 937 A.H. [A.D. 1530-1]."

This is given in the *Journal of the Asiatic Society of Bengal*, vol. xii. part i. p. 339 (Calcutta, 1872). I give the date as it appears in Mr. Blochmann's article. The miraculous element in the legends that have gathered round the history of the Prophet is all the more remarkable since he disclaimed thaumaturgical powers. WILLIAM E. A. AXON.

Manchester.

[Several lengthy articles on footprints of the gods have recently been printed in 'N. & Q.' See 9th S. iv. 306, 463; vi. 163, 223, 322, 391; vii. 233.]

THE ORIGINAL DIOCESE OF NEW ZEALAND.—Mr. E. S. Armstrong's highly interesting work 'The History of the Melanesian Mission' (Isbister & Co.) concludes in fact with the jubilee of that mission in 1898, early in which year the second bishop of the mission, John Richardson Selwyn (son of George Augustus Selwyn, the first Bishop of New Zealand), died. He had, however, been compelled by ill health to retire from his diocese in 1891, and two years afterwards he was succeeded by Cecil Wilson, the present bishop. George Augustus Selwyn, appointed first bishop of New Zealand in 1841, began visiting in the Melanesian Islands in 1848, thus founding the mission there. Mr. Armstrong remarks that the stimulus thus to extend the sphere of his labours arose from an odd mistake in his letters patent:—

"Through some clerical error or oversight.....they extended his diocese from 50° south to latitude 34° north, thus placing under his episcopal care a wedge of the globe extending well nigh from Antarctic to Arctic Ocean."

If the letters patent thus extended the jurisdiction far beyond what was intended, Mr. Armstrong's description extends it much further still. New Zealand, intended to comprise the whole of the diocese, could not be better defined geographically than between 34° and 50° south latitude, and between 165° and 180° east longitude. But whilst the whole of this is in the South Pacific Ocean, the extension of the region to 34° north latitude (about those of Fez, Damascus, Bagdad, Yokohama, and Columbia in South Carolina) would fall far short of extending to the Arctic Ocean, though it is true enough that beyond that latitude, and between the above limits of longitude, there is no land till we come to the islands bounding Behring Sea.

W. T. LYNN.

Blackheath.

LACONIC PRAYER.—For a sample of a wonderfully short prayer see 'Iliad,' xxiii. 770: κλύθι, θεά, ἀγαθή μοι ἐπιρρόθοσ ἐλθὲ ποδοῦν—

O goddess, hear, prosper me in the race, a line evidently imitated by Virgil in the 'Æneid,' ix. 404:—

Tu, dea, tu præsens nostro succurre labori.

It is said that Assheton Smith, the mighty fox-hunter, once described a jump so high and so wide that one of the riders who "took" it—a devout man, and withal in a terrible funk—said the Lord's Prayer in the air between "taking off" and "landing" on the other side. Well, we may take leave to doubt the possibility of that exploit, but unquestionably either of these laconic petitions of Homer and Virgil might have been got through in the course of that jump.

PATRICK MAXWELL.

Bath.

[For other laconic prayers, including one ascribed by Camden to St. Augustine, see 8th S. viii. 518.]

CORNISH WRECKERS.—That Cornish wrecking, if extinct, is still regretted, even by people passing for religious, is shown by the following naive exposure of public opinion at Appledore. On Monday, 29 December last, a Christmas treat was given to the children connected with the Bible Christian Chapel at that place. The principal feature of the entertainment was a boat converted into a full-rigged ship by willing volunteers; this was filled with useful presents, principally garments for the children. We are told that this vessel "was called the John and Lily by request of some of the helpers, because she was filled with presents for the children." The report of the meeting, in the *Exeter Evening Express* of 3 January, goes

on to explain why the helpers wished the miniature ship to be called the John and Lily. It says :—

“The naming of the model John and Lily was owing to the fact that, 62 years ago to the very day on which the above performance took place, a ship (an East Indiaman), homeward bound, came ashore on Appledore bar, loaded with a general cargo, and there became a total wreck, her cargo being washed ashore. The people of Appledore were made the richer by being able to secure from her articles of clothing, &c. At the time the following verse was sung through the streets :—

The John and Lily
Came ashore
To feed the hungry
And clothe the poor.

At the time the vessel foundered the people in and around Appledore were in great distress, and her coming was considered a great boon. In many of the homes of Appledore to-day may be found articles, such as antique china, clothing, old guns, pistols, and such like, recovered at the time, and kept as mementoes of the occasion.”

This brings before us a curious mental picture: the stately East Indiaman, laden with valuable lives and precious goods, driven out of her course on to the cruel rocks of the Cornish coast; lives lost, goods wasted, industry robbed—a cry for mercy and for pity going up to God from the doomed ship, while on shore the people rejoiced at what they considered a great gift—a boon from God, to whom the Appledore poor were so precious that He drove the great East Indiaman on the rocks, “to feed the hungry and clothe the poor” by means of the destruction and impoverishment of others. And now, after sixty-two years of so-called civilization, the people, instead of being ashamed of their ancestors, regretfully recall the incident by naming their toy shipful of presents after the poor wrecked East Indiaman!

The extract does not proceed to record the text from which the preacher discoursed on the following Sunday. Was it by any chance “Your fathers slew the prophets, and ye build their tombs”?

W. SYKES, M.D., F.S.A.

Exeter.

LUCK MONEY.—Many curious superstitions still linger in the remote hilly districts of Lancashire. A few years ago I sold a venerable carriage, which had for long encumbered our coachhouse, to a young innkeeper in East Lancashire for wedding and funeral purposes. In handing me the money he asked me “for something back ‘for luck’” in such a serious and formal manner, that I felt that here was a survival of some ancient ceremony, and that I ought not to attempt to escape from taking part in it.

When he received my florin he held it in the palm of his hand with some solemnity, and then ceremoniously covered it with saliva before putting it in his pocket. Some interesting facts about this curious superstition are to be found in Elworthy’s ‘Evil Eye.’

HENRY TAYLOR.

[See 5th S. iv. 495.]

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.

“**LOON-SLATT.**”—In the ‘Dictionary of the Canting Crew,’ by B. E., published near the end of the seventeenth century, I find the entry: “*Loon-slatt*, a Thirteen Pence half Penny.” The word and its explanation seem equally enigmatical. Was there any coin which circulated at the value of 1s. 1½d.? This is a quarter of the old nominal par value of the Spanish dollar, but the equivalence does not seem to suggest any meaning for the strange-sounding word.

HENRY BRADLEY.

Clarendon Press, Oxford.

GARRET JOHNSON.—In the MSS. preserved at Belvoir Castle a Mr. Garret Johnson is more than once mentioned in connexion with the Manners family tombs in the neighbouring church at Bottesford. These exceptionally beautiful alabaster tombs were erected, I believe, during the reign of Queen Elizabeth, and it appears probable that they were worked by Johnson in London.

Richard Parker, “the alabaster man,” is also mentioned as employed at Bottesford about the same date. Is anything known of these sculptors?

C. L. LINDSAY.

97, Cadogan Gardens.

SAVOIR VIVRE CLUB.—Messrs. Timbs, Wheatley, and Boulton state that the club was founded about 1762 (or 1765), and that it was subsequently Boodle’s—*i.e.*, 28, St. James’s Street. But none of them gives any authority for the statement. On the other hand, Larwood, in ‘The Story of the London Parks,’ says that it was established in St. James’s Street, about 1770, by young men of fashion who had made the grand tour, and introduced macaroni, which became a standing dish at the club, thus giving rise to the term “Macaronies.” The clubhouse was later a public-house, the “Savoy Weaver,” the name being a corruption of *Savoir Vivre*. Lar-

wood, therefore, identifies the club with the Macarony Club. In a paragraph written by a Cambridge undergraduate early in 1774 both Macaronies and the Savoir Vivre Club are said to be the offspring of Cambridge. This statement seems to support Larwood's account. I should be very much obliged for information about the origin and history of the club, and for evidence of its founders, or of its leading members in 1770-3, being old Cambridge men. The contemporary references that I have come across in H. Walpole, Lord Malmesbury's 'Letters,' *Gent. Mag.* (1773), and Jesse's 'Selwyn' throw no light on these points. A. M.

THACKERAY AND 'VANITY FAIR.'—I shall be glad of information as to the meanings of the following references:—

"Tay-boy" (chap. xxvii.).

"The Munoz of private life" (chap. xxxviii.).

"A little bit of the Sunday side" (chap. li.).

"Panther Carr" (chap. lv.).

"Latude's beard and whiskers" (chap. lvi.).

In chap. xix. there is an allusion to Collingwood planting acorns in vacant places on his estate. Was this Admiral Collingwood? If so, where can the statement be found?

Levant House (referred to in chap. li.) is described as being "then occupied by His Highness [the Prince of Peterwaradin] during the temporary absence from England of its noble proprietor." Where was Levant House, and who was its "noble proprietor"?

The Regent Club, in St. James's Street (chap. liv.), is presumably fictitious, as I can discover no record of its existence. The period of 'Vanity Fair' is, of course, the early part of the nineteenth century.

F. G. KITTON.

St. Albans.

FRENCH PHRASE.—"Il faut souffrir pour être beau"; "Il faut souffrir pour être belle." Which is correct French? What is the origin of the expression?

H. G. T.
Carlton Club.

'DISCURSOS DE LA NOBLEZA DE ESPAÑA,' 1659.—I possess a book by Bernabe Moreno de Vargas entitled as above. Can any one supply information concerning it?

HENRY E. DAVIS.

"MAIDEN" APPLIED TO A MARRIED WOMAN.—In Somerset an old woman will say of a married daughter, "I've not seen my maid this while." Another like expression is, "Her's an uncommon purty maid. Who did her marry?" (Wright's 'Dictionary of English Dialect.') In Latin this use of the word *virgo* also sometimes appears for young

women, to whom the ordinary meaning of the description *maiden* does not apply (Ovid, 'Her.' iv. 133; Curt., v. 1; Virg., E. vi. 47, 52; Hor., Od. ii. 8, 23; iii. 14, 9; Andrews's 'Lexicon'). Is there any trace in early or later Anglo-Saxon writings of the use of *maiden* as applied to married women or young women in general?

A. R. GODDARD.

VAN DER NEER'S CENTENARY.—Can any of your readers furnish the exact date of the birth of the Dutchman Artus van der Neer, the painter *par excellence* of moonlight scenes, whose paintings are exhibited in the National Gallery, Dulwich Gallery, Boymans's Museum in Rotterdam; also in the galleries at Amsterdam, Antwerp, Berlin, Cassel, Darmstadt, Stuttgart, St. Petersburg, and the Louvre in Paris? He is stated in various catalogues to have been born in 1603, 1613, 1615, 1619, at Gorinchem or Gorchem. His son Eglon Hendrick is stated to have died on 3 May, 1703, which is exactly 100 years after the father's birth, according to some accounts.

WALTER LOVELL.

"SPHERES OF INFLUENCE."—How long has this phrase been formally used in the diplomatic world? It has been largely employed in this country since the European nations began systematically to carve out the African continent among themselves, as well as in relation to their proceedings in China. But it is now coming into more ordinary use; for in the report to the Committee appointed to consider the disposition of the King's Osborne estate the first clause runs:—

"That the Osborne estate should be transferred to the care partly of the Office of Woods and partly to the Office of Works: the respective spheres of influence to be settled by the Departments concerned."

POLITICIAN.

DOROTHY GIFFORD=JOHN PAGETT.—John Pagett, or Paggett, of St. Nicholas's parish, was married, 19 December, 1667, to Dorothy Gifford, of St. Werburgh's parish, Dublin. Can any correspondent of 'N. & Q.' give the parentage of this John Pagett or of his wife, and the date of her birth or death? Was she sister of Elizabeth Gifford, who married, in 1662, Sir Peter Courthope, of Little Island, co. Cork, Knt., whose prerogative will was proved in 1680? WM. JACKSON FIGOTT.

EQUATION OF TIME AT CHRISTMAS.—Can some astronomical reader tell me why the equation of time is at zero on Christmas Day? If this is an arbitrary arrangement, when and by whom was it made?

T. WILSON.
Harpندن.

GAVRAN.—The Rev. Robert Owen, in his book 'The Kymry,' pp. 9-10, speaks of Gavran ab Aeddán, who set out in quest of the Gwerddonán Llion (the Green Isles of the Ocean), and with his followers disappeared for ever. On p. 35 he says, "Aidan map Gavran, A.D. 607, is execrated by the Kymry as a traitor to their cause," and I gather that this Aidan was a North British chieftain with Pictish sympathies. I am anxious to discover the sources of these two statements of Mr. Owen's. I wish also to hear if other Gavrans are recorded in Celtic history.

J. HAMBLEY ROWE, M.B.

72, Grange Road, Bradford.

"STUPRIFACTIO."—What is the proper translation of this word? It frequently occurs in the proceedings of an ecclesiastical court in the fifteenth century, and persons guilty of this offence were punished by the judge.

W. G. D. F.

[See the meaning of *stuprum* in any Latin dictionary.]

SAN DIEGO.—The late DR. TREGELLES, no mean authority, in writing on the city of Alcalá (3rd S. iii. 341), mentioned San Diego as a local saint, not to be confounded with Santiago (St. James). But when James Mabbe turned his name into Spanish equivalents, he made it Don Diego Puede-Ser (see 3rd S. vii. 379). He certainly thought Iago and Diego all one. Can any correspondent throw light on the matter? RICHARD H. THORNTON.

Portland, Oregon.

"MYAL DOCTOR."—In *Chambers's Journal*, 1900 (iii. 439), I find a reference to the "Myal or bush doctor of Hayti and other West Indian islands..... Africo - Caribbean myal doctor, or Indian *peiman*." *Peiman* I have already treated in these columns (9th S. viii. 363), but *myal*, in this sense, is new to me, and is not in even the best dictionaries. Can any reader tell me if there really is a West Indian word *myal*? Or is it in the above passage merely a misapplication of the well-known Australian term *myal*? If genuine American, the "myal doctor" will be a welcome addition to the list which already includes the "powwow doctor," or "medicine man," of the Algonquin, the "wakan man" of the Sioux, the "loco man" of Surinam, &c.

JAS. PLATT, Jun.

DR. JEREMIAH WAINEWRIGHT.—Is anything known of Dr. Jeremiah Wainewright, of whose medical views some account is given in the 'Biographie Universelle'? Of what university was he M.D.? His best-known medical work was 'A Mechanical Account of

the Non-Naturals,' published in English at London in 1707, 1718, and 1737, and translated into Latin by Jean de St. Marc, and published without author's name at Avignon in 1748. He also published in 1708 'Brief Remarks on Mr. Burnet's History of the Joint Use of Precomposed Forms of Prayer,' and in 1722 'An Anatomical Treatise of the Liver.'

He was probably eldest son of Jeremy Wainwright, of Ferrybridge, near Pontefract (whose third son Wainwright was admitted to Gray's Inn in 1680, and married a daughter of Thomas Bendlowes, Esq., senior, of Howgrave, in the county of York, barrister-at-law), and father of Jeremiah Wainwright, at one time postmaster of Ferrybridge, who died in 1784 (*Gent. Mag.*).

Is there anything to identify Hayford's son Thomas, who was admitted to Gray's Inn in 1705, with the Thomas Wainwright of Holborn who died on 6 November, 1770 (*Gent. Mag.*)? This latter is almost certainly the testator in the case of Wainewright v. Wainewright, reported 3 Ves. 558.

JOHN B. WAINEWRIGHT.

'CONSTITUTIO SOCIETATIS NAVIUM BAJONENSIS,' 1213.—This interesting document is printed by Pardessus in the fourth volume of his 'Collections de Lois Maritimes' (Paris, 1837, at pp. 283-9; see also pp. 228-9), from a text which Lappenberg communicated to him—considered very faulty by the latter. Can any of your readers tell me whether any better text has been published? May I ask the help of the editor of the *Intermédiaire* in bringing the inquiry before his readers in Guienne also? ROBT. J. WHITWELL.

Oxford.

HENSHAW FAMILY.—Benjamin Henshaw, of More Hall, Essex, was my great-grandfather. From him devolved to my maternal aunt two three-quarter-length oil-colour portraits by Sir Peter Lely. One represents a young woman handling a spray of orange blossom; the other a man wearing a red sash, and having behind him a ship, from the stern of which flies the Red Ensign (a St. George's Jack in the corner of a red flag), and from each masthead a round-ended broad pennant, parted per pale argent and gules. I have always understood these persons to have been man and wife, and from my childhood have uniformly heard them called "Admiral and Lady Henshaw." As I have never heard of the admiral with any addition to his naval rank, I think it quite likely that the style of "Lady" may only have been applied to his wife in the sense in which a captain's wife

was vulgarly spoken of as a "captain's lady." But, title or no title, I have never been able to identify these personages with any members of the family, and I shall be very grateful if any correspondent can help me in the matter. A feeling that the identification of two of Lely's sitters has a general interest is my excuse for obtruding the matter on readers of 'N. & Q.'

FRANK REDE FOWKE.

24, Netherton Grove, Chelsea, S.W.

Replies.

ROYAL MARRIAGE AT ST. GEORGE'S, HANOVER SQUARE.

(9th S. xi. 66.)

SIR HARRY POLAND will find an amusing account of this case in Twiss's 'Life of Lord Eldon' (i. 234), which is of great interest as containing the report of a little sparring encounter between Scott and Thurlow, in which the latter was worsted.

The writer in the *Pall Mall Gazette* probably wrote from memory, and thus entirely lost the point of the story, besides introducing the obviously absurd notion of an Attorney-General witnessing in his official capacity the illegal marriage of a son of the king.

Prince Augustus Frederick (afterwards Duke of Sussex) and Lady Augusta Murray, second daughter of John, Earl of Dunmore, were married at St. George's, Hanover Square, 5 December, 1793, under the respective names of Augustus Frederick and Augusta Murray. They had been married before, at Rome, on the previous 4 April. It was not until after the birth of a son on 13 January, 1794, that George III. heard of the marriage.

Banns had been published, and the clergy were considered to have acted very carelessly in not making inquiries respecting the residence and identity of the parties. The rector and curates were therefore summoned before the Privy Council, and Lord Eldon (then Sir John Scott) was Attorney-General. His account of the matter is as follows:—

"Thurlow said to me angrily, 'Sir, why have you not prosecuted, under the Act of Parliament, all the parties concerned in this abominable marriage?' To which I answered, 'That it was a very difficult business to prosecute—that the Act, it was understood, had been drawn by Lord Mansfield, and Mr. Attorney-General Thurlow and Mr. Solicitor-General Wedderburne, and unluckily they had made all parties present at the marriage guilty of felony, and as nobody could prove the marriage except a person who had been present at it, there could be no prosecution, because nobody present could be compelled to be a witness.' This put an

end to the matter. Afterwards there was a suit in the Commons, and the marriage was then declared null and void."

HENRY B. WHEATLEY.

The reference doubtless is to the marriage of H.R.H. Augustus Frederick, Duke of Sussex, to Lady Augusta Murray, daughter of the Earl of Dunmore, 5 December, 1793, which had been previously celebrated at Rome by a Protestant minister in the same year, and in August, 1794, was dissolved by judgment of the Prerogative Court as being a violation of the Royal Marriage Act (12 Geo. III., c. ii.). HERBERT MAXWELL.

FEES FOR SEARCHING PARISH REGISTERS

(9th S. x. 148, 394).—In reply to MISS LEGA-WEEKES, the Exeter transcripts are, or were, kept in the south tower of the cathedral. I have gone through the earliest; many were pulverizing, and no one will decipher what I read easily about forty years ago. The same holds good with regard to the churchwardens' accounts of many parishes. Col. Lemuel Chester assured me that clergymen were bound to allow inspection of their registers, within reasonable hours, without fee, unless for certified copies. I have mislaid his reference to a legal decision. I have read through scores of registers, from their beginning up to the middle of the eighteenth century, without hindrance, except in two instances: one from the Rev. — Porter, incumbent of a small parish on the bank of the Exe, and another, on the south coast of Devon, from the Rev. F. C. Hingeston-Randolph, who refused on the ground that his registers contained nothing worth noting. Of that I was the better judge. If space would allow I could cite instances where recovery of landed and other property depended on the production of registers which I discovered too late at a distance where none thought of searching. In six counties I have found the clergy obliging (with but two exceptions) on my explaining my purpose of correcting heralds' visitations and county history. After a clergyman has declared that his registers contained nothing of interest, I have found entries unexpected by me, and surprising to him on my pointing out their bearings. When clergymen have hinted at fees, I have satisfied them that mine was an expensive labour of love, with something to lose and nothing to gain beyond information. Regarding fees, while registers remained inaccessible to such as myself they were comparatively worthless; but I was an advertising medium, and had procured many fees by directing the attention of those who

would gladly pay for certified copies. In some cases clergymen, seeing that I was familiar with old writing, have requested me to settle some doubtful points. One had filled up a page of foolscap with extracts required by Sir John Maclean, F.S.A., for his 'History of Trigg.' Several were wrong; many I struck out or altered, and many I added. The clergyman was grateful, and informed his correspondent why he might rely on the accuracy of his list.

H. H. D.

On the subject of transcripts of parish registers deposited in the episcopal archives in Exeter Cathedral, concerning which I quoted from memory (though not without consent) an off-hand general statement, W. E. Mugford, Esq., of 70, Oxford Road, Exeter, writes to me:—

"The archives do not, unfortunately, by any means contain copies of all parish registers, either of Devon or Cornwall—*e.g.* (1) there are no transcripts prior to 1596, or between 1644 and 1661; and (2) out of 1,098 years of lost registers between 1596 and 1644 in the two most important deaneries of the diocese—viz., Christianity (Exeter) and Plympton—only 147 transcripts are known to be extant, while out of 713 years of still existing registers of the same period in the deanery of Christianity only 89 transcripts can be traced.....Then as to the disordered state of the transcripts.....that has not been the case for a century at least, except as to those for the above period (1596-1644), and the confusion to which they had been brought, largely, I am afraid, by previous generations of searchers, has ceased to be for twelve months past, as I, with the help of Mr. Bowers, the registry clerk, put more than three-fourths of them in alphabetical order at the end of last year, and as to those of which I have not yet been able to identify the parishes, I hope to locate a fair number of them by means of the names of incumbents in the Registers of Institutions and Visitations. The transcripts posterior to 1660 are arranged in archdeaconries, and each of the four yearly bundles can be examined to find a particular parish in less than an hour. Many transcripts, however, are missing, having probably never been sent to the registry, and therefore no bundles can be found for some of the years—*e.g.*, a large number of Cornish transcripts are at the Probate Registry at Bodmin, having been transferred there from the archdeacon's registry in 1858, together with the wills and administration papers, and in connexion with this, every antiquary ought to feel indebted to W. H. L. Shadwell, Esq., the present registrar at Bodmin, for the great trouble he must have taken to put them so carefully in order and to compile the excellent calendar which is now available for searchers."

I gladly avail myself of Mr. Mugford's permission to pass on this valuable authoritative information to readers of 'N. & Q.'

ETHEL LEGA-WEEKES.

BANQUO (9th S. xi. 30).—If DR. FERNOW can refer to the last series of 'N. & Q.' he will find (8th S. xii. 86) an article of mine

which deals exhaustively with Scotch *quh* and its pronunciation in proper names. The original orthography of Banquo was Banquo, a Scotch transliteration of Gaelic Bancho. The sound of Scotch *quh*, equivalent to Gaelic *ch*, is exactly that of German *ch* in *auch*. This guttural being difficult to Englishmen, they substitute *k*, and render Banquo (Gaelic Bancho) as Banko, Farquhar (Gaelic Fearchar) as Farkar, Sanquhar as Sankar, Urquhart as Urkart, &c. The English spelling Banquo, though now established, is a blunder, and the English pronunciation Bangwo, though very much in use, is equally a blunder.

JAS. PLATT, Jun.

KNIGHTLEY CHARLETON (9th S. x. 189, 231, 317; xi. 36).—I have before me a very old pedigree of the Guttyns family, in which it is recorded that Thomas Knightley Charleton was born 1396; married, at the early age of sixteen years, Elizabeth, daughter of Sir Adam Francis; and died 1460, leaving a son Robert, born 1413, who also married at the age of sixteen years Maria (or Alice), daughter of Robert Corbet, of Moreton Corbet, and died 1472. Robert was sheriff of Salop at the time of his death, and his eldest child, Margaret, became the wife of William Steventon. Their eldest child, Anna, was born 1447, and married John Guttyns in 1462 or 1463. There is nothing remarkable in these early marriages, for in those days men often married at sixteen years of age, though, owing to the unsettled times, marriage was frequently postponed until a much later age; and girls were not infrequently married at the age of thirteen and even twelve years.

EPSILON.

'LES PSAUMES DE BÈZE' (9th S. x. 409).—Without claiming that this is an exact reply to the question, the following particulars may be interesting to your correspondent, *faute de mieux*. I have referred to a French Bible bearing date M.D.LX. (1560), which has these words on the title-page:—

"La Bible | qui est | toute la sain- | ete escriture, | contenant le vieux | testament et le | nouveau. | Avec les Figures & leurs descriptions, pour l'intelligence des pas- | sages ausquels elles sont mises : & d'avantage celles du jardin | d'Eden, & de la Prophetie d'Ezeckiel, non encore venues. | Esaie I. | Escoutez Cieux, & toy Terre preste l'oreille : car l'Eternel parle."

Then follows an allegorical figure of an armed warrior surrounded with printed words:—

"De l'Imprimerie de François Iaques, Antoine Daucodeau, & Iaques Bourgeois. | M.D.LX."

At the end of the book, but without a separate title-page, comes: "Pseumes de da- | vide, mis en rime par | Clement Marot et | Theodore de

Besze"; and immediately underneath begins "pseume I." with the music, and so on with the rest of the Psalms. The copy I have referred to is in the British Museum.

"Theodore Beza" is mentioned in Sir W. Scott's 'The Monastery,' chap. xxxi.

EDWARD LATHAM.

WEALEMEFNA (9th S. x. 367, 390).—The name seems to be a nonsensical anagram, formed out of the words "a new female."

ALEX. LEEPER.

Trinity College, Melbourne University.

MICHAEL BRUCE AND BURNS (9th S. vii. 466; viii. 70, 148, 312, 388, 527; ix. 95, 209, 309, 414, 469, 512; x. 69, 130, 449; xi. 11).—It is generally prudent (as it is courteous) to wait for the end of a speech or the full elaboration of a case before offering criticism. Occasionally, however, it is expedient, and even necessary, to interpose and call for explanations or statements supplementary to a general argument. With a feeling that such an occasion has arisen in this discussion, I now use the privileges of debate to call for more light. Controversy is nothing unless the arguments advanced are definite and explicit, and if these are hypothetical or ambiguous the result is less than nothing and vanity. The statements regarding 'Levina' at the last two references are advanced with an air of authority that is unwarrantable unless with the support of adequate evidence. My desire is to have the proofs on which the assertions are based.

In the first place, it is pointed out that Bruce wrote 'Lochleven' within six months, and one may here express gratification at finding that the poet is allowed to have had at least a share in the authorship of his own work. He was, however, at the time of composition an invalid and a schoolmaster, and it is argued that he must have accomplished his task with a struggle, contenting himself with finishing a rough copy of the piece. Infirm health, no doubt, has a handicapping effect, and teaching, even with strong men, is prone to be not only a thankless, but an exasperating avocation, as one gathers from the recorded experience of Dr. Johnson and Carlyle. Still Bruce plodded on, and he gives some details of the patient care with which he elaborated 'Lochleven.' In the result the poem contained "nearly 650 lines," which its latest critic regards as an achievement to which a sickly poet was totally inadequate. Let him consider, however, how the matter stands. The task was manifestly accomplished at a rate which averages something less than four lines a day for the

finished product. Surely there was room here not only for a "first draft," but for a fair copy to be inserted in the bound volume which Bruce religiously filled! A poet must not be measured with the tape-line of an undertaker. Dryden wrote 'Alexander's Feast' at a sitting, and Cowper, who was not a robust man, produced 'John Gilpin' in one night. Christopher Smart, while actually insane, evolved the tempestuous raptures of his 'Song to David.' Altogether, there must be direct unequivocal proof before it can be allowed that Bruce was not equal to his daily output of four finished lines of verse.

Secondly, we have the bald, categorical assertion that "the 'first draft' was the piece as Bruce finished it." This should certainly be supported by evidence, and not a jot is offered. It so happens that the first draft of 'Lochleven' was one of the few papers restored by Logan to Bruce's father, and apparently we are now expected to believe that the poem was not included in the MS. volume which Logan said his servant had used in singeing fowls. It is, perhaps, necessary to explain that when Logan constituted himself the literary executor of his departed friend, he secured not only the book containing the poems in their completed form, but likewise all the poet's letters and other available papers. Among the latter was the first draft of 'Lochleven,' recovered with difficulty by Bruce's father, and ultimately seen by editors and biographers. With only this MS. to guide him in forming an opinion Dr. Baird concluded that if Logan had used nothing else in preparing the volume of 1770 he must have finished the poem himself. There is little wonder though he was surprised to find how well as an editor he seemed to have imitated his author's style. But it will not do to say that the first draft was all that Bruce managed; at any rate, it is a very daring thing to say so without offering proof of the assertion.

Thirdly, we are assured not only that Bruce's editor added the episode of 'Levina' to 'Lochleven,' but that the poem as published "appears in the form it assumed after Logan's transforming hand had touched it." Again, evidence is indispensable to secure assent. Did Logan himself ever claim to have written any part of the poem, or virtually to have made it what it is? Did he ever indicate that it was not in Bruce's MS. volume, ruthlessly desecrated by his cook; and did he ever profess to have transformed the giant into a hunter, and to have accomplished all the other things with which he is now credited? If so, let us have a well-

attested text of his statements, and it shall straightway be accorded due attention and respect. Others, it may be said, spared his modesty, and proclaimed his editorial prowess on his behalf. In that case, let their evidence be adduced and considered on its merits; a mere *ipse dixit* in such a difficulty is inadmissible. Only after full proof on this and every head is given, and not a moment sooner, will it be incumbent on the inquirer to consider poetical parallelisms and the significance of the purple patches in Logan's sermons.

THOMAS BAYNE.

"BONNET-LAIRD" AND "COCK-LAIRD"
(9th S. x. 328).—Oldbuck in 'The Antiquary' speaks of "auld Johnnie Howie, a bonnet-laird." A note mentions that "a bonnet-laird signifies a petty proprietor, wearing the dress, along with the habits of a yeoman."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

There is a foot-note explaining the term "bonnet-laird" in 'The Antiquary' (chap. iv.): "A bonnet-laird signifies a petty proprietor, wearing the dress, along with the habits of a yeoman."

C. C. B.

THE INTRODUCTION OF THE HOP (9th S. x. 304, 430).—Regarding this subject perhaps the following verses may be of interest. They are taken from 'The Ex-Ale-tation of Ale,' which is one of the 'Pills to Purge Melancholy' in 'An Antidote against Melancholy: Made up in Pills,' 1661. Reprinted in 'Choyce Drollery,' edited by J. Woodfall Elsworth, Boston, Lincolnshire, printed by Robert Roberts, 1876, pp. 121, 124:—

And in very deed the *Hop*'s but a Weed,

Brought o're against Law and here set to sale:

Would the Law were renew'd and no more *Beer*
brew'd,

But all men betake them to a *Pot of good ale*.

Stanza 53.

And to speak of *Killing*, that I am not willing,

For that in a manner were but to rail:

But *Beer* hath its name, 'cause it brings to the
Biere,

Therefore well-fare, say I, to a *pot of good ale*.

Too many (I wis) with their deaths proved this,

And, therefore (if ancient Records do not fail),

He that first brew'd the *Hop* was rewarded with a
rope,

And found his *Beer* far more bitter than *ALE*.

Stanzas 66, 67.

ROBERT PIERPOINT.

St. Austin's, Warrington.

EXEMPTION FROM POOR TAX (9th S. x. 467; xi. 56).—Had the overseers any legal power to exempt any person from payment of the poor rate? By 54 George III., c. 170, § 11, power was given to two justices of the peace,

on application by any person rated, to any rates and proof of inability through poverty to pay the same, with the consent of the churchwardens and overseers, to direct that such person should be excused, and to strike out his name from the rate. The allowance to owner mentioned at the last reference is something quite different, and is a percentage allowed to the owner in consideration of his paying the rate in lieu of the tenant. This is under the Poor Rate Assessment and Collection Act, 1869 (32 & 33 Vict., c. 41).

J. F. R.

Godalming.

THACKERAY'S RESIDENCES IN LONDON (9th S. ix. 508; x. 138, 238).—The question as to the accuracy of the inscription placed on the front of the house No. 28, Clerkenwell Road, in the occupation of Mr. P. R. Pratt, trading as John Pratt & Son, has not been satisfactorily disposed of in the pages of 'N. & Q.,' although some of the daily papers—notably the *Daily News* of 27 September, 1902—have devoted some space to its discussion.

It appears to be established on the authority of a paper on 'Thackeray as Carthusian' in Charterhouse School magazine, the *Greyfriar* (vol. ii. No. 7, April, 1892), that Thackeray, when a scholar at Charterhouse in 1822-5, boarded at the house known as Penny's House, kept by one of the masters of the school. This house formerly consisted of two houses, Nos. 28 and 30, Wilderness Row, which were converted into one house, by means of openings in the party wall, by Penny, who subsequently, on his marriage, added No. 26, Wilderness Row for his private use. It was in Penny's long room that the fight took place between George Stovin Venables and Thackeray which resulted in the injury to Thackeray's nose of which he bore the marks to his dying day.

In August, 1821, just before Thackeray went to Charterhouse, a tunnel was formed from Penny's house and the house adjoining, under the roadway in Wilderness Row, to the open space in Charterhouse known as Under Green, to enable the boys to pass from the boarding-houses to the school and *vice versa* without coming in contact with the outer world, and portions of this tunnel are still in existence. At some time in 1825 Thackeray became a day boy, and removed to a boarding-house in Charterhouse Square kept by a Mrs. Boyes, who was not directly connected with the school, but took scholars from Charterhouse and Merchant Taylors' schools.

It would seem from these facts that the

inscription on the house No. 28, Clerkenwell Road is justified; but the stone might have been more appropriately fixed at the junction of the two houses Nos. 28 and 30, and the inscription might read:—

In these two houses,
formerly one house, known as Penny's House,
and then numbered Nos. 28-30, Wilderness Row,
William Makepeace Thackeray,

Novelist and Essayist,
boarded while a scholar in the neighbouring
Charterhouse School.

1822-1825.

Floreat Æternum Carthusiana Domus.

The houses Nos. 28-30, Clerkenwell Road belong to the Charterhouse, and it would be a graceful act on the part of the authorities of that body to provide a stone with a suitable inscription to mark the place where the young Carthusian Thackeray spent a portion of his schooldays.

JOHN HEBB.

ST. BOTOLPH, CITY OF LONDON (9th S. x. 508; xi. 54).—

"St. Botolph is commemorated by four churches in the City of London. He was the special saint of East Anglia. To him in particular every wayfarer going north from London Bridge commended himself. He died in the highest reputation for sanctity at Botolphstun, or Boston, during the time Erkenwald was Bishop of London, and we find among the most ancient dedications one church at the foot of the hill leading to old London Bridge, and another without the Bishopsgate, at the very first step upon the Ermyng Street. When Aldersgate was built to relieve the traffic through what until then was the only northern gate a third church of St. Botolph was built, so that the traveller should lose no blessing on his journey by patronizing the alternative route. When Aldgate was opened—probably in the eleventh century—a fourth St. Botolph's Church was erected on the new road into Essex."—See Loftie's 'London,' 'Saxon London,' chap. iii.

J. A. J. HOUSDEN.

Canonbury.

"FROM THE LONE SHIELING" (6th S. xii. 310. 378; 9th S. vii. 368, 512; ix. 484; x. 64; xi. 57).—I do not think it has hitherto been pointed out that Dr. Norman Macleod introduces the corrupt version of these lines in an article, 'Highlanders at Home and Abroad,' which appears in *Good Words* (vol. i., 1860), and in which he attributes the authorship to Christopher North: "Most truly has Wilson expressed it [love of home] in his emigrants' song, 'From the dim shieling,' &c." Can Mr. GRIGOR supply the words of "the Gaelic version known in the Highlands to this day"? A musical setting of the English words has recently been published by Mr. Eneas Mackay, Stirling.

P. J. ANDERSON.

PRE-REFORMATION PRACTICES IN ENGLAND (9th S. x. 468; xi. 55).—The practice of painting

round the outside of the doors and windows of cottages with blue-wash, which still prevails in Picardy and Flanders, is also found surviving in parts of Wales. The mention of that old-world place Kidwelly by MR. J. H. MATTHEWS reminds me that I there saw, a few years ago, two ancient cottages so painted. The blue colouring, in Catholic France, is accounted for as being acceptable to the Holy Virgin, whose colour it is; but the survival of the custom in Protestant Wales is remarkable, inasmuch as many generations must have, at some trouble, persisted in handing down a practice the origin of which, if they knew it, would be obnoxious to their sentiments. Is there any explanation for the Welsh custom? A. D. M.

Hampstead.

The distinction should, I think, be more clearly defined between such practices as have merely been renewed since their discontinuance at the Reformation and those which have never been altogether abandoned. It was the custom of my grandfather to bow towards the altar before taking his seat at the Windsor Chapel Royal, where he attended; but this was long before the Oxford Revival was thought of. And it was a custom until very lately, writes a correspondent in the *Ecclesiologist* of November, 1845, for the people of Stringston, in Somersetshire, to do obeisance to the churchyard cross. See 'Church Folk-Lore,' by the Rev. J. E. Vaux, F.S.A. This valuable little work, although not addressed to scientific antiquaries, is replete with records of such customs as are concerned in your correspondent's inquiry, its sub-title being 'A Record of some Post-Reformation Usages in the English Church, now mostly Obsolete.'

J. HOLDEN MACMICHAEL.

In this village the Angelus bell is still rung at midday; it has now, however, lost its original meaning, and is merely considered as the signal for dinner. The curfew, too, always peals out from the church tower at eight o'clock every evening. JOHN T. PAGE.

West Haddon, Northamptonshire.

It seems more probable that the peculiar bell-ringing described by MR. KING is a survival of the midday Angelus than of the sacring bell. JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

In my boyhood the "sermon bell," as we called it, was always rung at the conclusion of morning service in the parish church. This was in Nottinghamshire. C. C. B.

In the Church of Scotland the book-boards of the pews, or a sufficient number of them

to accommodate the members of the congregation expected to communicate, are covered on Communion Sundays with narrow white cloths, and in the chapter on 'Ornamenta' in the third edition of my 'Parochial Ecclesiastical Law of Scotland' I suggested that those white cloths are the survival of the houseling cloth (p. 94). In many cases the times at which church bells in Scotland are rung are survivals of Pre-Reformation usages; see on this subject Mr. Eeles's 'Church and other Bells of Kincardineshire,' p. 81. Long after the Reformation the processional cross seems in Shetland to have remained in the custody of the parish church for use in summoning meetings (*Proceedings of the Society of Antiquaries of Scotland*, vol. ii., Third Series, p. 196).

WILLIAM GEORGE BLACK.

Ramoyle, Downhill Gardens, Glasgow.

Having often observed this "smoothing of their foreheads" by the village men on taking off their hats on entering my father's church 1842-60, and noting the reason, for they wore their hair brushed forward without a parting, I cannot help thinking that the vicar of Kelloe's idea is chimerical. The practice, in this church I speak of, of the men being seated on the north and the women on the south side, has existed from pre-Reformation times, and still continues.

HAROLD MALET, Colonel.

WALE (9th S. xi. 48).—Upon what ground does MR. LOFTIE suggest that Wale "was hanged for forgery"? Neither Sandby in his 'History of the Royal Academy,' nor Redgrave nor Bryan in his dictionary, alludes to any such ignominious end to what appears to have been an active and useful life. To sum up the information given by these authorities, Wale was born at Yarmouth (Norfolk); studied design at St. Martin's Lane Academy; was elected a Royal Academician; made Professor of Perspective and appointed librarian, holding both offices until his death; was placed upon the pension fund in 1778, being the first member who participated in its benefits; and died 6 February, 1786, in Little Court, Castle Street, Leicester Fields.

The book-plate of "James Paine Archt," signed "S. Wale delin.," was for some years rather scarce, having apparently been "cornered" by a bookseller who would have a good price for copies, but now that it has become widely distributed the price has been reduced to a few shillings, varying, of course, with the condition of the example.

A reference to that invaluable work 'The Artists and Engravers of Book-plates,' by

H. W. Fincham, will give MR. LOFTIE the names of several other plates designed by Wale, the most important of which is that of "The Rt Hon^{ble} Henrietta Louisa Jeffreys, Countess of Pomfret," signed "S. W. inv^t," reproduced as frontispiece to Miss Labouchere's 'Ladies' Book-plates'—one of the most generally interesting books of its kind.

GEORGE POTTER.

Highgate, N.

The engraver who was hanged for forgery was not Wale, but William Wynne Ryland, who was executed on 29 August, 1783, for a forgery on the East India Company—the last execution, I believe, which took place at Tyburn. The story of Blake and Ryland has often been quoted as an instance of the prophetic power possessed by the poet-painter. Having been taken by his father to Ryland's studio, at which it had been intended to apprentice him, the boy said, on leaving, "I don't like that man's face; it looks as if he will live to be hanged!" Twelve years afterwards the presentiment came true. I have a very curious collection concerning this unfortunate man, which was formed by the Rev. H. Cotton, the well-known ordinary of Newgate, and was afterwards owned by Mr. Dawson Turner. It includes some contemporary pamphlets, extracts from magazines, Old Bailey papers, &c., together with the original handbill offering a reward for Ryland's apprehension, and a drawing of the engraver's mother by J. T. Smith, the author of the 'Life of Nollekens,' and Keeper of Prints and Drawings in the British Museum.

W. F. PRIDEAUX.

This well-known book-plate of Paine the architect is not very scarce, and is not now worth as much as it was a few years ago, for that reason. Though designed by Wale, it was not engraved by him, but by Grignon (*sic*), whose name is so engraved in the right corner below. Samuel Wale designed, but did not engrave, seven other book-plates, enumerated by Mr. Fincham in his book on signed book-plates, including one for All Souls' College, Oxon.; another for the Right Hon. Henrietta Louisa Jeffreys, Countess of Pomfret, &c.

Neither Bryan nor Redgrave says a word about the charge of forgery or the consequent hanging.

JULIAN MARSHALL.

HISTORICAL POINT IN AN EPITAPH (9th S. x. 468, 516).—Your correspondent MR. MINCHIN has missed the point of the lines:—

I grudge the fashion of the day
To fat the church and starve the lay.

"The church" the writer refers to is not the

Holy Catholic Church, but the local structure, while "the lay" with which the epitaph contrasts it is not lay people as opposed to clerical, but *lay*=grass-land or pasture-land, modernly spelt *lea* (cf. 'H.E.D.,' s.v. 'Lea,' sb. 2).

The whole epitaph is a protest from a sensible old Cavalier or his executor against the insanitary habit of burial within churches, common throughout the seventeenth, eighteenth, and first half of the nineteenth centuries.

Those who have seen and smelt an ancient parish church when the floor has been disturbed during restoration, and where putrefying corpses, often buried only a few inches below the pew-floor occupied by the living, have been exposed, will agree with the writer of the epitaph in grudging the fattening or pollution of the church while the churchyard *lea* was robbed of its just enrichment.

As you have recently given some epitaphs of parish clerks and sextons, the following pronouncement from one of them while living, in connexion with the above subject of intra-mural interments, may amuse your readers. He was the well-known Yorkshire sexton of a well-known Yorkshire parish church. The church was undergoing restoration, with the above undesirable accompaniments of exposure of human remains, bones, &c. As he entered the building one day he saw a large thighbone lying on the ground. "Here," said he to the workman standing by, "this bone has no business there; it is a M— bone, I can tell," mentioning the name of a local family, "and must be buried up at t'other end of the church." "Why," replied the man, "I can't see as it matters where it's buried, so that it's buried decently." "No," replied the sexton, "it don't matter now, but on Resurrection day, if they turn up wi' t' wrong tickets, there'll be a bonny how d'ye do."

W. SYKES, M.D., F.S.A.

Exeter.

Probably fees were higher than Mr. Gell cared to pay for interment inside the church or on the popular south side of the churchyard. A more contented mind composed the following epitaph, which puts the grievance more clearly:—

Here lies I, at the chancel door;
Here lies I, because I'm poor;
The further in, the more you pay,
But here lies I, as warm as they.

F. J. ODELL.

H.M.S. Defiance, Devonport.

There used to be an epitaph in the old books of 'Extracts' to this effect:—

Here lies I, outside the door;
Here lies I, because I'm poor;
The further in, the more to pay;
Here lies I, as warm as they.

W. C. B.

"LA TRISTE HÉRITIÈRE": LADY ROCHESTER (9th S. x. 509; xi. 75).—I have to thank COL. MALET for his kind answer to my question. The portrait he possesses is not the one about which I was asking, but it will doubtless greatly interest the friend for whom I was making the inquiry, and who already owns a superb portrait of the husband of "La Triste Héritière."
Z.

PORTRAITS OF CELEBRITIES WANTED (9th S. xi. 48).—MR. WINBOLT will find a very interesting and sympathetic account of Thomas Barnes in Talfourd's 'Final Memorials of Charles Lamb,' new edition, 1850, pp. 316-21. This may help him in the biographical portion of his work, if not in the pictorial.

W. H. PEET.

NUMBER OF 'QUARTERLY REVIEW' (9th S. xi. 88).—The article on 'The Chronology of the Gospels' will be found in vol. cxxx. (April, 1871), pp. 497-512. Interesting papers thereon subsequently appeared in *S.B.A. Transactions*, i. pp. 93-105, by Mr. J. W. Bosanquet, and iv. pp. 226-47, by Dr. Lowth.

WYNNE E. BAXTER.

FELIX BRYAN McDONOUGH (9th S. xi. 87).—If CELT will refer to Foster's 'Alumni Oxonienses' he will find the following entry: "Felix Macdonogh, s. of Felix of Marylebone, Middx., arm., Oriol Coll.; matric. 3 July, 1784, aged 16; a student of Lincoln's Inn 1787." This gives him roughly the date of birth, the name of his father, and the place of birth.

T. COLYER-FERGUSON.

Wombwell Hall, near Gravesend.

PRINCESS CHARLOTTE (9th S. xi. 8, 94, 112).—I have a small parcel of letters connected with this subject. They appear to be written chiefly by a Mrs. Mayne, who was perhaps the monthly nurse, and are addressed to Lady Anne Hamilton. If it would interest MR. WILLIAMS to see them, I should be very pleased to forward them. I do not think they are of much importance, nor do the statements made in them appear to be reliable.

C. L. LINDSAY.

97, Cadogan Gardens.

ST. NICOLAS (9th S. x. 368, 472; xi. 52).—I think MR. RANDOLPH is needlessly severe on MR. HEMS when he condemns the latter's communication as "offensive to your Catholic readers." For my own part, I do not feel

aggrieved at the harmless language of your Exeter correspondent. At all events, Catholics who know MR. HEMS are well aware that he is as far as possible from harbouring any uncharitable prejudices against our communion. The facts are all the other way, as I happen to know and am pleased to testify.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

Had I quoted from MR. JOHN A. RANDOLPH'S very inaccurate 'Abbeys around London,' that gentleman might have been justified in accusing me of giving authorities that "cannot be accepted as reliable." Those I have mentioned are amongst the best existing, and the references, so far from being in the least offensive, were perfectly fair. Dr. Jessopp, in his edition of Husebeth's 'Emblems of Saints,' remarks (p. 154) St. Nicholas is represented by "three children in a tub." My mention of a manuscript illustration, in the Bodleian Library, of St. Nicholas was accompanied by the accurate remark that therein he is shown near "a small tub in which are three naked youngsters saying their prayers." In the 'Calendar of the Prayer Book' (1870) we find the actual story thus described (p. 143):

"Nicholas.....upon one occasion took up his abode with a man who was accustomed.....to steal little children, and serve up their salted remains to his guests. He set such a dish before St. Nicholas, who at once perceived the crime, and, charging his host with it, went to the tub where the mutilated remains of the children were kept in brine and.....restored them to life."

The same authority adds Nicholas is shown "standing with upraised hand before a tub, whence three naked children are rising up with their hands clasped in prayer."

MR. RANDOLPH has unjustly taken up the role of censor by pretending to find offence where none was meant.

HARRY HEMS.

Fair Park, Exeter.

I can now answer the most important part of my inquiry about the legend of the children murdered and salted in a tub, and brought to life by St. Nicholas. It is to be found in Wace (c. 1180), quoted by Cahier in 'Caractéristiques des SS.,' Paris, 1867, p. 304, col. 2, and in a sermon by St. Bonaventura (c. 1250), 'Opera,' Romæ, 1596, t. iii. p. 242. I have not yet found out who the "Italian author" was who wrote the saint's life in 1645, but that is of no great consequence. J. T. F.

Durham.

THE CORONATION TITLE *v.* THE ASSUMED TITLE (9th S. xi. 69).—If MR. MACRAE can produce any English coronation service in which the monarch is spoken of otherwise

than by the single Christian name chosen by him or her as a regnal name, his argument may be somewhat advanced. Perhaps when he returns within reach of libraries he will let us know, *e.g.*, whether George III. was called more than George at his coronation. Why should the numeral be used at all in such a religious service? One might as well deny John Smith's right to the latter name because when he was christened he was only called John. O. O. H.

LEVIATHAN (9th S. xi. 30).—The Nile abounds with large saurians, so the leviathan is read for the crocodile, as emblematic of Egypt, in the Prophets; just as a bulldog typifies Britain, and a bear serves for Russia. The word is purely Biblical, and is accepted by us, just like broddingnag for any animal of enormous size; root *luah*, "to join." So Levi, personal name, and allied to *lab*, "to throw"; thus we get *librate* and *levitation*. Once introduced for Egypt, the name was applied any way, indefinitely, like our sea-serpent, never seen, but reported supposititiously.

LYSART.

No final conclusion has been reached as to the creature designated, and the word, which is a transliteration of the Hebrew (?) *lwyāthān*, and occurs six times in the O.T., appears to admit of different interpretations. Job iii. 8 ("their mourning," A.V.) and Isa. xxvii. 1 (*bis*) may reflect the chaos-dragon of the Babylonian creation-tablets. Ps. lxxiv. 14 and Job xli. fairly answer to the crocodile. In Ps. civ. 26 some sea monster, perhaps the whale, has been recognized. Robertson Smith ('Semites,' p. 176n., ed. 1894) says, "The L. of Scripture.....is probably a personification of the waterspout." For a mythological explanation—Ps. civ. 26 is intractable—see 'Behemoth' in 'Encyc. Biblica,' and also "crocodile" for Job xli. Dr. Smythe Palmer's 'Babylonian Influence on the Bible' is a useful survey of this and kindred topics, which MR. AULD has probably consulted.

C. S. WARD.

Wootton St. Lawrence, Basingstoke.

"LUCID INTERVAL" (9th S. xi. 87).—Although this phrase obtained a more extensive application, it seems likely that it originated in the treatment of the insane in former days. I venture, therefore, to adduce a passage from Celsus which may or may not be found to assist the elucidation. In describing frenzy this old Latin physician refers to the abhorrence, sometimes of light, sometimes of darkness, evinced by the mentally afflicted; and sensibly advises it best "habere eum, qui

tenebras horret, in luce; eum, qui lucem, in tenebris." But, he continues, where there is no such distinction, "ager, si vires habet, loco lucido; si non habet, obscuro continendus est" ('De Medecina,' ed. Daremberg, 1859, III. xviii. p. 99). This means, I take it, that whilst possessed of his ordinary bodily and mental powers the patient is to be kept in the light, but whilst frenzied in the dark. If so, a "lucid interval" would normally come to connote the temporary quiescence of any malady, though I do not find Celsus using the phrase. Burton, however, employs it analogously. Speaking of men afflicted with inveterate melancholy, he adds, "Yet they have *lucida intervalla*, sometimes well, and sometimes ill" ('Anatomy,' II. iii. 8).

J. DORMER.

REFERENCE WANTED (9th S. x. 387).—A good collection of passages from Latin writers of the Silver Age referring to the myth will be found in Prof. Mayor's commentary on Juvenal (Sat. xiv. 280). To Mayor's list may be added Lucan, ix. 625 and 866. Strabo quotes (iii. 1, 5) from Posidonius, who flourished about 100 A.D., a story about the sun sinking in the ocean with a hissing sound off the west coast of Spain. The idea that the sun was extinguished every night and lighted again next morning is at least as old as Heracleitus, whose belief on the subject is referred to by Plato in 'The Republic,' 498 A (book vi. c. 11). ALEX. LEEPER.
Trinity College, Melbourne University.

For the hissing of the sun as it sets in the ocean see Juvenal, xiv. 280, and Prof. J. E. B. Mayor's note in his edition. To the long list of references there given might be added Lucan, ix. 866. EDWARD BENSLEY.
The University, Adelaide, South Australia.

HOGNEL OR HOGNAYLE MONEY (4th S. ii. 275; 9th S. v. 287, 459; vi. 56; ix. 115).—So far as I remember, all the instances collected at the above references, and in the note at the last reference, relate to the Southern counties. It is possible that the following extract from the will of Alexander Leyston, proved in 1498 (Register of Archbishop Rotherham, 3646), may be of value as coming from a county between those where *hognel* is used and Scotland:—

"I bequeth to iiij lightes withynne the said church, pat is to say Hagoney light, Medyns lightes and Plogh light, ichone of theme, viiij*d*."—Testamenta Eboracensia' (Surtees Soc.), iv. 132.

Q. V.

CROOKED USAGE, CHELSEA (9th S. x. 147, 253, 417, 474; xi. 34).—A correspondent of the *Athenæum* (J. E.) in April, 1872 (p. 506), stated

there is a lane in a certain district in North Shropshire, near the Welsh border, called Ossage Lane, which runs along the side of the district, the name of which seems to be a corruption of the Welsh word *osti'd*, which Pughe tells us means "that which is outward; a shield or buckler." Is it possible that the street in Chelsea has a similar derivation?

JOHN HEBB.

Miscellaneous.

NOTES ON BOOKS, &c.

The Poetry of George Wither. Edited by Frank Sidgwick. 2 vols. (Bullen.)

UNTIL the appearance of Mr. Sidgwick's handsome and scholarly edition of his "poetry" George Wither occupied a position in literature in its way unique. He was the only poet of recognizable rank whose works were practically inaccessible. Up to the middle or close of last century he might be said to have shared that disadvantage with Sir Philip Sidney, Andrew Marvell, Lovelace, Crashaw, Campion, and many others, including, perhaps, Drayton and Daniel, since to be included in the ponderous editions of Chalmers and Anderson, in Drayton's portentous folio, or Daniel's scarce and ill-edited 12mo. of 1718 was scarcely to live. One by one these and other poets were brought within reach in the "Library of Old Authors," the "Muses' Library," or independent editions by Grosart or others. Wither remained meanwhile practically untouched, his 'Hymns and Songs of the Church,' and his 'Hallelujah' being the only works which reached the general public. The Spenser Society, it is true, printed in an edition confined to its subscribers almost all Wither's poetry, good, bad, and indifferent. To the general reader these reprints are non-existent, and to many in the limited circle of subscribers, in which we include ourselves, they are detestable. Many attempts to bring Wither within reach of the esoteric were made by various admirers, and one edition, intended to include all that is valuable in his poetry, was compiled with the sanction and assistance of Charles Lamb. This utterly miscarried, most of the copies having been destroyed; and the reprints executed at his private press by Sir Samuel Egerton Brydges did next to nothing to meet public requirements.

In the two volumes before us we have for the first time an adequate and satisfactory edition of Wither, or what will be so when the complementary volume which is half promised sees the light. In the volumes now before us are all Wither's most inspired writings, the works on the strength of which his claim to immortality is conceded by every good judge of poetry: 'The Shepherd's Hunting,' 'Fidelia,' 'Epithalamia,' 'Faire-Virtue, the Mistress of Philarete,' and some minor poems published with one or other of the works named. 'Abuses Strip and Whipt' and 'Wither's Motto' will form the bulk of the third volume whenever it appears. Knowledge of Wither's writings has been due to the selections given by Percy and others, and to the critical judgments of Brydges, Lamb, Hazlitt, Willmott, and Mr. Swinburne. Some of Wither's poems—notably his "Shall I, wasting in despair?" "Hence away, thou siren, leave me,"

and 'A Christmas Carol'—are as well known as any poems of Stuart times. The defence of poetry in 'The Shepherd's Hunting' stands alone in its class, and has won Lamb's rapturous commendation. Lamb has also quoted from 'Philairete' lovely passages in commendation of Wither's mistress. Lovers of poetry need now no such commendation, since the entire poem is treasured in their affections. At the time when Lamb's eulogy appeared knowledge of this enchanting poem was all but confined to possessors of the early edition. At the present moment even Wither's 'Emblems' can only be read in the original, which commands a high price in the market. Mr. Sidgwick's edition is commendable in all respects. It is beautifully printed and fascinating in all typographical regards, is accompanied with reproductions of two of the best known of Wither's portraits, and with other illustrations. It supplies an excellent biography, conveying information not to be found in previous lives, a satisfactory bibliography, and helpful notes. Mr. Sidgwick's apology for allotting much space to the consideration of the poet's early life is just. With the year 1622 Wither's career as a poet ends. Thenceforward he remained one of the most prolific of versifiers, but it would be hard from his later works to extract anything of enduring interest. Instances are familiar of poets whose spring blossom has been followed by no autumnal harvest. No other case presents itself to us of a man in his youth an inspired poet developing in age into a poetaster. Edification and vaticination, however, rather than the production of beauty, became the apparent object of Wither's later years. The lover of poetry is bound to accord this edition a warm welcome. There are few collections of poetry that will not be the richer for the presence of these volumes, and no poetic library can pretend to be complete or representative that does not contain the best works of Wither.

The Prose Works of Jonathan Swift. Edited by Temple Scott.—Vol. X. *Historical Writings.* (Bell & Sons.)

The tenth volume of Mr. Temple Scott's edition of Swift opens with 'The History of the Four Last Years of the Queen,' the attribution of which to the Dean is doubtful, but which will always be included in his works. Upon its appearance Swift had been dead thirteen years. Its authorship was first questioned by Dr. Johnson, and among those who have to some extent impugned its authority are Sir Walter Scott, Lord Stanhope, and Macaulay, which last describes it as "wretched stuff." Our readers will do well, however, to turn to 'N. & Q.,' 4th S. xii. 484, where the late Edward Solly, one of the best authorities, gives the other side of the question, and shows the probability that the history is, in fact, Swift's work, cut about and modified by him in later years. Mr. Temple Scott is avowedly influenced by Mr. Solly's views. Another portion of the contents consists of Swift's 'Remarks on Bishop Burnet's "History of his Own Time,"' one of the most trenchant and venomous of his works. To the Dean the mention of Burnet was always as a red rag to a bull. Swift himself wrote an admirably pellucid style, but his comments on that of Burnet are sometimes trivial. Even more venomous are the 'Remarks on Clarendon's "History of the Rebellion,"' in which Swift's antipathy to the Scots finds marvellously vigorous utterance. Against the Marquess of Argyll he is

extravagantly bitter. When the Marquess joins the Covenanters he has the note, "All Argyles, cursed Scottish hell-hounds for ever." More directly instructive are the 'Remarks on the Characters of the Court of Queen Anne.' One cannot help wondering what would have happened to Swift had some of the characters been issued during the lifetime of the criticized, and whether Swift's ecclesiastical position would have saved him from the wrath of the Earl of Wharton, whom he calls "the most universal villain lever knew"; the Duke of Richmond, who is pronounced "a shallow coxcomb"; the Duke of Bolton, called "a great booby"; the Duke of Montagu, "as arrant a knave as any in his time"; and the Earl of Derby, "as arrant a scoundrel as his brothers." Such gems of utterance abound, though a few of doubtful authority are omitted.

Registrum Oriense: an Account of the Members of Oriel College, Oxford.—Vol. II. *The Commensales, Commoners, and Batellers admitted during the Years 1701-1900.* Collected and arranged by Charles Lancelot Shadwell. (Frowde.)

We are very glad to have received the second and concluding volume of Mr. Shadwell's laborious work. We thought highly of the first volume, which we noticed at the time of publication (8th S. iv. 359). This has been constructed on the same lines and with equal care. The author has in almost all cases confined his information to such things as the records of the College furnish. There is much to be said in favour of this restriction, but there is another view which may be taken: many of the entries relate to persons whose names, though they have done good work in their day, are not likely to occur in any biographical dictionary of the future. When information can be gathered concerning the careers of such Oriel men, some of us think it a pity that it should not be registered.

The preface, like that of its predecessor, is short, but contains much useful knowledge in a condensed form. The author points out that it was during the reign of Elizabeth, under Leicester's chancellorship, that Oxford "for the first time became a place of resort for the sons of the gentry, the finishing school for young men of the better classes before their entry into public life." This was an immense gain to English public life, from which succeeding generations down to the present have reaped benefits which it is not easy to overestimate. The *fili nobilium* who went to Oxford were by no means all of them nobles in the restricted sense common in these days; many of them were scions of what Anthony Wood was wont to call "gentilial" families, which had never risen beyond simple knighthood. Gentlemen commoners dwindled in the stagnant days of the eighteenth century. Oriel, however, retained them for a long time; they were not abolished until 1865. It is evident that the commoners were not intellectually or morally inferior to the rest of the undergraduates. "There is no class," Mr. Shadwell tells us, "which, in proportion to its numbers, has contributed so much to the reputation of the college."

Before the end of the eighteenth century poor scholars, batellers, and servitors had ceased as distinct orders. The Bible Clerks alone survived, but they are now in all important respects on a level with the rest. At Oriel the feeling has long been to destroy all distinctions which might seem to attach a stigma to those of narrow means. Men in authority

in a college cannot long stand out against popular feeling. In recent years one of the most important factors in the obliteration of arbitrary distinctions has been the rapid growth of the taste for athletic sports. It has spread upwards from the school playground to the university. The first race between college crews does not seem to date further back than the year of Waterloo, and the earliest Oxford and Cambridge cricket match was played some twelve years later. Football was introduced at a considerably later time.

The Literature of the Celts. By Magnus Maclean, M.A., D.Sc. (Blackie & Son.)

A VOLUME giving in moderate compass a complete survey of Celtic literature and the progress of Celtic studies was one to be desired, and Dr. Maclean, who possesses the needful enthusiasm and full knowledge of the subject, has filled the vacancy with more than a fair measure of success. Celtic poetry, as a rule, is little patient of transfusion into English, and seems to lose most of its spirit and aroma in the process. An exception might be made of Mr. Tom Taylor's spirited rendering of some of the Breton ballads—such as 'Lord Nann and the Fairy,' quoted here, p. 242—but one should probably be a Celt born to be able to share in Dr. Maclean's rapturous admiration of the Gaelic poetry of the last two centuries, "as the most sensuous attempt to convey music in words ever made by man." But he says "it is absolutely impossible to convey the lusciousness of sound, richness of rhythm, and perfection of harmony in another language." To the Celt belongs the honour of having first invented rime, and to him also, in Matthew Arnold's opinion, English poetry is indebted for its melancholy, its turn for style, and appreciation of the charm of nature. After this we learn with something of astonishment that the greatest poet Scotland has produced has never found a translator into the native Gaelic, except for two of his poems, 'Tam o' Shanter' and 'Auld Lang Syne.' To the aboriginal Highlander Burns is an unknown foreigner. This is certainly the most remarkable proof of the truth of Tacitus's "incuriosi suorum" that history can afford.

It has been computed that there are three millions of people still whose mother tongue is one or other of the Celtic forms of speech, but of these nearly half are to be found in Brittany. It is interesting to note that the race, the literary history of which Dr. Maclean traces back to the fifth century, was characterized from the first by intellectual versatility, fickleness, hospitable *bonhomie*, exaggerated language, and the love of fighting, often degenerating into personal feuds and factions, which still makes the House of Commons lively. At the same time, it is to the Celt that is due the delicate and chivalrous reverence for womanhood which softened the manners of the Middle Ages. The scarcity of Gaelic MSS. is attributed to the brutal vandalism of the Norsemen, hardly any surviving in the countries which they harried, and the great majority reposing safely in the continental monasteries of St. Gall, Bobbio, and Luxeuil. Indeed, of MSS. prior to the eleventh century only seven are preserved in the British Isles, as against twenty scattered over the continent of Europe. The same Viking invasions which dispersed the documents and arrested literary development caused also, in Dr. Maclean's opinion, the differentiation of the original Celtic into Irish and Scottish Gaelic,

For two centuries the realms were kept apart, giving time for the language of each to harden into a distinct dialect.

A word of praise is due to the tasteful manner in which the cover and title-page of the book are made to assume a Celtic aspect. It is owing, we suppose, to the inadequacy of the tongue of the Sassenach that the author has to illumine his style with such Celticisms as the verb "druid," to bewitch, "dool," and "back and fore." We cannot say we admire them any more than the words "to enthuse," "to gift," and "slim" (= crafty).

Jesus Christen Evangelio Saindua S. Mattheuen Araura. (Trinitarian Bible Society.)

ALTHOUGH there is no prefatory or other notification of its provenance, this little volume is, we believe, a reprint of Leizarraga's Basque version of St. Matthew as it appeared in his New Testament of 1571. We do not pretend to criticize the fidelity of the translation, but as it has passed through the competent hands of Mr. E. S. Dodgson, of Oxford, we have no doubt every confidence may be placed in it.

A COMPLETE record of the proceedings of the Committee of Claims appointed to investigate the rights of those persons who claimed to do services at the Coronation of King Edward VII. has been prepared by Mr. G. Woods Wollaston, of the Inner Temple, who was officially present at the Coronation as Fitzalan Pursuivant of Arms Extraordinary. The work, which treats the subject both from its historical and legal aspects, will shortly be published by Messrs. Harrison & Sons, St. Martin's 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 "Duplicated."

W. C. S. ("Often have I seen").—See 9th S. x. 208, 296, 390.

NOTICE.

Editorial communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

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

LONDON, SATURDAY, FEBRUARY 21, 1903.

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Notes.

NOTES ON SKEAT'S 'CONCISE DICTIONARY,' 1901.

(See 9th S. x. 83, 221, 356, 461; xi. 43.)

Liege.—"Concise" says that the derivation of this French feudal term is disputed. May I point out that there is no good reason for doubting the identity of O.F. *liege* with Ger. *ledig* (earlier *ledic*)? They are identical in meaning, both words connoting freedom from feudal service except to one's direct feudal superior. And there is no difficulty in identifying the two words on the score of form. That a form *ledic* would become *liege* in Old French may be assumed from the cases of *miege* (Lat. *medicium*), *piege* (Lat. *pedica*), *siege* (pop. Lat. *sedicium*). For confirmatory evidence of this etymology of *liege* see 'H.E.D.'

Sooth.—"Concise" says "*sōð* stands for **somth*, the loss of *n* following the lengthening of *o*." Is not this explanation putting the cart before the horse? The usual way of accounting for the change from *somth* to *sōð* is to suppose that the *n* first nasalized the vowel, which was lengthened after the disappearance of the nasal. There is no evidence from any analogy that *somth* became *sōnth*. On this point see Sievers's 'Grammar,' 1898, § 66. The same correction has to be made under the words "goose" and "tooth."

Vixen.—"Concise" says that "*fyxen* is made from *fox* by vowel-change of Teut. *u* (A.-S. *o*) to *y*." This cannot be correct, for the regular mutation of O.E. *o* is not *y*, but *e*—e.g., *eacen*, pl. of *oax*, an ox; see Sievers's 'Grammar,' § 93. The fact is that O.E. *fyxen* represents a Germanic type *fuhsinjo*, with Germanic *u* preserved (not changed to *o*); cp. O.H.G. *fuhsin* (now *füchsin*). To say, therefore, that "*fyxen* is made from *fox*" is an inexact statement tending to confuse the student. The same correction has to be made under the word "kernel." This word is a Kentish form from O.E. *cyrnel*, representing a Germanic type *kurnilom*.

Vole (a field-mouse).—"Concise" says that "vole" is for "vole-mouse," and that the "vole" in this compound is identical with the Norwegian dialect word *voll* (a field, a wold). We are told that "vole" is a modern word. It would be very difficult to account for the introduction into England in modern times of a Norwegian dialect word, unless for a product of Norway. Again, "Concise" says that the original word was "vole-mouse." But there is nothing equivalent to "vole-mouse" as a name for the field-mouse in any Norwegian dialect. The compound "vole-mouse" must, therefore, have been formed in England. But no one has ever heard of such a word as "vole," meaning a field, borrowed from the Norwegian. So this etymology of "vole" (a field-mouse) must be given up, as it implies a derivation from an English-formed compound "vole-mouse," with "vole" meaning "field"—a word which does not exist in any English dialect.

Puppy.—"Concise" says Fr. *poupée* represents a Lat. type *pūpāta*. This is impossible, as Fr. *ou* cannot come from a Lat. *ū*, nor Fr. *p* from an intervocalic Lat. *p*. Fr. *poupée* requires a popular Lat. type *pūpāta*, just as O.F. *poupe* (a teat) represents a popular Lat. type *pūppa*; see Hatzfeld's 'Dict.' (s.v.).

Punt.—"Concise" connects O.E. *punt* (a flat-bottomed boat) with Gr. *κοντός* (a pole), and derives both words from an original type *qontos*. But in the first place the meaning of a flat-bottomed boat is quite distinct from that of a pole, though the former may be propelled on its way by the latter. And, secondly, an original type *qontós* would have given *ποντός* in Greek, just as an original type *qolos* has given *πόλος*. Gr. *κοντός* is generally held to be a genuine Greek word connected with *κερτέω*.

Wattle.—"Concise" connects O.E. *watul* (a hurdle) with mod. E. *weed* (a garment) and the pre-Germanic root *wē* (to weave). But is such a connexion phonologically possible?

How can an English base *wat-* have anything to do with an O.H.G. *wāt* or an original root *wē*?

Sigh.—'Concise' does not explain how it is that we have the form "sigh" in modern English instead of "sike," the regular representative of O.E. *sican*. The spelling "sigh" points to an older spirant sound which started from a weak preterite form **sichte* (in Chaucer *syghte*). This is quite regular, for in Germanic every guttural followed by *t* becomes *ht*. See Sievers's 'Grammar,' § 232. In the Windhill dialect the verb is pronounced as literary English *see*, which is proof that a spirant was formerly pronounced. See 'Windhill Grammar,' § 318.

Gibbet.—'Concise' says, "Is O.F. *gibet* a diminutive from Dutch *wippe* (a gibbet) in Hexham?" Both the English pronunciation of the initial sound and the form of the Italian *giubetto* (found in Dante) necessitate a decided negative to this question. If there had been any connexion with Dutch *wippe* the O.F. word would have begun with *gui-* (not *gi-*), and our English word would have retained the French guttural. By-the-by, how can *gibet*, if it be "a large stick," be a diminutive of *gibe*, a moderately sized stick?

Kindle (to inflame).—'Concise' tells us that Icel. *kyndill* (a torch, a candle) is borrowed from O.E. *candel*, a borrowing from Lat. *candela* (candle). The identification of Icel. *kyndill* with Lat. *candela* cannot be accepted; for *kyndill* presupposes an original type *kundiloz*, a form distinct from *candela* in root-syllable, suffix, and gender. Icel. *kyndill* cannot be separated from the verb *kynda* (to inflame), a word for which 'H.E.D.' does not propose any etymology. And our *kindle* (to inflame) is doubtless a derivative of this *kynda*. There is no good reason for identifying *kindle* (to inflame) with *kindle* (to bring forth puppies), as suggested in 'Concise.'

I here bring these 'Notes' to a close, hoping that they may be of some use to those who are interested in English etymology. I have made Prof. Skeat's latest dictionary the starting-point of my remarks, not because his book calls for special criticism, but because it is the most recent and most advanced work on the subject, and because it is a work which future compilers of English etymological dictionaries will be bound to consult. It is mainly for the benefit of these compilers that I have ventured to offer my criticisms on a most valuable book.

COMESTOR OXONIENSIS.

THE 'PASTON LETTERS' AND THE 'N.E.D.'

The following quotations from the 'Paston Letters,' ed. J. Gairdner, 1897, are earlier than those in the 'N.E.D.,' unless otherwise marked:—

A, conj. (later).—1487, iii. 464, "iij. brode girddilles, oone of tawny silke with bokill a pendaunt."

Abar.—*Circa* 1492, iii. 379, "he is a bowght to remeve the prysoner by a prvyv seall to abarre me from myn mony."

Abearing.—1454, i. 283, "that the sayd Ledham fynde surte of his good aberyng."

Abligacion=obligation.—1462, ii. 102.

Abord, v.—1458, i. 429, "and then come they and aborded the schippe that I was in."

Abstract, sb.—? 1457, i. 412, "I sende you.....also a abstracte."

Accessary.—1451, i. 190, "Item, to indyte the baly of Swaffham.....Heydon, Prentys, of felonye as excercarys."

Accompany.—1450, i. 102, "of other your seid ambassitours with him themme accompanynd."

Accomplishing.—1459, i. 460, "for the said accomplishing of the said purpoos."

Accomplishment.—1456, i. 382, "for th'accomplishment of youre desire." Also 1457, i. 420.

Accountant (true sb.).—1457, i. 415, "And manye othere accomptants that maken lyvere of provy-syons."

Accrue.—1440, i. 41, "be the vertue of qwch outlagare, all maner of chattell to the seide John Lyston apperteynyng, arm acruwyed on to the Kyng."

Accustom.—1452, i. Introd. p. lxxviii, "soudiours and men of werre which were accustomed to abide upon the suerte and sauferde of the same." Also 1457, i. 414.

Adherence.—1450, i. 101, "Uppon wich adherence, counsell, and counfort of the seid Duke of Suffolk."

Adherent, sb.—1451, i. 192, "Tudenham and Heydon and here adherentes."

Administer, Administrer.—1464, ii. 168, "the seid administrators, executores, or feffes." *Ibid.*, p. 167, "or any other executor, administrator, or feffe."

Admission.—? 1430, i. 30, "wittenessyng the same acceptacion and admysion of the seyd resignacion."

Advertisement.—1457, i. 419.

Afear, sb. (not in).—1454, i. 281, "the absence of many of the well-rewlyd people of the sayd hundred of afere."

Agnus.—1487, iii. 464, "An Agnus with a baleys."

Agrudge.—1450, i. 143, "for reformacion of suche wronge as the peples herts most agrudge."

Aid.—1452, i. Introd. p. lxxviii, "the Duc of Somersett wold yeve noo counseile, aide ne helpe unto the capitaniens." Also 1455, iii. 425, "myne evidents of more aide."

Aidant.—1450, s.v. Confortant in 'N.E.D.'

Aleccion=election, i. 180 and ii. 29.

Alexander.—1482, iii. 286; also 1487, iii. 464, "A blak coveryng for a bed of borde alisaunder."

Alias.—1465, ii. 217, "your counsell thynketh it were well don that ye gete an *alias* and a *pluries*."

Ambidexter.—1451, i. 192.

Amissiion.—1452, i. Introd. p. lxxviii, "the losse and amission of youre Duchie of Normandie." *Ibid.*, p. lxxix, "the losse and amission of youre said Toum of Cales."

Antedate.—1456, i. 388, "howe that any lettre patentes shuld be purchased of an ante date."

Apostil, v. (later).—1897, Gairdner, note, ii. 238, "This letter is apostyled in the handwriting of John Paston."

Appechment.—Sommer in 'N.E.D.' should be Lomner.

Approvement.—1450, i. 131, "approvement of my londys." Also i. 174.

Articularly.—1459, i. 462.

Aspercion.—1459, i. 459, "and in the vertwe of the aspercion of Hise holy blood."

Assenting, vbl. sb.—1459, i. 457.

Assertion.—1425, i. 22, "the informacion and assercion of the seyd John."

Assist.—1432, i. 33, "that thei shul fermely and trefwely assisten him in the exercise of the charge." Also 1452, i. 235; and 1461, ii. 30.

Astrict.—1459, i. 453, "the priour and covent of Hiklyng.....be bounden and astrict be wryting undyr here covent sealy to paye yearly."

Attaint, sb. (law).—? 1447, i. 65.

Attemp, v.—1451, i. 214, "for to attemp and rere accions." Also 1452, i. 242.

Attestation.—1465, ii. 223, "the deposicionys and attestacionys off the wyttness."

Attornment.—1479, iii. 262, "I sent no word to hym to take no mony of theym [tenants] but ther attornement."

Attrochid (=atreach?).—1450, i. 101, "the seid Charles.....hath made open werr a yensyt you in your seid realme of Fraunce, and hath it attrouchid unto hym."

Audit, v.—1457, i. 415, "to audyt the accompts of the resseyt and despense of my maister housold."

Augmentation.—1459, i. 449.

Available.—1444, i. 54.

Awarding (also vbl. sb.).—1450, i. 159.

Bail, sb. 1, sense 4.—1450, i. 154, "there to abyde with outen bayle or maynprice."

Bales=baleen, 1489, iii. 347.

Bath.—1494, iii. 384, "thes be the namys that war mad Knytes of the Bath."

Benefactor.—1451, i. 227, "anye benefactor that avaucnyth hem wyth londs."

Benote, v. 1 (later).—1459, i. 453, "with *placebo*, and *derige*, and messe of requiem benote for the soule of Dame Mary."

Black book.—1465, ii. 221, "the certeyn somme is wryten in my blak book of foreyn reseytes that yere."

Blank, a. (sense 2).—1459, i. 456, "a blanke letter in parchemyn." *Ibid.*, "blank chartrys."

Board, v. (sense 9).—1465, ii. 197, "and they for to go to bord with the prustes."

Bondholder.—? 1466, ii. 283.

Brendeletts=Brandreth.—1465, iii. 435.

Brybe, sb. (sense 2).—1451, i. 216, "but he [the sheriff] lokyth aftyr a gret brybe."

Brunt, v.—1460, i. 534, "and for be cause of that he bronde me every day be John of Berney."

Capias.—1451, i. 222, "As touchyng the capias ageynst Petrich."

Capital, sb. 2.—1467, ii. 336, "Item, for floryshyng of capytallis, v.....vd."

Carrier (sense 3).—1465, ii. 220, "The berer of this lettir is a comon carier."

Carvel.—1458, i. 429.

Casevell=casual, i. 459.

Certificate.—1450, i. 136, "the certificat of the Dean of Poulys."

Certiorari.—1451, i. 222, "I send yow the *certiorari*."

Challenge (law).—? 1447, i. 65.

Chamber (sense 7).—1454, i. 286, "the seid Anneys shall bere the costages thereof the day of the wedding, with swech chaumbeyr as shall be to the plesir of the seid Anneys."

Chamberlainship.—1450, i. 128, "the Chamberleynship of Ingland."

Chancery-hand.—1448, i. 76, "Wrytyn with my noue chancery hand, yn hast." Also 1454, i. 285.

Chargeable.—1452, i. Introd. p. lxxx, "a more strate nor chargeable prefe."

Chase, sb. (not in).—1459, i. 488, "Item, j. quar teler argenti, parcel gilt, with j. chase a bought of rosys and levys."

Charity=shortly, i. 219.

Clue (so spelt).—1465, ii. 235.

Codicil.—1459, i. 458, "articlys be me expressyd and conteynid in the seyd my codicill or codicillys."

Coercion.—A reference to Rolls of Parl. v. 346 in i. Introd. lxxvi.

Commission (sense 3b).—1462, ii. 104, "Debenham hath a myscyon of the Kyng expressed oonly for that schip named in hes myscyon."

Commotio.—1452, i. 242, "which.....causyth gretcomocyon in the seid shire."

Compellable.—1459, i. 448, "compellabill sufficiently in lawe."

Compert.—1456, i. 379, "my Maister Fastolf compert is spede and demyd in the Exchequer for hym a yens the Kyng."

Complainant.—1451, i. 212, "ther was nat one of the pleyntryfs ner compleynuantez ther."

Compromise, v.—1450, i. 105, "the seid Duke of Suffolk.....sufferd and causid the seid Duke of Bretayne to be compremysid of the party of the seid Charles as his subget, frende, and allye."

Concern.—1459, i. 462, "all that concerneth or perteyneth to the fundacion of a college."

Conduit (sense 4).—1454, i. 288.

Confessional.—*Circa* 1500, iii. 407, "Item, a confessionall, ijs."

Contenu.—? 1451, i. 184, "I.....pray yow to be right sadly advydsed of the contynue of a bille of instruccio closid her ynne."

Contributory.—1461, ii. 77.

Control.—1451, i. 212, "Yelverton.....countrolled the seid Priset when he seid," &c.

Copschotyn=cup-shotten, ii. 327.

Corrigible.—1451, i. 189.

Courageously.—? 1460, ii. 87.

Credibly.—1452, i. 229, "his Highnesse ys credy-lyly enformyd."

Cuirass.—1450, s.v. Brigander in 'N.E.D.'

Curt baron (=?)—*Circa* 1500, iii. 406 (Inventory), "Item, iiij. gownes, xxviij. viij. Item, a curt baron, xld. Item, iiij. gyrdylles, vjd."

S. J. DORMER.

Redmorion, Woodside Green, S.E.

(To be continued.)

'BURIAL OF SIR JOHN MOORE': AUTHORSHIP AND PROBABLE DATE.

(See 9th S. vii. 461; xi. 105.)

1. *Authorship*.—In *Blackwood's Magazine* for March, 1826, there is on pp. 323 to 334 an able review of Russell's 'Life and Remains of Wolfe,' at the conclusion of which the reviewer called upon Russell to produce proofs that Wolfe had written 'Sir John Moore,'

saying, "We have our doubts, and now assert them in a spirit which Mr. Russell after this article cannot misunderstand." This strong medicine worked successfully, for in the very next number of *Blackwood's* (April, 1826) appeared a letter by John A. Russell, dated Holles Street, Dublin, 11 March, 1826, in which the writer says:—

"I have now, Sir, the happiness to give the very proof you prescribe by assuring you that Mr. Wolfe *did actually declare to me* that the poem on the Burial of Sir John Moore (now published among his 'Remains') *was his own composition*. He wrote it out for me very soon after it was completed, *expressly avowing himself the author*. I can also testify that he made the same declaration to many acquaintances in College, among whom I have authority to name the Rev. Charles Dickinson (Chaplain of the Female Orphan House), one of his most intimate friends."

In the *Patrician* (edited by "Peerage" Burke), 1848, vol. vi. pp. 273 to 295, is a long article on Wolfe containing the following letter from Bishop Dickinson to Archdeacon Russell:—

Ardbraccan, August 28, 1841.

MY DEAR JOHN.—I distinctly remember that I read to Hercules Graves Charles Wolfe's poem on Sir John Moore, "Not a drum was heard," in my rooms, No. 5 in College. This must have been between 21 March, 1812, and 23 December, 1815; for it was during that time I resided in those rooms, as appears by the College registry of chambers. I can fix a limit of date so far. I remember *distinctly* poor Hercules' position in the room and my own when we were thus engaged. For my part, however, I think it unnecessary to assign an exact date. Many others besides you and myself can aver that Charles Wolfe gave it to us as his own composition. Those who knew him would want no further proof that he was fully capable of writing it. I cannot but think that his sermons present even more of poetic fire than this ode. Believe me yours sincerely,

CHARLES MEATH.

The witnesses on behalf of Wolfe's authorship, as discoverable by me up to the present time, are Wolfe himself, John Taylor, Samuel O'Sullivan, John A. Russell, Charles Dickinson, and Mark Perrin, and their respective testimonies will be found either here or in 'N. & Q.' for 15 June, 1901, with a correction relating to Perrin on 31 August, 1901.

As regards the above-named witnesses two things may be noted: their *primâ facie* respectability (the law being represented by Mr. John Taylor, of the Middle Temple; the Church by the remaining five witnesses, among whom were a bishop and an archdeacon), and the fact that all the five independent parties were most closely acquainted with the character and habits of Wolfe, and in constant intercourse with him at the time when the poem was produced, they and he being fellow-students as well as friends. As

regards the character of the testimony given, it is as follows: Wolfe's assertion of his claim to the authorship of the ode is conveyed in two ways—first, in the form of his own written and extant statement, and secondly, in that of a verbal declaration made by him to Archdeacon Russell and Bishop Dickinson, and reported by those gentlemen, who, besides being witnesses of unimpeachable integrity, had at the time of the alleged authorship known Wolfe intimately under circumstances rendering their deception practically impossible. Further, Wolfe's written statement is more than a general assertion, and contains the three following details: that he himself wrote the poem; that it originally consisted of only two stanzas; that its completion was due to the approbation these first-made stanzas received on recital; and the three details here specified are confirmed from personal knowledge by two other witnesses, the Rev. S. O'Sullivan and Mr. John Taylor. Lastly, the evidence of all the above-named witnesses receives a general confirmation from the Rev. Mark Perrin, who was on intimate terms with the parties concerned, and took an active part in the introduction of the poem to public notice, being thereby brought into direct personal intercourse upon the matter with the author himself.

2. *Probable date.*—Taylor states that he thinks it "was some time in the year 1814" that Wolfe showed him the completed ode. This seems to have been a slip of memory, as Wolfe's letter sending him the finished work is dated 6 September, 1816. O'Sullivan states that "it was about the summer of 1814 or 1815" that the ode was begun and ended. Dickinson states he read the poem some time "between 21 March, 1812, and 23 December, 1815." Perrin states that O'Sullivan gave him the poem "one morning in the year 1816," saying that Wolfe had got the inspiration for it "a few evenings" before from the 'Edinburgh Annual Register.'

When the poem appeared, unsigned, in *Blackwood's Magazine* for June, 1817, the editor added the following note:—

"This little poem first appeared in some of the newspapers a few days ago. It is too beautiful not to deserve preservation in a safer repository; and we have accordingly inserted it among our original pieces.—Ed."

In 'N. & Q.,' 2nd S. i. 158, being the issue for 23 February, 1856, MR. WILLIAM J. FITZPATRICK, of Booterstown, Dublin, states that he had "found the poem after a little delay" in his "file of *Currick's Morning Post* for 1815." The present writer has caused the file

of *Currick's Morning Post* for 1815, which exists at the Dublin National Library,* to be searched. The poem was not there, but two cuttings had been made in the journal, one in the issue for 21 July and the other in that for 7 December. The searcher states:—

"It is not at all probable that the excerpt from the first should be the one you want, for I found that the date at the foot had escaped the scissors: 'London, 21 July, 1815.' Most likely it was a letter. London would certainly not appear at the end of a poem prefaced by the announcement that it was written by a student of Trinity. So there only remains 7 December, and the space represents some 50 lines of close print."

If Mr. FITZPATRICK looked through his file backwards from the last issue in December, then, supposing the poem had appeared on the 7th of that month, he would, of course, find it "after a little delay." He says it was prefaced thus: "The following lines were written by a student of Trinity College on reading the affecting account of the Burial of Sir John Moore in the 'Edinburgh Annual Register,'" and signed "W. C." That respectable authority the 'Dictionary of National Biography' states that the poem was "originally published in the *Newry Telegraph* on 19 April, 1817."

In 'N. & Q.', 2nd S. i. 242, being the issue for 22 March, 1856, MR. R. W. DIXON, of Seaton Carew, co. Durham, writes:—

"If any doubts remain as to the authorship of the lines 'On the Burial of Sir John Moore,' I have it in my power to satisfy them satisfactorily; for I know for certainty that the Rev. Charles Wolfe, when chaplain to the old county jail in the city of Durham, acknowledged the authorship by inserting them in the *Durham Advertiser*, with his signature attached."

To verify the above statement as regards Wolfe's alleged chaplaincy, the present writer applied to the chaplain of the old county jail, Durham city, thinking that he might have access to a list of his predecessors. The following full and courteous reply was received from the Rev. E. F. Jackson:—

"Your inquiry took some investigation. After consulting Archdeacon Hamilton, an old prison chaplain, and this minute book, which was very badly kept at that period, and only puzzled and misled me, I asked Canon Greenwell, an old antiquarian and local historian here, and he says the Rev. Charles Wolfe most certainly was never chaplain to the county prison. On reference he believes a Mr. Wheler was chaplain at that period, and that the Mr. Wolfe I found in the minute book was the *Governor* and not Chaplain. He says this fact causes many erroneously to suppose it was the Rev. Charles Wolfe. I thought it very odd that the chaplain should put men in irons, &c. Canon

Greenwell, being such a reliable authority, is sure to be right."

CHRISTOPHER C. DOVE.

Eastbourne.

ROYAL AQUARIUM: DATE OF CLOSING.—Under the heading 'Japanese Monkeys' a correspondent sends you (*ante*, p. 76) a cutting from the *Standard* of 9 January, and goes on to say, "The Aquarium closed on that date, it is stated in the advertising columns of the same paper." I am so fully impressed with the importance of accurate dates that I should like it recorded that this place of entertainment closed on the night of 10 January, 1903.

I might mention that I paid it a visit during the last week of its existence, and found the entertainments and side-shows what they were reputed to be—of a more or less frivolous nature, although I thought the swimming performances of Miss Annie Luker and her lady assistants healthy and wholesome. There were also reminders of the higher aims of the founders in the shape of collections of Cruikshank and other prints and copies of several respectable London and provincial newspapers. The reading-table was fairly well patronized, but the prints did not attract so many—in fact, I accidentally discovered some relegated to the rear of a stall. If any reader, as a collector or otherwise interested, would like the programme he is welcome to my copy. W. CURZON YEO.

Richmond, Surrey.

SCHOOLBOY LITERATURE, 1710.—Upon the fly-leaf of a copy of Erasmus (1650) is the following:—

Hic liber ad me pertinet
To keep it well in mind
Ad me Robertum Barclay
Most courteous and kind.
Si aliquis invenerit
Gar him gie it again
Non illam preceptorem
Shal gar him get his ain.

On another leaf:—

"Hic liber ad me Robertum Barclaium pertinet, 25 die Aprilis Anno Dom. 1710."

On the margin of another leaf:—

"Alexander Meason can write better nor Robert Barclay, but he is a blockhead at counsins." The writer was Robert Barclay, of Ury, Kincardineshire, born 20 July, 1699, died 10 Oct., 1760, grandson of Robert Barclay, author of the 'Apology for the Quakers.'

R. BARCLAY-ALLARDICE.

Lostwithiel, Cornwall.

* Neither the British Museum nor Trin. Coll. Library, Dublin, contains the journal.

"PILLOW-BER."—To the spellings "pillow-bier," "pillow-beer," and "pillow-bear," given

in the 'Century Dictionary' as another word for *pillow-case*, should apparently be added "pillow-ber." In the *Times* of 8 October, 1802, appeared a criticism upon the performance of Stephen Kemble as Falstaff, in the course of which was quoted an address, written by himself, which opened with these lines:—

A Falstaff here to-night, by Nature made,
Lends to your favourite Bard his *pond rous* aid;
No man of buckram he!—no scuffing gear!
No feather-bed, nor e'en a pillow-ber!
But all good honest flesh and blood, and bone,
And weighing, more or less, *some thirty stone*.

And the spelling of the word in question was repeated in the criticism, it being observed that

"Nature has so amply fitted Mr. S. Kemble for Falstaff, that the Wardrobe-keeper has more occasion to let out than take in—there is indeed no occasion for either 'feather-bed or pillow-ber'—he may, without danger of contradiction, affirm of his motley company, that they never learned their *bareness* of him."

ALFRED F. ROBBINS.

CORNISH RIMES IN AN EPITAPH.—The vicar of Paul Church, near Penzance, a Manxman by birth, showed me on 7 January the following lines, in the unhappily extinct British tongue, forming part of the mural epitaph of Capt. Stephen Hutchens, who died at Port Royal, Jamaica, 24 August, 1709. It exists in the nave of that church, and is believed by the Rev. W. S. Lach-Szyrma to be the only intramural inscription in Cornish in a church. In the eighth edition of the 'Two-penny Guide to Penzance,' published at Truro in 1897, these verses appear with at least four misprints. It seems, therefore, worth while, in the interest of philologists, to enshrine them in the immortal pages of 'N. & Q.':—

Bounas heb dueth, Eu poes karens wei
tha Pobl Bohodzhak Paull han Egles nei.

The comma before, and the capital *E* in, *Eu* are mistakes of the stonecutter. Prof. Rhys says that the spelling does not appear to be scientific. *Eu* and *wei* inspire him with doubt. It has been suggested that the first five words mean "Life without end is a burden." It appears, however, that the whole may be rendered thus: "Life without end be to you! my love to the poor people of Paul and to our church!" which reads like a farewell message from Capt. Hutchens to his fellow-villagers.

Mr. C. F. P. Blatchley, of Exeter College, tells me that there is a recent inscription on a mantelpiece at Polwehe House, near Truro, to this effect, "Karenza wheelad karenza," meaning "Friendship maketh friendship."

There is thought to be another, according to the vicar of Paul, at Llanhydrock.

E. S. DODGSON.

MONTAIGNE'S BIRTHPLACE.—I feel sure that the following interesting note from the *Paris Figaro* of 10 January last will interest many English readers:—

"Le château de Michel Montaigne, où sont actuellement l'ambassadeur de France à Vienne et la marquise de Reverseaux, après avoir été longtemps un fief mouvant de Monttravel, qui appartenait aux archevêques de Bordeaux, passa, en 1477, aux Eyquem qui l'agrandirent et en prirent le nom. C'est là que naquit l'illustre auteur des 'Essais.' Le célèbre manoir a successivement appartenu à la famille de Montaigne et au chevalier Isaac de Ségur-Montazeau. Dans les premières années du siècle dernier, on le trouve en la possession des du Buc de Marcussy. Il devint plus tard la propriété de M. de Beauroyre qui le vendit au baron Curial. M. Magne, ministre des finances, en fit à son tour l'acquisition et le restaura magnifiquement. Détruit complètement par un incendie, dans la nuit du 12 au 13 janvier 1885, il fut reconstruit par M. Thirion-Montauban, qui avait épousé Mlle. Magne, maintenant marquise de Reverseaux. Du vieux manoir des Eyquem, bâti et rebâti au cours des âges, il ne reste plus que la tour de la *Librairie*, chère au délicat essayiste."

W. ROBERTS.

CRAIGCROOK.—Referring to the reconciliation of Jeffrey and Moore after the abortive preparations for a duel in 1806, a writer in the *Edinburgh Review* for October, 1902, p. 290, says that "Moore, in later days, wrote for the *Review*, and became the honoured guest of its Editor at Craig Crook." Jeffrey's country house, however, was named "Craigcrook," and this is the form used by himself in his correspondence. Cockburn, in Jeffrey's 'Life and Correspondence,' i. 234, writes as follows:

"He had left Hatton in the autumn of 1814, and in the spring of 1815 transferred his rural deities to Craigcrook, where he passed all his future summers. It is on the eastern slope of Corstorphine Hill, about three miles to the north-west of Edinburgh."

THOMAS BAYNE.

LYCEUM THEATRE: GALLERY STAIRCASE.—Notwithstanding that the tale has been frequently contradicted, *Public Opinion*, in an article on the Lyceum Theatre, repeats the silly story that the architect of this theatre forgot the gallery staircase, which had to be erected after the theatre had been opened to the public. As the best means of disposing of this calumny it may be well to reproduce the letter which the architect of the theatre, Mr. Samuel Beazley, addressed to the *Times* newspaper on the occasion, which is as follows:—

SIR,—Not supposing that any one would seriously believe that I had forgotten the gallery staircase

in the new theatre, I suffered it to pass unnoticed, but understanding that the paragraph had been copied into most of the London journals, I am urged by my friends to contradict a report for which there is no foundation.

The fact is that for the additional security of the audience in case of fire all the entrances, together with wardrobes, green-room, dressing-rooms, and offices, are placed on the outside of the main wall of the theatre, and the staircase to the gallery is in that compartment on the north side which is devoted to the dressing-rooms, green-room, &c.; and it not being within Mr. Arnold's plan to erect that compartment of the building until the theatre (the main point) was completed and open, it of course became necessary to construct a temporary staircase to the gallery until that part of the building could be finished. An inspection of the original plan, copies of which may be seen at the Woods and Forests, at my office, and at my builders' Messrs. Grissel & Peto, will convince anybody of the truth of this statement. I can only add that the temporary staircase has been constructed with every regard to security, and has been inspected by the architects to the Woods and Forests, the district surveyor, and the surveyor of the pavement, as well as built under my own superintendence.

Your giving publicity to this fact, and contradicting the rumour, will add to the obligation already conferred by your favourable report of my building.

I remain, Sir, your most obedt. servant,
SAMUEL BEAZLEY.

29, Soho Square, July 16, 1834.

The *Athenæum*, 19 July, 1834, remarked:—

"We are happy to perceive by Mr. Beazley's letter to the papers that he has explained away his supposed omission of a gallery staircase. The temporary wooden stairs at present seen outside the theatre might very naturally lead people up to such a belief; but the judicious steps taken will set all right again and bring people's understandings down to the real ground on which the matter rests."

There was no London County Council at that time, or a temporary wooden staircase would not have been suffered to endanger the safety of the public. JOHN HEBB.

[It may be worth recording that the Criterion Theatre, which reopened on the 10th inst. after extensive alterations, no longer possesses a gallery, and that some disturbance took place on that night in consequence of the change.]

Queries.

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

MRS. GLASSE.—The following little note of mine appeared in the *Dublin Penny Journal*, 18 October, 1902, re Mrs. H. Glasse, of cookery and confectionery fame. For clearness' sake I ask you, though not customary, to print it in full. I have received several letters affirming as fact that something more is known

about her than I have stated. Where shall I find that information in print? My correspondents, though people of some importance, do not gratify my curiosity, and I trust some kind readers of 'N. & Q.' will give me the references, if they exist. I have her book (1742) before me, and I write nothing from hearsay:—

UNIQUE BOOKS UNKNOWN TO BIBLIOGRAPHERS.

DEAR SIR,—The English literary bookseller for last couple of years is becoming quite an interesting and picturesque character.

The Irish bookseller is not yet, in this respect, to the front, though he has had for many years a good hunting-ground for unique copies of books unknown to bibliographers. I shall give a sample or two for your next issue, to be followed by five or six others "pour encourager les autres."

(1) *The Compleat Confectioner*; or, the Whole Art of Confectionery Made Plain and Easy. By H[annah] Glasse, author of 'Art of Cookery.' Dublin: John Exshaw, 1742.

Mrs. Glasse, up to the publication of this letter, seemed a literary myth, her name being put in square brackets, and with note of interrogation, and described by Mr. W. Davenport Adams in his 'Dictionary of Literature' ('English Authors and their Works,' Cassell) as a "habit-maker," "a real or fictitious author," &c., and her works were attributed to Sir John Hill, physician.

Though her 'Art of Cookery' was a well-known book in Dublin in 1742, an edition of it published in London in 1747 (folio) was and is called the first edition, and sells for 30l. or 40l.

Mrs. Glasse, in her dedication of this 'Compleat Confectioner' "To the Housekeepers of Great Britain and Ireland," says: "I have said nothing on cookery, having already written fully on that subject in a work entitled 'The Art of Cookery Made Plain and Easy,' which, together with this book, I flatter myself will be sufficient to compleat the young and inexperienced ladies in every branch of housekeeping. I am, with the greatest respect, ladies, your most obedient humble servant—H. Glasse. 1742.

This clever lady, who made "habits" of "taste" and "skill" more durable than brass, will probably yet figure among our "Irish Worthies." Her mythical character is now dissipated, and her nationality being most probably Irish, it behoves the leisured and studious to find her a pedigree.

JAMES HAYES.

Ennis.

[See the account of her in the 'D.N.B.' which give 1747 as the date of the first London edition.]

"SHOULD HE UPBRAID."—Can any of your readers name the author of the words of the song bearing the above title? The music is by Bishop. The song is frequently introduced into 'The Taming of the Shrew.' In several collections of songs the author of the words is stated to be Shakespeare, but this I understand is not correct. G. T. S.

[The lines are varied by Bishop from 'The Taming of the Shrew,' Act II. sc. i. l. 171, beginning "Say that she rail."]

WORDSWORTH COMMENTARY.—Where may one best seek for comment on the meaning of Wordsworth's separate poems? Some are distinctly hard to understand—in fact, the early reviewers called them nonsense. The 'Ode to Lycoris' puzzles me particularly.

JOHN HILL, B.A.

[Consult 'Wordsworthiana,' by Prof. Knight.]

"I WOULD THAT MY HEART WERE AS LIGHT, BONNIE BIRD."—My late wife, who was a Yorkshire woman, used to sing a song (playing the accompaniment herself) supposed to be addressed to a robin. It was something like this:—

I would that my heart were as light, bonnie bird,
And my carol as joyous as thine.

In the accompaniment was a trill with the notes of the robin's song. My wife told me she was taught the song by her music master (named Aaronsohn) about the year 1843, but whether in Yorkshire, Doncaster, or London, I do not remember. I want to know where it may be obtained. Perhaps MR. EDWARD LATHAM could oblige.

ROBERT P. MORLEY.

19, Hanover Lane, Park Lane, Leeds.

QUOTATIONS.—Under Molière's bust in the French Academy are the words, "Rien ne manque à sa gloire; il manquait à la nôtre." Can any one say from what work of Saurin the line is taken; or the poem of De Caux in which occurs, "C'est un verre qui luit, Qu'un souffle peut détruire, et un souffle a produit"? Perhaps it will also be permitted me, in the same query, to call attention to the paradoxical (and, I believe, modern) proverb of the day, "As right as rain."

PHILIP NORTH.

FOLK-LORE OR BOTANY.—I have just come upon the following curious passage in Mr. Gomme's most useful "Gentleman's Magazine Library," 'English Topography,' part xii. p. 42. It appeared in the *Gent. Mag.* for 1824:—

"The following wonderful story has appeared in print; we vouch not for its authenticity. In Woking churchyard grows a kind of plant about the thickness of a bulrush, with a top like asparagus, shooting up nearly to the surface of the earth, above which it never appears, and when the corpse is quite consumed the plant dies away. This observation has been made in other churchyards when the soil is a light red sand."

Is this mere folk-lore, or is it a statement of a botanical fact ill understood? ASTARTE.

'ENGLISH KINGS: AN ESTIMATE.'—I shall feel obliged if any of your readers will tell me if they know of a book with this title. I may not have got it exactly, but I think it

is correct. It is many years—perhaps nearly thirty—since I have seen it, and I want, if possible, to refer to it again, as it is an excellent character-sketch of our English sovereigns. I thought it was by Prof. Dowden, but I cannot find it in any list of his works, and I daresay it is out of print, but with the author's name I should have access to it.

H. A. B.

['Shakspeare's English Kings' (1889), an essay in Pater's 'Appreciations,' is the only article of the sort that occurs to us.]

MR. JANES, OF ABERDEENSHIRE.—

"We found here Mr. Janes, of Aberdeenshire, a naturalist. Janes said he had been at Dr. Johnson's in London with Ferguson the astronomer. Johnson: 'It is strange that, in such distant places, I should meet with any one who knows me. I should have thought I might hide myself in Sky.'" —Boswell's 'Tour to the Hebrides,' Sept. 2.

"Dr. Johnson.....remarked that, as Janes the naturalist had said upon losing his pocket-book, it was rather an inconvenience than a loss."—*Ibid.*, Sept. 8.

"Armidel.....is well shaded by tall ash trees of a species, Mr. Janes the naturalist informed me, uncommonly valuable."—Johnson's 'Journey to the Western Isles,' 1775, p. 108.

Is anything known of this Mr. "Janes," which is certainly not an Aberdeenshire name? Can it be a misprint, reproduced in all editions, for "Innes"? J. A. H. B.

[In another passage he is "Mr. Janes the formalist." Your conjecture seems plausible, and the reference might be to John Innes the anatomist.]

JOHN WILBYE, FL. 1598-1609.—Can any subscriber tell me anything of John Wilbye, who had two editions or sets of his madrigals published, one in 1598 and one in 1609, and if anything is known of his family or descendants? F. J. A. S.

[See life in 'D.N.B.']

"SOCIETAS AURATA."—Lorenz Staiber, writing to Henry VIII. from Nuremberg on 4 December, 1523, uses the following expressions:—

"Non sum inmemor...quibus honoribus Regia Maiestas tua humilem me Maiestatis tue servum affecterit: ut quem Regis Manibus in tue Mth arcu Winnesore in auratam societatem accerserit, adscripterit, et equitem Auratum designaverit."

I believe that "eques auratus" is a common term for a knight bachelor. Perhaps some antiquary will kindly inform me whether any special meaning is attached to the term "aurata societas," or whether it merely means the rank or order, in the wider sense, of knighthood. No special order, I believe, could have been conferred at this date by the King of England except the Order of the Garter and that of the Bath. The first is

out of the question, and I find no such expression as "societas aurata" among the documents relating to the early history of the Order of the Bath published by Anstis.

CAMPBELL DODGSON.

"BAGMAN" = COMMERCIAL TRAVELLER.—Can any of your correspondents indicate the use of the word "bagman," in the sense of commercial traveller, prior to 1800? A reference illustrative of its use in Goldsmith's 'Essays,' date 1765, appears in the 'New English Dictionary.' But in every edition of these 'Essays' to which I have referred the word reads "bug-man," not "bagman."

ALGERNON WARREN.

GEORGE HOLLINGS was admitted to Westminster School 19 July, 1780. Particulars of his parentage and career are desired.

G. F. R. B.

ELIZABETHAN PORTRAIT.—Can you or any of your readers give a clue to the identity of an old Elizabethan portrait which is in my possession? The face is noble and refined, and the picture bears the following inscription: "An: 162 [?] AE. Suae 65. Inscipie Respice Prospice."

INQUIRER.

[The head is surmounted by a cap suggesting a species of tiara.]

GERMAN "HAFF" (OR LAGOON) FISHERFOLK.—I shall be appreciatively grateful for references as to German and other literature anent the German *Haff* fisherfolk and fisheries. *Haff* fisheries are conducted in fresh, brackish, or sea waters which have comparatively diminutive openings, directly or indirectly, into the sea. Sometimes islands, or still more often prolonged tracts of barren, arid, useless land, occasionally more or less shifting sandbanks or dunes (called in German *Nehrungen*), running more or less parallel with the sea, enclose the *Haff* or quasi-coast lake, leaving only a narrowed opening into the sea. Are these sandbanks used in Europe or the United States for sea-salt artificial "farms," after the fashion of Japanese artificial sea-salt farms, or the solar salt farms on inter-tidal lands in the U.S.?

In Germany the female relatives, especially the daughters of these *Haff* fishermen, often go out in the fishing boats to assist the men in fish-catching. When not engaged in fish-catching these *Haff* fishing women and girls frequently aid their families in curing, drying, or salting the fish in or near their homes.

These *Haff* fisherfolk have no connexion with the *Haff* or *Haaf* fishing deep-sea boats used in Shetland. According to the 'Century Dictionary,' *Haff*, *Haf*, or *Haaf* is the Nor-

wegian or Danish word for the sea, especially the deep sea or ocean.

I shall be further obliged if a philologist will kindly explain why this word *Haff* in the Scandinavian and German languages differs so widely. To a fisherman the distinction between a shallow, land-locked lagoon and the deep ocean is so marked that, anyhow to him, there would be indeed practically no associations between these aquatic areas.

J. LAWRENCE-HAMILTON, M.R.C.S.
30, Sussex Square, Brighton.

"FEAR-NOTHING MAKER."—In the Norwich Rate Book for 1633-4, which I have just printed, occurs under the parish of St. Peter, Southgate, the name of John Whittam, "Fear-nothing maker." What was the article he made? One guesses it was a sort of "oily" or "dreadnaught," but I do not find the word in any dictionary.

WALTER RYE.

[Fully explained in 'N.E.D.']

"SWELP."—I recently came across the following sentence in a book by Lucas Cleeve: "The wreck lay swelping in the roscid ooze." I should be glad to know the meaning of "swelp"; it is not in any dictionary to which I have access.

J. T. B.

[Such presumably onomatopœic words, invented by many authors of the day, hardly deserve the honour of being inserted in a dictionary. Let them get established first, at any rate.]

"FRUITARIAN."—Can any correspondent tell me when the word "fruitarian," which is now largely replacing "vegetarian," began to be used, and where?

OXON.

[The first quotation in the 'N.E.D.' is from the *Natural Food Magazine*, February, 1893.]

THE CISIOJANUS.—Where and what is this? It occurs in Mr. R. L. Poole's essay in 'The Teaching of History' (Camb., 1901):—

"The days of the months were reckoned either after the old Roman method by kalends, &c., or else in the modern way from the first onwards. But there are peculiar systems, that of Bologna and the *Cisiojanus*, which require to be mastered separately."—P. 26.

C. S. WARD.

COUNSELLOR LACY, OF DUBLIN.—His sister Margaret Lacy, who in my account is described as niece of the Austrian General Lacy, married Thomas Reynolds, woolstapler, of Dublin, about 1695-8. His daughter, Rose Lacy, in her marriage licence, dated 20 February, 1747, is described as of the parish of St. Michan, Dublin, spinster, and married Thomas Fitzgerald, of Kilmee, co. Kildare, described in the licence as of the parish of Narraghmore, in the county of

Kildare, gent. Rose Fitzgerald died in November, 1762, and her husband in 1802.

Another account I have mentions a Mr. Lacy who married a daughter of John Baggot, of Nurney, co. Kildare, and had issue a son, John Lacy, counsellor-at-law, of Rathgicklagh, but I do not know if he is identical with the above-mentioned Counsellor Lacy.

I should be glad if any one could give me further particulars regarding Counsellor Lacy and his family, and tell me whether he was actually a relative of the Austrian General Lacy.

FITZGERALD.

Replies.

THE PAUCITY OF BOOKS IN ELIZABETHAN TIMES: SHAKESPEARE ABROAD.
(9th S. xi. 44.)

Z., in his most interesting article on this subject, maintains that, from an examination of letters of the Elizabethan age, the provincials of that time were not so ignorant, so far as English composition is concerned, as Halliwell-Phillipps and others have made them out to be, and that these letters show "no particular trace of dialect." This may be so in the case of men of the better classes, who were educated by parents who had themselves been educated, or by tutors employed for the purpose. So far as English was concerned, the masses drew nothing in those days out of the country grammar schools, in which English did not form part of the curriculum. The letters referred to by Z. are apparently those of the former of these two classes, to which Francis Bacon belonged, who for his education was mainly indebted to the watchful eyes of his father, Elizabeth's Lord Keeper, Edward VI.'s tutor, and "eminent in the whole circle of arts and learning," and to his mother, Lady Ann, governess to the boy king, and a woman who early won repute for learning, read and spoke fluently Latin, Greek, Italian, and French "as her native tongue" and translated Jewel's 'Apologie' from the Latin. In the latter class may be included William Shakspeare, whose father and whose mother could not write their names, according to the Stratford records. If Z. will consult the town registers of the Elizabethan age, he will find how lamentable was the ignorance of even the middle classes, among them men who held municipal offices. Of nineteen aldermen and burgesses in Stratford alone, but six could write their names in a document facsimiled by Halliwell-Phillipps in his 'Outlines,' i. p. 40. Z. maintains that "it would seem an open

question if education were not more generally spread in Queen Mary's time than it was in that of George II." Perhaps. But Shakespeare did not live in "Mary's time."

Roger Ascham, Queen Elizabeth's tutor, had no high idea of the country schools when he wrote:—

"It is pitie that commonly more care is had, yea, and that among verie wise men, to find out rather a cunninge man for their horse, than a cunninge man for their children.....the master mostly being as ignorant as the child, what to say properly and fitly to the matter."

And Dr. Johnson says that in the time of Shakespeare the masses were "gross and dark," and that

"to be able to read and write, outside of professed scholars, or men and women of high rank, was an accomplishment still valued for its rarity."

What writing was necessary for such people—letters, accounts, &c.—was done by the professional scribes. Had the lower classes been able to write, the dialect they spoke would have appeared in their letters. Those who did write, having been taught English, wrote English, not "dialect." This seems to me a feasible explanation of Z.'s difficulty.

It is of the "talk," not the "writing," of the "squirearchy" of which Macaulay speaks when he says, "Country gentlemen spoke the dialect of clowns," and Richard Grant White, the Shakespearean scholar, takes up the same position when he maintains:—

"Members of Parliament could not understand each other's rustic *patois*. Even the soldiers in Elizabeth's army could not comprehend the word of command, unless given by officers of their own county or shire town."

And so with Shakspeare, surely. In spite of his Warwickshire dialect, and without an education in English—but with a vocabulary of 15,000 words—he leaves Stratford, some say bearing in his pocket the manuscript of 'Venus and Adonis,' the most elegant, classical, and polished verses ever written, without a trace of Warwickshire dialect. If the *uneducated* Shakspeare could accomplish this, we can scarcely deny the possession of similar ability to Z.'s "educated squirearchy."

Z. also takes Halliwell-Phillipps to task for his statement that Stratford was almost destitute of books, maintaining, from the number of works published in London, that many of them must have reached the provinces. But in those days the editions of such works were undoubtedly small, and would be almost entirely swallowed up by London purchasers. A proof of this is the rarity of Elizabethan books and the prices

they fetch. There was only, for example, an edition of 250 copies of the First Folio, issued at the price of 20s., when the value of money was many times greater than its value in the twentieth century. Books then were expensive, and could only be afforded by the upper classes, so that it is doubtful if there were many in the household of the struggling John Shakspeare, who, according to the Stratford register, was not in the most affluent circumstances.

Z.'s happy thought regarding Calderon's acquaintance with 'Romeo and Juliet' is worthy of patient inquiry—as to whether Charles I., when he visited Madrid and the "Spanish match" was on the *tapis*, presented Calderon with one of the quartos of 'Romeo and Juliet,' or whether Calderon obtained his knowledge of the play from the pupils of St. Omer's. The idea is a very charming one, but very far-fetched. In the first place, it is very unlikely that Prince Charles would take such a book to a Spaniard who presumably knew not English. In the second place, Calderon had other sources for his plot, as the story of 'Romeo and Juliet' was common property on the Continent in those days. There was Masuccio di Salerno's thirty-third novel, to start with; there was Bandello's version, translated into French in Belleforest's 'Histoires Tragiques'; and there was Da Porta's novel 'Giuletta,' all of them open to Calderon, as they were to Shakespeare, and much more likely to be consulted by a man of Calderon's education. In the third place, there is not the smallest resemblance between Calderon's 'La Devocion de la Cruz' (which I only know through Denis McCarthy's translation) and 'Romeo and Juliet.' The plot of Calderon's play is as follows, according to Ticknor in his 'History of Spanish Literature':—

"It is founded on the adventures of a man who, though his life is a tissue of gross and atrocious crimes, is yet made an object of especial favour of God, because he shows a uniform external reverence for whatever has the form of a cross; and who, dying in a brawl, as a robber, is yet, in consequence of his devotion to the cross, miraculously restored to life, that he may confess his sins, be absolved, and then be transported direct to heaven."

Does this resemble 'Romeo and Juliet'? Such is the hero Eusebio—"an incestuous brigand," according to Sismondi—I would be sorry if Romeo was his counterpart. There is a Julia, certainly, and the scene is laid in Italy, but there the resemblance ends. Ticknor naturally says: "The whole seems to be absolutely an invention of Calderon." In the fourth place, it seems to me that Z. has mixed up Calderon with

Lope de Vega (who, by the way, served in the Armada), when he refers to the borrowing from Shakespeare's 'Romeo and Juliet.' At exactly the same time 'Romeo and Juliet' in England, and another play, 'Castelvines y Monteses' ('Capulets and Montagues'), in Spain, were being penned by the two greatest dramatists in Europe in the days of King James. The two plays were exactly alike—as can be seen from the admirable translation of Vega's play by Cosens in 1869, and a summary appended to Furness's 'Romeo and Juliet' in his Variorum Edition of Shakespeare's works. Here Romeo appears as Rosello Montes, Juliet as Julia, with Anselmo corresponding to Benvolio. The play to which Calderon was mainly indebted was Mescua's 'Esclavo del Demonio.' Then there was another Spanish play on the same subject produced at the same time by Don Francisco de Roxas, entitled 'Los Bandos de Verona.' Was this also borrowed necessarily from Shakespeare's 'Romeo and Juliet,' or from Masuccio, Bandello, or Belleforest? Z. states that Calderon's 'El Medico de sua Honra' is "modelled" on 'Othello.' I do not know the date of the production of 'El Medico,' which does resemble 'Othello' in some respects; but if it is previous to the year 1622—the quarto of 'Othello' was published in that year—it could not have been borrowed from Shakespeare. Besides, reference to Cinthio's 'Hecatommithi' was as available to Calderon as it was to Shakespeare, and at that time it had never been translated into English. Shakespeare managed to annex the plot, however—how could not Calderon?

In regard to Shakespeare revising 'Romeo and Juliet' "in a form adapted for the study" Z. is in error; and as to his "analogy with the history of the 'Romeo and Juliet' quarto and folio versions" he makes another mistake. Between the quarto and folio editions there is practically no difference. The First Quarto was taken from an imperfect acting copy. The Second Quarto was not printed from the author's manuscript, but from a transcript. It was certainly an improvement on its predecessor. The Third Quarto has a few corrections, and numerous additional errors. The Fourth Quarto follows the Third almost literally, and the Fifth is copied from the Fourth. And as for the Folio, Richard Grant White says that it differs from the quartos "only by the accidents of the printing office." Furness says:—

"In the text of the Folio, as usual, there are a number of changes, some accidental, some deliberate, but all generally for the worse, excepting the

changes in punctuation and in the stage directions."—P. 424.

In fact, nobody accepts Z.'s Folio "study" version of 'Romeo and Juliet' as the best version of the play, but most fall back upon the Second Quarto, aided by the First, for elucidation of many passages, which otherwise are unintelligible.

It would pay Z. better to turn his attention to the two quartos of 'Hamlet,' containing most marvellous differences, published in 1603 and 1604 respectively, although there was an edition of the same play written (? by Shakespeare) before Shakspeare left Stratford-on-Avon.

GEORGE STRONACH.

With regard to the remark about Holofernes, I may say that it was characteristic of the schoolmaster to speak untranslated Latin. As Shakspeare was a man of limited learning, he had some difficulty in finding the requisite Latin, and the schoolmaster in his hands makes more blunders than one. I do not know the plays of Calderon that have been mentioned, but resemblances are often accidental, and those between Calderon and Shakspeare may be so. Fletcher seems to have driven Shakspeare from the stage; and after Fletcher died the plays of that dramatist had, I think, more popularity than those of Shakspeare. A writer contemporary with Fletcher, praising him, says:—

To thee was Shakspeare dull, whose best wit lies
In the lady's questions and the fool's replies.

Waller in his poems honours Ben Jonson and Fletcher greatly, but he never mentions Shakspeare. In his prologue to 'The Maid's Tragedy' he says:—

Of all our elder plays
This and 'Philaster' have the loudest fame.

It is strange that Shakspeare should have been ignored thus by Waller and his age; and it seems quite clear that Fletcher eclipsed him. The difficulty in finding allusions to Shakspeare in the works of the writers of that time shows that he could not have been generally esteemed, though Milton, when young, did him reverence. Dryden, Davenant, Tate, Durfey, Crowne, Otway, Buckinghamshire, hardly could have ventured to mutilate him, as they did, if he had been much known in the time when they wrote. They all reproduced his plays, frightfully disfigured by their own inferior additions and unwarrantable alterations. But, in their bad way, they did much to make him known. I must not forget that in 'The Maid's Tragedy' Waller altered Beaumont and Fletcher much as the other authors altered Shakspeare. But the alteration was made in order that the

king should not be assassinated in the play. I certainly think that Shakspeare's works attracted little attention from the general public of his time. Whether Calderon knew him or not I cannot say. But Shakspeare was little, and perhaps not at all, known abroad until a century after his death; and he does not seem to have been known much in his own country before that time.

E. YARDLEY.

"SPHERES OF INFLUENCE" (9th S. xi. 128).—In a letter to Count Münster, dated 29 April, 1885, Earl Granville speaks of "spheres of action" (Hertslet's 'Map of Africa by Treaty,' p. 596); and in the translation of the reply, dated 7 May, 1885, the term "spheres of influence" occurs (*op. cit.*, p. 598). It is also used in the Convention between Great Britain and France dated 10 August, 1889 (*op. cit.*, p. 562). After that year it is common.

JOHN B. WAINWRIGHT.

RECORDS IN MATERNITY (9th S. xi. 66).—The *Sheffield Mercury*, dated 10 August, 1822, said:—

"Yesterday afternoon a respectable couple, inhabitants of this town, presented their eight-and-twentieth child at the baptismal font of the Parish Church. They have been married about twenty-three years, and the mother has been delivered of a child every succeeding ten months. A very respectable surgeon in this town can bear testimony to this fact, having himself attended her at every birth except one, and on this occasion he happened to be from home. There have been no twins, and the eldest and youngest are the only children now living."

This eight-and-twentieth child was my father, and my grandparents were father and mother of twenty-nine children, all single births. My father, Jonathan Beardshaw, was born 27 April, 1822, and died 30 June, 1864, in the forty-third year of his age. My grandfather, Jonathan Beardshaw, was born 12 March, 1780, and died 16 March, 1851, in the seventy-second year of his age. My grandmother, Elizabeth Beardshaw, was born 25 June, 1780, and died 18 February, 1844, in the sixty-fourth year of her age.

HENRY JOHN BEARDSHAW.

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CONSTANTINOPLE (9th S. xi. 68).—There are in Turkish some words beginning with an *elif* which seem to have been formed from words in other languages beginning with *s impura*—e.g., *uskuna*=schooner; *ustupu* (oakum)=Ital. *stoppa*; *iskele* (a landing-place)=*scala*; *istavros*=*σταυρός*; *istridyra* (oyster)=*στρείδι*; *uskumuru* (mackerel)=*σκομπύρι*; and such names of places as Iskochia (Scotland), Izmir (Smyrna), Uskub

(σκοπιά). Nevertheless, may not the first two letters of Istamboul represent the Greek εἰς? The writer in 'Chambers's Encyclopædia' describes as "fanciful" the suggested derivation of Istamboul from εἰς τὴν πόλιν. But the pronunciation of Istamboul differs little from that of the three Greek words. And why is its derivation from the word Constantinople more probable? Suppose the word *κωνσταντινούπολις* was shortened to three syllables, is there any reason why *σταν* and *πολ*, both syllables being unaccented, should be preserved? Would not the accented syllable be more likely to survive than any of the unaccented syllables? In fact, the Turkish equivalent for Constantinople, as used, for instance, on the coinage, is *Costantiniye*.

E. M. S.

The prosthetic *I* in the name Istanbul is not an isolated instance in geographical names transplanted by the Turks from the Franks' into their own language. Thus Szalánkemén in Hungary has become Islánkamen in Turkish; Vlakhia (Wallachy), Iflak. Zvornik has been turned into Izvornik, Szerém into Isrim, Slavia into Islavin, &c. All the above names are from works of Turkish historians of the sixteenth century.

The Greek λιμὴν (*bay, port, &c.*) has remained without the prosthetic *i*, thus *limán* (as, e.g., Buyuk Liman, Kadi Liman), but occasionally we find *Ilimán* also, though I am unable to quote an example just now.

The derivation of Stambul from Constantinople is, I believe, as old as the hills.

L. L. K.

ANCIENT DEMESNE OR CORNWALL FEE (9th S. x. 443).—The question as to South Tawton can easily be answered. Certainly at the time of Domesday it was one of those manors which had belonged to the family of Harold T.R.E., and so had escheated to the Crown and formed part of the county farm. Henry I. gave the fee to Rosaline Beaumont, but a reserved rent (*socage*) was retained by the Crown, and formed part of Queen Isabella's dowry in the reign of Henry II. The fee as "ancient demesne" continued to be held of the king till the sixteenth century, but the reserved rent after the death of Earl Reginald was held of the Duchy of Cornwall.

T. W. WHALE, M.A.

Bath.

JEWS AND ETERNAL PUNISHMENT (9th S. x. 229, 334).—Supplementing my crude reply to MR. HOOPER'S query, I may say frankly that the exact date when the doctrine of reward and punishment became one of the formulæ of the Jewish faith has never been clearly

ascertained. Its growth was wisely restrained by rabbinical anathema until the close of the Talmudical writings, when in the Gaonic period it gradually crystallized, and Maimonides in the twelfth century gave it permanence. Therefore every reference to heathen nations such as the Persians, Greeks, Romans, Idumeans, &c., extant in the Talmud could only concern itself with the material, and could take no cognizance of the spiritual well-being of those peoples. Assuredly a deadly hatred of the detestable practices, the vile rites, and the lascivious orgies of those heathen races justified the ban and the boycott proclaimed against them by the rabbis. Social and commercial intercourse was stringently forbidden so long as they remained entrenched in the strongholds of debauchery and idolatry. Once they renounced some of their hideous materialism, and took the pledge to conform to "the seven Noachian precepts," they passed out of the state of *nakoom* into the higher state of *nochree*, and ultimately, if so disposed, became *gyrei tsaydek*. A war of extermination was preached not against the heathen, but against the vile things he did; and if, like the Old Guard, he preferred to die gamely rather than to surrender his disgusting fetiches to the remorseless invasion of Jewish Unity, the rabbis who penalized him by boycott, &c., merely displayed that zealous regard for their flock which is the basis of all rational government and the mainstay of the social fabric in times of turbulence and civic danger. This rabbinical attitude towards the heathen is beautifully summarized in Tractate Megillah 13: "God smites the Gentiles and then heals their wounds." Towards the *Nochreem* a less rigid discipline was in force: so much so that works of mercy and humane offices were ordained; the Jews were directed to feed and clothe the poor and to bury the dead *Nochreem* (Ketuboth 61). Of these *gyrei tsaydek* (righteous aliens), many rose to great eminence in the Jewish commonwealth. Onkelos, the author of the Targum, and Rabbi Akiba are well-known examples. Far from being "trained for generations in hostility and contempt towards Gentile nations," every encouragement was given to the Hebrews to induce the Gentiles to enter the pale. This merely accords with the overwhelming evidence of the Scriptures, which the rabbins crystallized into a dictum, "Be rather of the persecuted than of the persecuting class," and of which the well-known story of 'The Nochree and Shammai' (rival of the great Hillel) is typical of the sympathies of the Jews of that age towards the world at large.

A modern Jew might imitate Rousseau, and "come, Prayer-Book in hand," to make out a case for tolerance, for loving-kindness, and for a glowing regard for the welfare of all who wear the human form divine. The Jewish prayer-book is quite as faithful a mirror of Jewish ideals as is the Talmud itself. Tragic as is the story of the Jew, we hear no echoes of it in that storehouse of his sweetest longings and of his deep-rooted hopes of a brighter time. It voices no vengeance upon his aggressors either in this life or in the next. Begun, broadly speaking, in Ezra's age, about 530 B.C., it grew for a thousand years till the close of the Talmud at the end of the sixth century C.E. Listen to this beautiful prayer wherein the orthodox Hebrew every day of his life enunciates the divinity of the soul and negatives the doctrine of everlasting damnation: "O my God! the soul Thou gavest me is pure: Thou didst create it: Thou preservest it within me: Thou wilt take it from me, and some day wilt return it to me again. Blessed art Thou, O Lord, who restorest souls unto dead bodies." There is nothing here to differentiate between Jewish and Gentile bodies; yet, in the Hebrew's daily prayer to be spared contact with undesirable acquaintances, stress is laid upon this differentiation of "the son of the covenant" from one who is not a son of the covenant. I have said the destruction of the Gentile was never Israel's avowed object; his conversion to belief in the Unity of God through divine agencies of knowledge and grace assuredly was. This may be demonstrated by a transcript of the grand "Aleynu" prayer, a veritable antique, breathing the majestic spirit of Ezra in an age of rampant Parseism, by which it was in all likelihood evoked:—

"O Lord our God, we are looking forward speedily to behold the splendour of Thy power; when all abominations shall be driven out of the land and all fetishes destroyed; when the world will be united under the kingdom of *Shabbai*; when all the children of men will proclaim Thy name and the wicked will be turned unto Thee. Let all the inhabitants of the world recognize this, and know that unto Thee alone every knee must bow, every tongue must swear allegiance. Make them, O Lord, fall down before Thee and to the majesty of Thy name pay court. Compel them to receive the yoke of Thy kingdom, and do Thou reign over them for evermore."

The unrestrained universality of this incomparable prayer destroys the theory of "everlasting damnation of Gentiles" imputed to us by Winwood Reade. I will cite an excerpt from the *Neelah* (evening) service of Atonement, which may suffice to pulverize that groundless statement:—

"Thou holdest out Thine hands unto sinners, and Thy right hand is stretched out to take back wanderers.....Thou hast selected man from the beginning, conferring upon him the privilege of standing before Thee.....And Thou in the plenitude of Thy mercies wilt take pity upon us, for Thou delightest not in the destruction of the universe. For it is said, Let the worldly man abandon his career and the man of sin his evil thoughts, returning unto the Lord, and He will take pity upon him, and unto God who multiplies pardon.....For Thou, the Lord, art delighted when the erring return and desire not their death; as it is said, Say unto them, As I live, saith the Lord God, I long not for the death of the worldly; rather let the sinner depart from his evil ways and live."

This prayer has been recited for more than 2,000 years by hundreds of generations of Jews, by whom "everlasting damnation" was never mentally conceivable. How they could conceive it against the Gentiles I must leave to men of the Winwood Reade type to demonstrate. As I said in my original reply, the statement is worthless and absurd, devoid of foundation, and contrary to historical evidence.

M. L. R. BRESLAR.

Percy House, South Hackney.

FREDERICK TENNYSON (9th S. xi. 27).—The statement in the 'Dictionary of National Biography' that "the poet was for some years under the influence of Swedenborg and other mystical religionists, but returned in his last years to the more simple Christian faith of his childhood," is entirely true, and all statements to the contrary are entirely the opposite of true. Frederick Tennyson did not die a Swedenborgian. This from one who is in a better position to speak than Mr. W. H. Buss, or any other advocate of "New-Churchianity."
W. BAILEY-KEMPLING.

BACON ON HERCULES (9th S. xi. 65).—It might be said that Bacon was facetious, and was making an absurd story yet more absurd; but the same reason could not be given for the following inaccuracy, which is in another essay. He says that Jupiter by the counsel of Pallas sent for Briareus to come to his aid. Homer in the 'Iliad' tells us that Pallas was then in rebellion against Jupiter, and that it was Thetis who brought Briareus to his aid.

E. YARDLEY.

DAIRY WINDOWS (9th S. xi. 50).—There still exists in this village a similar relic of the old window tax to the one reported by C. F. Y. The wooden label is in this instance over a gable window of an ancient thatched house, and on it may be faintly traced the words "Cheese-room." The house in question was greatly altered in 1898, up to which time a lower window bore the word "Dairy" painted

on a label over it. One or two other houses still contain "dummy" windows painted upon them. This was done to avoid the tax in cases where a window was only necessary to maintain a uniformity in the architectural outline.

JOHN T. PAGE.

West Haddon, Northamptonshire.

The square in which I reside contains some seventy houses, and the word "Dairy," in very old lettering, in some instances almost indecipherable, occurs above the pantry window in four of them. The square was built between sixty and seventy years ago.

CHAS. F. FORSHAW, LL.D.

48, Hanover Square, Bradford.

In reply to C. F. Y. I clearly remember seeing "A Dairy" painted in black and white over a window of Portobello Farm, Pulloxhill, Bedfordshire. I frequently saw it while I was vicar of Harlington, an adjoining parish, from 1879 to 1894.

W. H. DAUBNEY.

St. Margaret's Gate, Bury St. Edmunds.

The word "Dairy" was to be seen inscribed over a window in farmhouses, and places of greater pretension where cows were kept, until the abolition of the window duty. I have been familiar with many of these inscriptions in various parts of the country, but fear that they have now nearly all of them perished from natural decay and want of paint. This is a misfortune, as they formed useful memorials of one of the worst taxes with which we were ever afflicted. There was one of these dairy-boards over a window in the Old Hall at Northorpe, near this town, in the year 1865; and I remember a Gloucestershire friend, about eighteen years ago, directing my attention to a similar board on a farmhouse near Berkeley Castle.

EDWARD PEACOCK.

Kirton-in-Lindsey.

When I was a lad nearly all the older farmhouses in South Notts and Leicestershire, where Stilton cheese is very largely made, had the word "Cheese-room" painted above the window of the room in which the cheese was stored. The reason was that given by your correspondent, but I was not aware that dairy windows were exempt from taxation, nor have I seen them so distinguished.

C. C. B.

PLOTTING PARLOUR (9th S. xi. 48).—I believe that there is a portrait of Lord Delamer in the possession of Mr. N. Story Maskelyne, Basset Down, Swindon. He has, I know, several portraits of the Booth family.

M. T. ATKINSON.

MORDAUNT COLLEGE (9th S. x. 509; xi. 55).—Morden College has never been called "Mordaunt." The place has been always known as "Morden College," founded by Sir John Morden, a copy of whose will, dated 15 October, 1702, is now before me, so spelt. On 22 December last I sent you some information about pedigrees of the Morden family, which has not been referred to in any way.

There is at Morden College a regularly consecrated chapel (or church), of which the well-known author the Rev. Henry Lansdell, D.D., has been resident chaplain for some years, and there are some curious registers under his charge, but principally of marriages during the eighteenth century, when partly, tradition says, owing to footpads and highwaymen—there was no nearer place for marriages than Greenwich or Old Charlton—so many were celebrated at Morden Chapel. I do not think the vicar of Kidbrooke, a newly built church here, could give J. M. T. much information, but possibly I might get some for him.

G. C. W.

"MUSKEG BERRY" (9th S. x. 509).—The 'Century Dictionary' defines *muskeg* as a bog, a soft mossy or peaty spot. Muskeg berry is not mentioned, but it is evidently a berry that grows in swampy ground, perhaps a cranberry or a variety of huckleberry. See these names, also bilberry, blueberry, and swamp-blackberry, in 'Century Dictionary.' I asked a Canadian who knew the flora of his neighbourhood, but the name was not familiar to him.

JOHN E. NORCROSS.

Brooklyn, U.S.

RETAILED GERMINATION OF SEEDS (9th S. x. 287, 358; xi. 53).—The statement (quoted at the last reference) that a certain species of poppy has reappeared after being presumably extinct for 2,000 years is remarkable from several points of view. It implies (1) that the poppy was no mere local variety; (2) that the fortuitous introduction of seed to the cleared space was absolutely impossible; (3) that the non-existence of this species elsewhere throughout the centuries was continuously and exhaustively verified; and (4) that a comprehensive botanical description of the world's flora exists written at least 2,000 years ago, whereby the identity of this resurgent species is indubitably establishable. After granting these premises it is easy to endow the buried seed with the power of resisting disintegrating agencies such as percolating moisture, &c., for the requisite period. Yet in the case of mummy seeds preserved under almost ideal conditions, so high an authority as De Candolle definitely pro-

nounced against their ever having germinated, whilst freely admitting that American maize and other seeds fraudulently foisted on unwary Egyptian tourists sprout readily enough. All this makes one suspect some error of observation on the part of the reporter of the papaveraceous historiette, especially as equally strange items are occasionally to be met with in any newspaper—veracious enough in appearance, but provocative of scepticism upon examination.

J. DORMER.

"CUP OF TREMBLING" (9th S. xi. 65).—It seems necessary to say something to prevent the "ordeal" gloss being mistaken for legitimate exegesis. Personally any view about anything is permissible, but the hospitality of 'N. & Q.' is severely taxed when it has to entertain crude guesswork. The word *tarelah* (in A.V. "trembling" and "astonishment") is in R.V. rendered "staggering" (Isaiah li. 17, 22; Psalm lx. 3), and there is no dispute that intoxication, not literally, but in a figure, is meant. Of easily accessible commentaries, Prof. Skinner's 'Isaiah' in the "Cambridge Bible Series" will probably suffice to clear the phrase, which presents no real difficulty. C. S. WARD.

CROSSING KNIVES AND FORKS (9th S. viii. 325, 433; ix. 14, 357; x. 74, 254).—I suspect that the distinction M. E. N. makes between crossing knives and crossing a knife and a fork goes to the root of the matter. Was not the crossing of knives first thought unlucky because it was a crossing of blades, and so suggested the clash of swords? In the Midland counties, when I was a lad, we used to leave our knife and fork crossed on our plate when we desired a second "help," and side by side when we did not. C. C. B.

DANTEIANA (9th S. xi. 29).—In Camerini's edition of the 'Divina Commedia' the following note is given as from the 'Commento' of Francesco Buti: "A' perdoni, alle chiese, dov' è il perdono, cioè l' indulgenza, e però molto concorso."

Dean Church alludes to the passage in his essay on Dante (p. 169), translating it "the blind men at the church doors"; and Longfellow's version is:—

Thus do the blind, in want of livelihood,
Stand at the doors of churches asking alms.

Cary is alone in his "confessionals."

W. S.

As "perdoni" seems a Dantesque generic term for shrines of any kind, Cary's rendering is fairly acceptable. A "confessional" (otherwise "confession" or "confessionary") is a

structure enshrining relics of holy men, such as an altar-crypt, tomb, or "tabernacle." The location of the mendicants in the parvise would thus make them suitably near the confessionals. J. DORMER.

QUEEN SIVE (9th S. xi. 67).—*Sive* (riming with the number *five*) is a well-known feminine Christian name in Ireland. In Gaelic it is written by some *Sadhbh*, by others *Saidhbhe*. Occasionally it is translated into English as *Sabia*. I do not know who was meant by the Queen Sive of the Whiteboys.

JAMES PLATT, JUN.

LORD WHITEHILL (9th S. xi. 49).—The following information is taken from Brunton and Haig's 'Historical Account of the Senators of the College of Justice' (Edinburgh, 1832):—James Scougal, of Whitehill, son of John Scougal, Lord Whytekir, entered advocate 8 June, 1687, and was admitted without trial, having presented a petition to the Lords representing

"that he had served seven years as commissar of Aberdeen, and in that time had applied himself to the study of the municipal and civil laws, and that he did not suppose himself qualified to undergo the usual tryall, yet he might be qualified to serve as an ordinar advocat."

He was afterwards appointed one of the commissaries of Edinburgh, nominated an Ordinary Lord on the death of Lord Presmennan, and took his seat 9 June, 1696, by the title of Lord Whitehill. He died 23 December, 1702. It may be noted that John Scougal, Lord Whytekir, the father of Lord Whitehill, was a son of Sir John Scougal, of Scougal, and brother of Patrick, Bishop of Aberdeen. He was nominated an Ordinary Lord on 17 February, 1661, and died in January, 1672. J. A.

Edinburgh.

FASHION IN LANGUAGE (9th S. ix. 228, 352, 435; x. 251, 337).—It does not seem to me that "cure" is an abbreviation of "curiosity." Rather, it is what it appears, and implies that the dullness exhibited is either a cure for the dumps or a bar against imitation. Thus the late Mr. Stead's performance was "a perfect [or 'regular'] cure." W. C. B.

With reference to SIR HERBERT MAXWELL'S remark anent the meaning of the word "cure," I beg to be permitted to mention that many years ago a music-hall artist, dressed in an eccentric costume, caused sensation by singing night after night for months, if not for years, a comic song entitled 'A Cure, a Cure, I am a perfect Cure.'

It may not be out of place to add that I

was informed at the time, by a member of "The Mohawk Minstrels," that Mr. Stead, the artist to whom I refer, who became widely known as "Stead the Cure," or as "The Cure," when in poor circumstances purchased the song I have named for a few shillings! His gain by the transaction must have been very considerable indeed. "Soft words, with nothing in them, make a song" (Waller).

HENRY GERALD HOPE.

119, Elms Road, Clapham, S.W.

"PLACE" (9th S. x. 448).—The saying that no house was allowed to bear this title unless it had been slept in by royalty is a piece of folk-lore. The word is merely a variant of "palace," and means a mansion of some degree of local importance. The Welsh *plas* is an exact equivalent, and is apparently the British form of the Latin word *palatium*. The squire's mansion, or the principal residence in a village, is often called Plas, or Plas Mawr, "the Great Mansion."

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

FIREBACK DATED 1610 (9th S. xi. 30).—With the owner of these arms will, perhaps, be found associated the name of either Harris, Harries, or Herries, by whom the hedgehog or urchin was borne allusively to the French "hérisson." It also appears in the French coat of Le Hérisse; but both the hedgehog and its congener the porcupine being rare achievements in heraldry, Mr. TOWNSEND may find some difficulty in tracing these arms—for a fireback, somewhat elaborate. Glover's 'Ordinary of Arms' gives "Argent, a fesse between three hedgehogs sable," for Metford, and "Gules, a fesse between three hedgehogs argent," for Claxton (Edmondson's 'Complete Body of Heraldry,' 1780, vol. i. See also Berry's 'Encycl. Heraldica,' vol. ii.). The hedgehog was the badge of Sir Henry Sidney, the eminent statesman and favourite of Edward VI. (Harl. MS. 353, fol. 145), and was the device used in several instances by foreigners, among whom were the Crequi family, Prince Butera, Marshal Turenne (Pallisser's 'Heroical Devices,' pp. 6, 83), and René Nicolas Charles Augustin de Maupeou, Chancelier de France in 1768. Guillim's 'Heraldry' says: "He beareth azure three hedgehogs or, by the name of Abrahall. The hedgehog signifieth a man expert in gathering subsistence, and one that providently layeth hold upon proffered opportunity, and so maketh hay (as we say proverbially) whilst the sunne doth shine, preventeth future want" (ed. 1638, p. 211). The peculiar

symbolic meaning in heraldry of the hedgehog is that it is said to pull the grapes from their stalks, and gather them into a heap, into which it rolls itself, to carry the grapes on its prickles or spines to its young. Pliny says: "Hedgehogs make their provisions beforehand of meal for winter; in this they wallow and roll themselves upon apples and such fruit lying under foot, and so catch them up with their prickles, and one more besides they take in their mouth, and so carry them into the hollow trees" (bk. viii. chap. xxxvii.). It was thus the device of the amorevole, whose motto was "Non solum nobis," in allusion to the spines laden with fruit for its young.

J. HOLDEN MACMICHAEL.

The fleur-de-llys may probably point to the Hawkins family, who were great in Gloucestershire 1610, while the hedgehogs indicate that of Abrahall, a celebrated family in West Gloucester. I should like to hear in what part the fireback was found. GLOUCESTER.

ARCHITECTURAL "FOLLIES" (9th S. x. 489).

—A "folly" which makes an effective item on the sky-line high above the Vale of Nidd, toward Wharfedale, is "Yorke's Folly," an imitation ruin, of which three massive "stoups" or piers remain standing, and which is said to have been built in a time of famine, at the expense of a member of the still existing Yorke family, who paid fourpence and a loaf of bread per day to the labourers on the building. The tower of Hadlow Castle, which is a conspicuous landmark in the Medway valley, between Tonbridge and Waterringbury, is known as May's Folly. It is an erection of about the middle of the last century, a tall slender shaft, and a very fine specimen of the domestic Gothic. Its "folly" is said to consist in the fact that it was built to its great height in order that the sea might be visible from its summit. A third and quite recent "folly" is a mill chimney in Bingley, Yorkshire, which for some architect's or owner's whim was built in spiral form. It is a square in section and perfectly upright, or plumb, but each succeeding square of stones has been placed so that its corners are a little to one side of the corners of the square below; hence the corners curl around the chimney, from foot to top, in screw fashion.

H. SNOWDEN WARD.

If a complete list of these is wanted the following may be noted. "Johnson's Folly," otherwise known as "Little Belvoir" and Broughton Castle, stands on the top of what is usually called Broughton Hill, near Wartnaby, Leicestershire. It is a conspicuous

object for many miles round, and the view from it extends into seven counties. Some four miles to the north-west of this, near to the Nottingham and Melton Mowbray turnpike, is Folly Hall, built, I believe, by a man named Brett, and certainly occupied by one of that name in my young days. It is close to the boundary of the parishes of Hickling and Upper Broughton, but I am not sure which parish it actually stands in.

C. C. B.

Stow, in his 'Survey of London,' alludes to a house in the ward of Bishopsgate built by Jasper Fisher, and known as "Fisher's Follie." Associated with it in a couplet, as follows, are three others:—

Kirkebyes Castell, and Fishers Follie,
Spinilas pleasure, and Megses glorie.

About a mile and a half from here along the road to Northampton is a farmhouse known as "Bucky Folly." I have often wondered why it was so designated, as there is nothing in its architecture betokening folly that I am aware of.

JOHN T. PAGE.

West Haddon, Northamptonshire.

CARLYLE'S 'PAST AND PRESENT' (9th S. xi. 108).—The quotation in question 19 is meant for Old English, a language which is seldom quoted without being, as here, most absurdly caricatured. The ridiculous *eu* is for A.-S. *ge*, E. *ye*. The phrase meant would be, in true A.-S., "Ge Seaxan, nimath eowre [*or eower*] seaxas"; but the first two words are a superfluous addition. The story is not found in the oldest English, but occurs in Layamon's 'Brut,' ed. Madden, vol. ii. p. 214, where Hengist's signal to his men to slaughter the Britons is *nimeth eowre seaxes*, take (or draw out) your knives. In Robert of Gloucester, ed. Hearne, p. 125, it appears as *nimeth youre seaxes*. Very much later, in Fabyan's 'History,' ed. Ellis, p. 66, it is *nempnith your seaxis*.

WALTER W. SKEAT.

PORTRAIT BY ZURBARAN (9th S. x. 207, 352, 514).—COL. PRIDEAUX may like to know that I think the 'Catalogue of the Hampton Court Pictures,' just published, solves the enigma about Lady Whitmore. The 'Catalogue,' expressly states that the 'Lady Whitmore' at Hampton Court, sister of Lady Denham, was engraved under another name about 1780 (I think as 'Lady Southesk'). Miss Brooks, the Lady Whitmore supposed to be represented in the Hampton Court picture, was, however, a niece of Digby, Earl of Bristol, long representative in Spain of Charles I. and Charles II.

Now my friend's collection contains a

good deal which is derived from a very close connexion with both those Courts, and, as far as dates go, if the picture at Hampton Court is really incorrectly named, there is no reason why his should not be an original by Zurbaran, painted whilst Miss Brooks was in Spain with her uncle before the Restoration.

I have to thank COL. PRIDEAUX for the great interest he has taken in my query.

Z.

PICTURE BY MARTINEAU (9th S. xi. 109).—W. B. H. will find 'The Last Day in the Old Home,' by Robert Braithwaite Martineau, in the Tate Picture Gallery, Vauxhall Embankment. There is a short sketch of the artist's life in the 'Dictionary of National Biography,' and I believe the above picture is referred to.

HERBERT W. SOTHERN.

Twickenham.

The admirable and thoroughly original 'Last Day in the Old Home,' by the late Robert Braithwaite Martineau, referred to by W. B. H., is now in the Millbank Gallery, a gift by the painter's brother Edward. There is a photographic (not engraved) reproduction of it, good specimens of which are excellent, bad ones of little value.

F. G. STEPHENS.

"CORROBOREE" (9th S. xi. 69).—The origin of this word is explained in the work of my lamented friend the late Prof. Morris, 'Austral English': "The word comes from the Botany Bay dialect. The aboriginal word is *korobra*, to dance. In the same locality *boroya* or *beria* means 'to sing': probably *koro* is from a common Australian word for emu."

HERBERT A. STRONG.

University College, Liverpool.

This is one of many rough-and-ready experiments in the Anglicizing of Australian aboriginal names. According to the Rev. William Ridley, M.A., one of the highest authorities on the language of the Australian blacks, the proper spelling of the original word is *korobra*, and its meaning is to dance. A dozen different renderings in English may be culled from the Australian books of the nineteenth century. Prof. Morris, in his 'Austral English,' p. 99, gives the best history of the word with its uses and variations.

J. F. HOGAN.

Royal Colonial Institute.

"SHIS'N" AND "THIS'N" (9th S. xi. 89).—There is no doubt that the 'n' in *this'n* is all that is left of the Mid. Eng. *kin*, which was freely added to many similar words. See *kin* in the 'H.E.D.,' II. 6 b, where we find

examples of *any-kin*, *fele-kin*, *many-kin*, *no-kin*, *other-kin*, *seve-kin*, *swilkin* (*swilk-kin*), *same-kin*, *this-kin*, *whilk-kin*, *what-kin*. But *shis'n* is imitated from *hisn*, where the *n* is due to association with *my*, *mine*, *they*, *thine*. This is explained, *s.v.* *hisn*, in the same neglected work.

WALTER W. SKEAT.

Miscellaneous.

NOTES ON BOOKS, &c.

The New Volumes of the Encyclopædia Britannica. Vol. IX., being Vol. XXXIII. of the Complete Work. (A. & C. Black and the *Times*.)

WITH the present volume the great task of bringing up to date the 'Encyclopædia Britannica' is virtually accomplished, the end of the alphabet being reached. A supplemental volume, perhaps more, will serve as a general index to the whole work, and will facilitate reference, but the information to be supplied is presumably complete. Vol. IX. comprises the alphabet between Strachey and Zwolle. It opens with an essay by the Rev. Prof. Collins upon methods and results in modern theology. This, which is written from a Broad Church standpoint, naturally opens out controversy, and is therefore unsuited to our columns. It is too late to suggest alterations, but in the case of a great printing centre such as Strassburg the Latin names Argentina, Argentoratum, &c., might be repeated. An important article on 'Strategy,' by Col. Henderson, should be read by the side of one even more important on 'Tactics,' the preparation and composition of which have occupied no fewer than four authorities or experts. A good account of the late Bishop of Oxford is by the Rev. W. Hunt, who speaks of him as excelling all Englishmen as a master of every department of the "historian's work, from the discovery of materials to the elaboration of well-founded theories and literary production." Sudan is treated by Prof. Keane, and so far as regards the French Sudan, which "since the decree of 18th October, 1899, has been only a geographical expression," by M. Paul Louis. Recent events assign importance to the paper on 'Sugar,' which is by Messrs. Alfred and V. W. Chapman.

It is only in the last quarter of a century, since the investigations have been undertaken of M. Bertillon and others, that a full study of suicide has been possible. It is a curious fact, considering the long-current assertion that in November Englishmen committed suicide through the spleen, that whereas the number of suicides per million in England and Wales averages 75 and in Ireland only 17, in France it reaches 180, and in Saxony the enormous total of 392. Many striking conclusions may be drawn from the statistics. Thus, while in Denmark the rate per million is 251, in Norway it is only 69 and in Sweden 92. Under 'Sunday' the extension of the observance of what is called "the Lord's Day" is noted. 'Surgery' and 'Surgical Instruments' chronicle naturally a great recent advance. An anonymous and appreciative life of Mr. Swinburne is accompanied by a good portrait from a photograph. A life of John Addington Symonds is judicious, but reticent. A brilliant life of Taine is by the Hon. Maurice Baring. 'Taxation' and 'Technical Education' are natur-

ally important articles, with which, however, there is no temptation to deal. With the word *tele* we reach a series of scientific articles of the highest value; 'Telegram,' 'Telegraph,' 'Telephone,' 'Telescope.' Great advance is chronicled under the last heading. Under 'Tenniel' is given a capital representation of the fine 'Dropping the Pilot.' We do not agree with Mr. Gosse that the popular estimate of the genius of Tennyson was excessive; nor do we think it necessary to wait until another generation is reached for a final estimate. The portrait which accompanies the life is unfamiliar. Under the prefix *therm* come a series of interesting articles such as 'Thermodynamics,' 'Thermometer,' &c. 'Tides' are treated of by Prof. Darwin. 'Titan Cranes' have the fine illustration with which the reader is probably familiar. The unsigned life of Tolstoy, which is accompanied by a portrait, is one of the longest in the work, though that of Queen Victoria is naturally longer. 'Trade Marks,' 'Trade Organization,' and 'Trade Unions' are all of great practical interest. An appreciative memoir of Henry Duff Traill is a natural and an expected feature in the volume, to which, had he lived longer, he would probably have been a contributor. Much attention will, of course, be paid to 'Transvaal,' the history of which is told at length. Considerable space is, of course, devoted to the United States. A comprehensive title is that of 'Woman,' by Lady Jeune. Mr. Lucien Wolff writes on 'Zionism,' and Mr. F. T. Marzials on 'Zola.'

'Le Retour à la Ferme' of Troyon, the 'Love and Life' and 'Orpheus and Eurydice' of Mr. G. F. Watts, Mr. Whistler's portrait of his mother, and the 'Capitulation of Sedan,' by Herr Anton von Werner, are among the reproductions of famous pictures. Other illustrations comprise a fine photograph of Queen Victoria, views of typewriters, a portrait of the German Emperor, and some striking views to illustrate water supply.

It is pleasant to congratulate the editors and the management generally on the completion of their great task. We have no statistics, but we feel pretty confident in stating that no previous encyclopædia has obtained or merited equal support.

MR. R. LYDEKKER has contributed to the *Quarterly Review* a paper on 'South American Animals and their Origin,' which shows extraordinary knowledge of several intricate zoological problems. Until that vast land has been explored by competent naturalists in a manner far more thorough than at the present seems possible we cannot come to any series of conclusions which may not hereafter be subject to rearrangement, if not reversal. The extinct and contemporary animal life of South America seems to point to a southern continent, or at least to some land connexion having once existed with the Far East. We apprehend, however, that students of geology will find several difficulties in admitting such a conclusion. The megalotherium, a large ground-sloth as big as an elephant, may possibly be still in existence, though we fear it is unlikely to be so. It has been looked for more than once, but never come upon. That the ground-sloth was contemporary with man cannot be reasonably questioned; and it is fairly certain that at one time in Patagonia some of the natives kept it as a domestic animal. What can their motive have been for this? Did the creature supply them with milk, or was it retained for some mystical reason? Mrs. Elizabeth Montagu—"The Queen of the Blue-

stockings'—is an interesting eighteenth-century character. It is the fashion to regard the women of those days as far less educated than their representatives at the present time. This we regard as a mistake. It is, of course, not fair to judge by a single example, but Mrs. Elizabeth Montagu may, we think, be taken in some degree as a type of a class, most of the members of which were in far less favourable circumstances, and therefore, for the most part, passed away unknown except to a very narrow circle of friends. Though she had great sympathy with literature of the higher kind, and had read widely, the essay she published on 'The Writings and Genius of Shakespear' was not much valued. 'The Early Art of the Netherlands,' by Julia Ady, is a valuable criticism, unlogged, we are happy to say, with those technical terms for which some writers have so great an affinity. We have been much pleased by the notice—too short though it be—of Van der Weyden, an artist who is not appreciated in this country as he deserves. Students of Christian symbolism may like to know that Memlinc—who may have been, though the statement is doubtful, a pupil of Van der Weyden—painted for Sir John Donne, of Kidwelly, who was slain at the battle of Edgecote, a portrait of the knight and his wife kneeling at the feet of the Blessed Virgin, while one of the attendant angels presents the divine babe with an apple. One of Raphael's Madonnas holds an apple, which was intended to shadow forth that she was the second Eve. The paper on New Testament criticism is important, as it will help to clear the air of the fog and dust with which men who stand at the opposite poles of thought have succeeded in surrounding the subject. We ourselves can discover no reason why the works which form the canon of the Christian Church should not be judged by the same rules as have been found applicable to other precious documents which have come down to us from remote antiquity, but no one can protest too strongly against those who rush into the field of Biblical criticism without arduous preparation. Sir Michael Foster contributes a paper entitled 'A Conspectus of Science,' which we are very glad to have had the opportunity of reading. From the nature of the subject it can appeal to but few of those who would be most benefited by its perusal.

ALL concerned in the production of the *Devon Notes and Queries* are to be congratulated on its success. So far from there being any falling off, the work progresses satisfactorily. If we remember aright, the number of contributors goes on with steady increase. The plates, too, are all interesting. Among them is one of a noble armorial tankard, bearing the Exeter hall-mark of 1737, which once belonged to the church of Clyst St. George, but has found its way to New York. The paper on the seal of the borough of Honiton, contributed by Mr. J. Gale Pendrick, and the plate that accompanies it are very interesting. The design is a great puzzle, and several futile guesses have been ventured upon. We dare not enter the lists with a solution, except by offering the mere guess that the present is intended for a copy of a mediæval seal, the artist of which did not understand the meaning of the object put before him to copy. Is it possible that any impression of the borough seal made in Plantagenet times may be preserved in the Record Office, the Bishop's Registry, or elsewhere? Mr. H. Michell Whitley contributes an inventory of the goods

belonging to John Strowbridge, a farmer of Hobyne, in 1576. It is an interesting catalogue of the personal possessions in a middle-class household of the time of Elizabeth. In one of the chambers was "a long cushion of church worke." This is interesting. The cushion was, we may feel sure, made out of vestments acquired when the churches were pillaged in the time of Edward VI. or when Protestantism became finally triumphant in the early years of Elizabeth. As a supplement we are given the first portion of the churchwardens accounts of Morebath. They begin in 1520, and, when concluded, will be carried down to 1600. Judging from the fragment at present before us, it must be a valuable contribution to local knowledge. The spelling of some of the words differs widely from that commonly found in documents of the same date and character in the middle and east of England. This no doubt indicates a difference of pronunciation, which should be carefully noted by philologists. Before the Reformation there were eight gilds or stores at Morebath, named respectively St. George, the Jesus Store, the Store of our Blessed Lady, St. Sidwell (St. Ceadwold), St. Anthony, the Alms Light Store, the Young Men's Gild, and the Young Women's Gild. There was also a church house, in which no doubt these gilds transacted their business; beer was brewed and stored there, and under its roof the ale feasts were held. On one occasion, indeed, these accounts speak of it as "ye cherche ale howswe."

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. S. ("Garage").—Already noted. See 9th S. viii. 143, 230.

J. A. C.—Dürer is strictly correct; but it may be regarded as an English word, when Durer would do.

CORRIGENDUM.—P. 116, col. 1, l. 8, for "Warwickshire" read *Northamptonshire*.

NOTICE.

Editorial communications should be addressed to "The Editor of 'Notes and Queries.'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

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

LONDON, SATURDAY, FEBRUARY 28, 1903.

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Notes.

ACCURACY IN QUOTATION.

CAN accuracy be carried too far in the matter of quotation? I opine not. At all events, there seems no immediate danger to be feared, and there is abundant evidence that at present it is not carried far enough. Even should the time ever arrive when quoters are accurate to a fault, I very much doubt whether such a state of things would not be a matter for congratulation rather than otherwise. At present faults—*i.e.*, inaccuracies—abound, and finding them is an easy matter. While not denying that "it is easier to be critical than to be correct" (Disraeli's speech, 24 Jan., 1860), yet it seems beyond question that with the expenditure of a little time and trouble many of the mistakes now so prevalent might easily be avoided. A few isolated examples would not, of course, prove my case: they might be the exceptions that prove the rule; but any one who has anything to do with quotations, and especially "quotations of quotations," will admit that the following are only samples of hundreds of others that might be cited—their name is legion.

First let me put my own house in order. Having met with several differing versions of the line from Boswell's 'Life of Johnson'

(see letter in the *Saturday Review* of 20 Sept. last), I took the trouble to refer to H. Brooke's play 'The Earl of Essex,' and found the following, near the end of the first act:—

for righteous monarchs,
Justly to judge, with their own eyes should see;
To rule o'er freemen, should themselves be free.

So that Boswell's version (vol. iv. p. 304, 1824 edition),

Who rules o'er freemen, should himself be free,
and that given in the 'Dict. Nat. Biog.' (vol. vi. p. 425),

Who rule o'er freemen should themselves be free, are incorrect. So much for the words themselves. Several dictionaries of quotations state that the line (incorrectly quoted) is from H. Brooke's play of 'Gustavus Vasa,' which seems to be an error. At all events, the above words occur in 'The Earl of Essex.' 'Gustavus Vasa' was published in 1739, and Johnson appears—far from ridiculing it—to have written a complete vindication of it. 'The Earl of Essex' was not published until ten years later.

A mischievous form of misquotation is a so-called correction. In 8th S. xi. 406 a correspondent mentions how he was once incorrectly corrected when quoting Dr. Routh's advice to Dean Burgon, being told that the word was "quotations," instead of "references." The advice is as follows: "Always to verify your references, sir!" (Dean Burgon's 'Lives of Twelve Good Men,' p. 38, 1891 edition.) The 'Dict. Nat. Biog.' has (vol. xlix. p. 325): "Always verify your references." If the word "always" is retained, it should read "Always to," &c., but otherwise, to be correct, shorten it to "verify your references."

Sometimes the references themselves leave something to be desired. I saw in a recently published work a quotation referred to Congreve's 'The Mournful Bride.' Mournful, indeed!

There are persons unprincipled enough to perpetrate a sin which, for want of a better term, we might call the reverse of plagiarism. It consists in putting forward as a quotation their own words, thinking, perhaps, that this plan gives them more weight, but never thinking of the useless trouble that may be given to those industrious searchers after truth who try to trace quotations to their origin. Such a crime—worse than a blunder—is almost impossible of detection; for who can say that any particular phrase has not been written before? The chances are that it has.

Here is another flagrant case—flagrant in spite of verbal accuracy up to a certain point.

I saw the following quoted as the last words of Grotius, with a reference to Bayle's 'Dictionary': "multa agendo, nihil egi." Truly they are in the work (under Grotius), but, lo and behold! Bayle says: After that *on peut tirer l'échelle*.

"Qu'on a inséré un mensonge dans un petit Livre Anglois [Sentimens de quelques Théologiens de Hollande, p. 402], lorsqu'on y a mis *que Grotius dit en mourant, multa agendo, nihil egi, en entreprenant beaucoup de choses je n'ai rien avancé*" (vol. ii. p. 1324, third edit., 1720).*

Let me now mention a remedy or palliative for the disease. I suggest some such rules as the following:—

Quotations.

1. Be accurate. Even a comma may seriously modify the meaning of a phrase.

2. Quote as fully as is necessary to preserve the meaning of your author. Do not take out just sufficient for your purpose, if by so doing you misrepresent what is meant by the writer.

3. Take care—while being accurate and quoting as fully as necessary—to see that the sense in which the words were written is not mistaken. They might have been ironical or otherwise.

4. Always give chapter and verse. While on this point, might I suggest that 'N. & Q.' should set an example and add to its motto, "When found, make a note of" (Dickens, 'Dombey and Son,' Capt. Cuttle, chap. xv.). Every one ought to know that Capt. Cuttle is a character in Dickens's novel of 'Dombey and Son,' but every one does not. If there is a mistake in the quotation, but the reference is correct, the error is easily rectified.

Quotations of Quotations.

1. Always verify these, if possible; if not, quote chapter and verse, if given in your authority; or, failing this, give the reference to your authority. If your authority does not give the reference, you may perhaps be able to supply the omission from another source, and then verify it.

2. On discovering a misquotation or incorrect reference in any of your own books, correct it without delay.

Direct quotation is one thing—*à tout seigneur tout honneur*—but taking an idea from some one else, and embellishing it or improving it, thus making it our own, is another. It is left to few of us nowadays to be entirely original. As A. Daudet says ('Trente Ans de Paris,' 'Henri Rochefort'):

* I do not deny that other authorities may give Grotius's last words as "multa," &c., but Bayle's name at all events should not be quoted as supporting this version. On the contrary.

"Il n'est pas défendu en littérature de ramasser une arme rouillée; l'important est de savoir aiguïser la lame et d'en reforgez la poignée à la mesure de sa main."

EDWARD LATHAM.

61, Friends' Road, East Croydon.

SHAKESPEARIANA.

"RUNAWAYS' EYES," 'ROMEO AND JULIET,' III. ii. 6.—Schmidt ('Lexicon') says *runaways* are "people who ramble about the streets at night to spy out the doings of others." This seems to be an amazingly confident statement. Dowden, in his recent edition (Appendix iii.), says:—

"If, following Delius, we read *runaways' eyes*, the *runaways* (if not the stars) must be wanderers in the streets. Attempts have been made to produce an example of *runaway* in such a sense, but I think without success, and Prof. Hales (*Longman's Magazine*, Feb., 1892) has to admit that the word in this sense is *δρακ λέγόμενον*, not only in Shakespeare, but in all English literature."

I am happy to say I have caught this important *runaway*, and if he will answer the purpose I am glad to hand him over to the authorities. To fulfil the above requirements one individual is exactly what is needed—*i.e.*, the watchman. Here he is. I quote from Tho. Brewer, 'The Life and Death of the Merry Devill of Edmonton' (prose), reprint (1819) of 1631 edition, p. 37, 1608:—

"By and by came the constable with the bloody runnawaies to beare Smug to the stockes (which stood under the constables window). With much adoe, they dragd him to them, and with as much adoe got in his legg."

Runaway, as applied to the watch, may be explained by giving *away* the sense of "here," "to me," as in *come away*, and *bring away* in Shakespeare, and *haste away* in Ben Jonson. It would then be not an unnatural term to use to the watch by persons in distress, "Help! come away! run away!" No doubt further examples will be found. H. C. HART.

Co. Donegal.

[See 8th S. i. 432, 518; ii. 35, 75, 135; iii. 285; iv. 84.]

'KING LEAR.'—In II. ii. of the Folio the king exclaims:—

Oh how this Mother swels vp toward my heart!
Histerica passio, downe thou climbing sorrow,
Thy Elements below.

Modern editions follow this, and, I believe, without exception, give us "this mother" in II. iv.

In 'As You Like It,' I. ii. of the Folio, Orlando exclaims:—

Thus must I from the Smoake into the Smother,
From tyrant Duke vnto a tyrant Brother.

Smoke and *smother* represent the perils of fire

and water, as a fire is smothered by water. Orlando was "between the devil and the deep sea." Kipling uses the word *smother* to describe the blinding foam driven from a swelling sea by the hurricane.

I suggest that the correct reading in 'Lear' should be "Oh! how the smother swells up towards my heart!" T. B. WILMSHURST.

'AS YOU LIKE IT': "JUNO'S SWANS."—

And wheresoe'er we went, like Juno's swans,
Still we went coupled and inseparable. I. iii. 77.

This curious mistake of the dramatist, first noted by Wright, is commented on by the "Variorum" editor, who has been unable to trace its source. Shakespeare undoubtedly was indebted to Kyd's (?) play of 'Soliman and Perseda' for the attribution of swans to Juno. In Act IV. of that play we have this passage:—

I should have deem'd them Juno's goodly swans,
Or Venus' milk-white doves; so mild they are,
And so adorned with beauty's miracle.

That Shakespeare in 'As You Like It' showed some little evidence of familiarity with 'Soliman and Perseda' seems certain. Orlando's conquest of the wrestler has its counterpart in Erastus as the beardless youth overthrowing the Englishman, Turk, Frenchman, and Basilisco. And whereas in 'As You Like It' Rosalind bestows a chain on Orlando after his victory, in 'Soliman and Perseda' Erastus, after his triumphs, bemoans the loss of a chain given him by Perseda.

CHAS. A. HERPICH.

'THE WINTER'S TALE,' I. ii. 11-14.—

I am question'd by my fears, of what may chance,
Or breed upon our absence; that may blow
No sneaping winds at home, to make us say,
"This is put forth too truly."

In the same scene, ll. 30-2, Hermione says to Leontes:—

Tell him, you are sure

All in Bohemia's well; this satisfaction
The bygone day proclaim'd.

The news from Bohemia was of an assuring nature, if it could be credited, but Polixenes is disturbed by doubts on the subject: "I am questioned by my fears as to what (evils) may chance or breed upon our absence, that (said evils) may blow no sneaping (nipping) winds at home (give no timely warning) to those in authority at home, such as, being reported) to make us say, 'This is put forth too truly' (to confirm us in our expressed fears)." E. MERTON DEX.

'THE WINTER'S TALE,' I. ii. 74-5.—

The imposition clear'd
Hereditary ours.

"The imposition clear'd (the adding to, im-

position of anything upon, original sin having been clear'd by our answering boldly "Not guilty") hereditary ours (only the sin which was hereditary could be imputed to us)."

E. MERTON DEX.

St. Louis, U.S.

'HAMLET,' I. i. 115 sq. (9th S. viii. 237, 480; ix. 342; x. 224).—In support of what I have written I will quote from 'Julius Cæsar' the well-known lines, spoken by Calphurnia:—

When beggars die there are no comets seen;
The heavens themselves blaze forth the death of princes.

Shakspeare here undoubtedly has in his mind the thought that comets prognosticate the death of rulers, and that they appeared before the death of Cæsar. An objection has been made to the recurrence of the word *star* in the passage in 'Hamlet.' But another famous English poet has a similar repetition. Gray in his 'Bard' has written the following lines:—

The swarm, that in thy noontide beam were born,
Gone to salute the rising morn.
Fair laughs the morn, and soft the zephyr blows,
While, proudly riding o'er the azure realm,
In gallant trim the gilded vessel goes,
Youth on the prow and Pleasure at the helm.

The *morn* in one line refers to Richard II. I think that in the next line it has a different signification. For Gray's own note to the second *morn* is that the magnificence of Richard's reign is meant. He is referring no longer to Richard himself. E. YARDLEY.

MR. PIERPOINT quotes Hesiod in connexion with his topic—I presume he is familiar with 'Piad,' xvi. 458:—

ὡς ἔφατ' οὐδ' ἀπίθησε πατὴρ ἀνδρῶν τε θεῶν τε.
αἰματοείσσας δὲ ψιάδας κατέχευεν ἔραζε,
παῖδα φίλον τιμῶν.

PATRICK MAXWELL.

Bath.

THE 'PASTON LETTERS' AND THE 'N.E.D.'

(See *ante*, p. 142.)

Dam.—1450, i. 170, "Sir John Bukk.....holp brake my damme, destroyed my new mille."

Damage (law).—1440, i. 41, "John Lyston recoveryd in assisa novæ disseisine vij^s [700] marc in damages ayenst Sir Robert Wyngfeld."

Dance attendance.—1475, iii. 130, "I purpose..... theraffre to daunce attendaunce most about your pleasure and ease."

Dash, v. 1. (sense 6).—1450, i. 146, "F[or] in a general oyer and termynar a *supersedas* may dash al."

Debar, sb. (not in).—1459, i. 452, "where there be no lawefull answe're nor debarre of the tayle."

Deburse.—1457, i. 416, "the yeerly grete damage he beryth in debursyng hys money aboute shyppes and botes."

Deceitfully.—1464, ii. 166.

Defensibly.—1459, i. 438.
Delegacy.—1479-80, iii. 268, "the frere will sew a nodir delegaci fro Rome."
Delivery.—1452, i. Introd. p. lxxx, "the delveryey of the Toun of Cales." *Ibid.*, "at the delveryey of Anjoy and Mayn."
Demerit (sense 2).—1452, i. 242, "that thei that be guilty may be ponysshed acording to her demerites."
Denyance.—Circa 1468, ii. 324, "the said Pastonshall have a loggyng.....withoute denyance of ony."
Denunciation.—1453, i. 260, "the denuncions ayeint him"
Departure.—1460, i. 505, "we cam to London uppon the Tewysday by none, nexst afr our departour fro Norwich." Also 1468, ii. 331.
Deposition (sense 5).—1465, ii. 198.
Deservitor (not in).—1452, i. Introd. lxxvii, "in ponishment of deservitours and excuse of innocencie."
Detray.—1471, iii. 5.
Diffuse, v.—1456, i. 380, "for the matter was defused and dubble intendementz after dyverse mennys appynouns."
Dismiss.—1460, i. 533, "in to the tyme that myn maister and ze have dimisse me wit myn suerte." Cf. *dismiss*, deriv.
Discharge, sb.—1451, i. 195.
Discomforture.—1461, ii. 60, "weche was to me ryght greete hevynes and discomforture nough in my trouble."
Discontinue.—1450, i. 158.
Discourage, sb.—1479, iii. 266, "wher in I have as yet non other dyscorage."
Discouraging.—1452, i. Introd. p. lxxix, "as to the grete discouragyng of the soudiours of the said Toun."
Disopered (? not in).—1452, i. Introd. p. lxxviii, "[he] made more strong and fortified diverse places disopered by youre commandement."
Displease, sb. (not in).—1475, iii. 146, "in somecho as he is not of power.....t'abide the disples of him."
Displeasure.—1452, i. Introd. p. lxxviii, "and caused the people.....to take grete displeasir." Also 1461, ii. 15.
Dispossedded (cf. *dispossess*, deriv.).—? 1461, ii. 69, "she shal be dispossedded of that place in short tyme."
Distringas.—1451, i. 222, "I send yow a *distringas* ageynst Tudenham."
Double entendre.—See "diffuse" above, and "Intendment" in 'N.E.D.'
Down, v.—? 1451, i. 217, "[they] bad hym sey to me, verely the wall xulde down a gayne." *Ibid.*, p. 219. Also 1448, i. 68.
Draw (cf. sense 59).—1455, i. 335, "The Duk Buk is come inne, and sworn that he shal be rewled, and draw the lyne with them."
Duplede=doublet.—1457, iii. 465.
Earable.—? 1450, i. 182, "xl. acre lond erable."
Eat (cf. sense 4).—1469, ii. 348, "I eete lyek an horse, of purpose to eete yow owte at the dorys."
Eloquency.—? 1460, i. 547.
Emolument.—1459, i. 449, "all the profitez and availez and emolwements of the seyd maneris."
Empanel.—1451, i. 198, "divers men that ben enpanell." Also "inpanell," 1451, i. 215.
Empoint, *empointment* (not in).—1432-40, iii. 416, 417.
Enact.—1450, i. 105, "we.....pray that this be enacte in this your High Courte of Parlement."

Encheck.—1459, i. 489, "Item, j. favon, encheked white and blew.""
Endanger.—1454, i. 281, "to the entente that the sayd substancial men.....shuld be.....trowblyd and indaugered."
Endower.—1485, iii. 319, "to endover themselves with all their powers for the defence of them."
Enpanel.—? 1447, i. 65.
Enstrange.—1455, i. 326, "to enstrange ws from your mooste noble presonce."
Ensurance.—1424, i. 15, "[they] tokyn ensurans of the seyd William and Walter.....to stande and obeye to here ordinaunce."
Entertain.—1452, i. Introd. p. lxxviii, "to kepe and entretyn the said trues."
Escheatorship.—1456, i. 406, "to graunte you the namyng of th' escheatorship of Norfolk."
Escu.—1469, ii. 374, "it shall cost a m' escuys."
Estrange.—1450, i. 105, "wherby ye have ben estranging from the god loffe and assistance of the seid King of Arregon."
Excepting.—1432, i. 34, "This article is agreed, excepting suche persones as," &c.
Exchange (sense 4).—1449, i. 78, "Som counsel me to haf a letter of exschawng, thow it wer bode of xls. er lees."
Excommunication.—1459, i. 457, "he fallith in the centense of excommunication, doyng the contrary to my last will."
Exhibit.—1467, iii. 443, "a newe contrived processe.....that is exhibited and putte in my lordys courte of Audience be fore his auditoure."
Exigent, sb. 2.—1451, i. 222, and 1455, i. 320.
Exorbitant.—1454, i. 273, "for the exhorbitant offence done to hym."
Exort.—1491, iii. 368, "they stelle, robbe, and exortre his subjectes ther."
Extortious.—1451, i. 191, "of extorcious merciaments."
Extreat, sb.—? 1451, i. 218.
Fall out.—1472, iii. 43, "be cause I wyll not delyver Lovell the evydence, we fyll owte."
Ferosly (not in).—1455, i. 330.
Flagon.—1459, i. 469.
Fleet.—1454, i. 272, "that the seide Thomas Denys may abide in the seide prisone of the Flete."
Fringe, v.—1459, i. 479.
Furnish.—1452, i. Introd. p. lxxix, "castell and forteresses which were wel furnysshed to have resisted youre enemies." Also 1471, iii. 12.
Fyrmall (? not in).—1454, i. 308, "of whom I shuld have certeyn evidences the maner of Saxthorp, and rental and fyrmall."
Gares=Gueries?—1473, iii. 89.
Garlement.—1459, i. 452, "garlementes of sylke or velvet."
Garnison, v.—1489, iii. 357, "The castell of Chawson.....was also garnisond with Frenshmen."
Glazer, v.—Date of quotation should be 1473.
Himcard.—1450, i. 167.
Indemnity.—1452, i. Introd. p. lxxx, "the salvacion and indempnite of youre most roiale persone."
Inheritable.—1450, i. 100.
Inquirendum.—1459, i. 440, "a newe inquirendum shal be taken at Wycham Markette."
Insatiat.—1452, i. Introd. p. lxxviii, "insaciate covetyse."
Insurrection.—1450, i. 108.
Intolerable.—1424, i. 12, "to putte William Paston in drede and intollerable fere to be slayn."
Jacket.—1459, i. 476.

Jail-delivery.—1452, i. 244, "he was comytted thidder be the justyse of assyse and gayle delyvere."

J. DORMER.

Rødmorion, Woodside Green, S.E.

THE ANTIQUITY OF BUSINESSES. — The interesting reference at 9th S. x. 503, *s.v.* 'Opticians' Signs,' to the very old firm of Messrs. Newton & Co., of Fleet Street, and to that of Messrs. Dollond, induces me to suggest an interesting field of inquiry which has not, I think, been hitherto opened out in 'N. & Q.'

I refer to the antiquity and history of some existing firms engaged in trade, or of some practising as solicitors. There are many firms whose history is known since their foundation in the eighteenth century, and some who claim, and probably with justice, to go back to the seventeenth century. The publishing houses of Longmans, Rivingtons, and Murray are instances, and the names of many bankers will immediately occur to many readers; but among wholesale druggists and the analogous trade of drysaltery there are also a large number. Of the former Messrs. Corbyn (who no longer supply goods by retail) date from earlier than 1730; and of the latter Messrs. Pott, of Southwark, claim to date from 1655! In many other of what may be called the old-fashioned trades there are doubtless similar examples—*e.g.*, Messrs. Twining and Messrs. North, tea dealers.

Several, if not many, firms of solicitors are of equally old standing, though, unless from internal information, it would be difficult to trace them. It would appear to be the custom of the profession to drop the name of such partners as retire or decease and leave no one of their name to succeed, whereas bankers, merchants, and traders are only too glad to have the advantage of the prestige conferred by extended operations under the same well-established name. It is, however, I fear, the tendency of old businesses to be elbowed out of existence by stores, co-operative or private, and for the bulk of trade to gravitate to the largest traders. W. C. J.

"BURGLAR."—This word arose from the practice, mentioned in the thirteenth century, of levying distraints on the household goods of burgesses, whereas such goods could only lawfully be seized or taken in execution for debts owing to the Crown or to certain privileged persons. In the 'Hundred Rolls' relating to Stamford (i. 355a) we have:—

"Dicunt quod cum non fuit licitum ballivis [de Stanforde] distringere burgenses ejusdem ville infra domos suas, nisi pro debito domini Regis levando, subballivi, scilicet Nicholaus Pot et Robertus le

Teynturer [et] Ricardus de Nassinton, predicti Philippi de Scanburn, senescalli domini Comitiss Warran', per preceptum ejusdem Philippi intrant in domos predictorum burgensium, distringendo ipsos in eisdem pro amerciamendis et aliis quibuscumque defaultis, capientes ollas enas ultra focum stantes, ejiciendo ex eisdem legumina et carnes, et ollas easdem secum asportant, et ubi ollas sic non inveniunt capiunt ciphos de maserio stantes super mesas eorundem burgensium, et eos asportant, et hujusmodi districtiones [sic] faciunt in domibus dictorum burgensium sepiissime per annum, et hoc faciunt injuste."

For references to *burgia domorum*, &c., see the 'Hundred Rolls,' i. 125b, 134b, 205a, and 327a. The passage here quoted seems to explain what is meant by *burk-bryce* in the Anglo-Saxon laws. S. O. ADDY.

SIR WILLIAM WALLACE.—In the 'Chronicles of the Mayors and Sheriffs of London, A.D. 1188-1274' (civic), we read that "William le Wales was adjudged in the King's Hall at Neuwouttel [?] to be drawn, hanged, beheaded," and so forth, 24 August, in the thirty-third year of Edward I.'s reign, 1304.

The 'French Chronicle' of London has, "At this time William Wales was taken in Scotland and brought to London, on the day of S. Dominic (4th August), and judgment was given against him to be drawn, hanged, beheaded, &c. (24th August)." In a foot-note we learn that the date 4 August "refers apparently to the date of his capture, as he was executed on the 23rd of August, 1305, the day after his arrival in London."

From another source, published by Constable, 1830, we gather that on the night of 5 August, 1305, Wallace was betrayed at Robroystone (the historic lands of which have recently been purchased by the Glasgow Corporation), and on the morrow he was hurried to the South.

Belfour's history of Scotland, 1770, when referring to the treaty concluded between the Scotch and English at Stratford on 9 February, 1304, states that in the following year, on 15 October, Edward granted a pardon to those he called traitors, but excluded Wallace.

Major writes that Caxton says "Wallace, in the three-and-twentieth year of Edward's reign, fell into Edward's hands." In a foot-note to Major's history readers are told that Wallace was executed 24 August, 1305. Tytler's 'Elements of General History' states that Wallace was put to death in 1304. From the last Marquess of Bute's 'Sir William Wallace' we learn from the text that Wallace suffered in 1304, and in the *corrigendum* this is made 1305.

Recent reading of 'Historical Documents, Scotland, 1286-1306,' brought me in contact

with the entry, 29 September, 1304, "expenses for the carriage of the body of William Wallace." It is clear Wallace could not have been decapitated in two different years or on two different days. If his death took place on either of these dates it seems unnecessary that Edward excepted Wallace from the pardon promulgated on 15 October. If Wallace was captured on 5 August, and, as we are informed, began his journey south the next day, halting for a night at Carlisle Castle, where he was detained in what was long known as Wallace's Tower, then the footnote to the 'French Chronicle' must be incorrect.

What can be said about the document recording the expense for carriage of that body? This seems to open some curious questions; for it apparently places Wallace's death a year earlier than several of our historical authorities have done; it raises a doubt as to whether or not Wallace was actually killed when captured; and if the first question is waived, then the hideousness of the whole affair is intensified, for if Wallace was dismembered on 23 August, the portions of his body only reached Scotland more than a month afterwards.

The Rev. J. Blair, who was a personal friend of Wallace, kept, it appears, a diary, which Blind Harry turned into verse towards the end of the fifteenth century, from which it would seem that doubt existed as to Wallace's being sent to England alive. The minstrel writes as follows:—

Some writers please to say, but that's not found,
That Wallace martyr'd was in Berwick town:
That could not be, I'm very sure, for then
It was possess'd by brave Scottish men.

Unless, therefore, we assume this is an interpolation of Blind Harry's, we are forced to the conclusion that Blair introduced a current idea, if not an accepted fact, that Wallace was actually killed at Berwick or elsewhere before he was taken to England.

If it is granted that Blair never refers to the subject, Blind Harry must have heard the rumour himself, and his MS. was completed as early as 1488, certainly not a long period for a tradition to have lasted. Bower, who was born in 1385, writes, "Wallace was betrayed in the city of Glasgow." Major repeats the same, as does Leland. The conflicting statements as to the place of Wallace's capture, the date and place of his death, viewed with what was presumably a contemporaneous doubt as to his being sent to England alive, together with the entry for carriage of his body appearing a year previous to the date of his supposed cruel death,

leave room for further investigation, if not a rewriting of all circumstances connected with the whole question.

ALFRED CHAS. JONAS.

[The 'D.N.B.' records the various measures adopted to capture Wallace from March, 1303, and states that "on 28 Feb., 1305, the step seems to have been taken which led to his capture," but does not give the actual date when he was made prisoner. It goes on to say that Wallace was brought to London on 22 Aug., 1305, and tried and sentenced in the great hall of Westminster on Monday, the 23rd.]

"NOTHING."—In past years on more than one occasion 'N. & Q.' gave to "airy nothing a local habitation and a name," and peradventure a like courtesy may be again extended. Three-fourths of a century ago lived a lady who, although justly renowned for her beauty, talents, and position in society, was yet a terror to her acquaintances. Her album, to which they were pestered "to contribute something," was the omnivorous *bête noire* ever lying in wait round the corner.

It chanced that my father fell a victim. In vain did he plead that he had nothing to write about. "That is the very subject for you; write about it," was the rejoinder; and concussed beyond further remonstrance, he, taking pen in hand, there and then wrote

ON NOTHING.

To please the fair a luckless wight
Vainly attempts on Nil to write.
Brainless! can he her wish fulfil?
The proverb's true, *Ex nihilo nil*.

G. H - W.

"SLANG."—The most illuminating account of this difficult word is that in Prof. Skeat's 'Etymological Dictionary.' Among other theories of its origin, Prof. Skeat discusses the following from Canon Taylor's 'Words and Places':—

"A *slang* is a narrow slip of waste land by the roadside, such as those which are chosen by the gipsies for their encampments. To be 'out on the slang'.....means to travel about the country as a hawker, encamping by night on the roadside *slangs*. A travelling show was also called a *slang*. It is easy to see how the term *slang* was transferred to the language spoken by hawkers and itinerant showmen."

Prof. Skeat comes to the conclusion that, both in this sense (of a camp, or a place where a travelling show is exhibited) and in its better-known application to low language, *slang* is merely a formation from the verb *to sling*. Yet he opposes the view, advanced by Taylor, that the latter sense developed out of the former, preferring to look upon each sense as independent. He remarks, "No one would dream of calling thieves' language a travelling show or a camping-

place." I venture to submit that a parallel exists in India, where the idiom common to all Muslim is called *Urdu*, which means precisely a camping-place. No doubt it is a contraction from the full phrase *Urdu-zabān—i.e.*, camp-language; but this rather increases than diminishes the analogy with the English, since Fielding and all other early users of the term have "slang patter" instead of "slang," which thus appears to be an abbreviation of the same nature as *Urdu*. We cannot, as Prof. Skeat says, call a language a camp, but we can call it camp patter. What will be wanted, when Mr. Craigie comes to treat this for the 'N.E.D.', is an early example of the use of *slang* in the sense of camping-place, and it is in the hope that some one may find this that I pen these lines.

JAMES PLATT, Jun.

'ABBEYS AROUND LONDON.' (See *ante*, p. 137.)—If the writer of such an injurious misstatement as "very inaccurate 'Abbeys around London'" will point out any other inaccuracies than the "slip" about the restoration of St. Alban's screen he will be doing a service to your readers. I do not, of course, consider as an *inaccuracy* my statement about the Rood of Boxley legend, as I gave it "for what it is worth"—*i.e.*, nothing but a curiosity.

THE AUTHOR OF 'ABBEYS AROUND LONDON.'

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.

LORD-BOROUGH.—The article 'Wolverhampton' in 'England's Gazetteer' (1751) contains the following statement:—

"The Dean is Ld.-borough of Wolverhampton, Codsall, Hatherton, and Petshall.....and hath all manner of privileges belonging to the view of frank-pledge, felons goods, deodands, escheats," &c. I should be glad of any other examples of the use of this term, and also of any information with regard to its exact meaning and history.

HENRY BRADLEY.

Clarendon Press, Oxford.

SIR SIMONDS D'EWES'S PORTRAIT OF SIR R. COTTON.—In July, 1626, D'Ewes had Sir R. Cotton's portrait painted, and placed it in his own library. In the 'Autobiography' he describes it as a portrait "down to the middle." Humphrey Wanley, writing of this portrait to Sir R. Harley, describes it as "a 3/4 piece of Sr Robt. Cotton, very finely done,

perhaps by Dobson, for it does not seem to be Vandyke's."

What has become of this portrait? It seems probable—but, so far as I can see, not certain—that in 1705-6, when D'Ewes's grandson, the second Sir Simonds, sold his grandfather's collections to Harley, through Wanley, the portrait was included in the sale. But if that were so it is unlikely to have been included in the sale by which (in 1753) the Harleian MSS. passed to the nation.

There is a portrait, now in the National Portrait Gallery, presented to the British Museum in 1792 by Paul Methuen, Esq., of Corsham. I am informed that Mr. Methuen did not then give any particulars as to its history. There is another portrait of Sir R. Cotton in the Mediaeval Room in the British Museum; and there are two engravings in the British Museum of portraits of Cotton, one of which bears letterpress describing it as made from a picture presented by Cotton to D'Ewes. D'Ewes himself nowhere (so far as I know) speaks of the picture as presented to him by Cotton. In the 'Autobiography' he simply says that he "caused" Sir R. Cotton's picture to be "very lively and exactly taken, being the first and the only excellent representation that was ever taken of him."

Question remains, What has become of the portrait which D'Ewes had painted in 1626? I shall be very thankful if any correspondent of 'N. & Q.' can throw light on the matter.

Wanley also describes as among the pictures which he saw at Stow-Langtoft in the time of the second Sir Simonds D'Ewes a portrait of the Duke of Buckingham in his ducal robes, and another picture which appeared to him better than any Holbein he ever saw. This latter would seem to have been the portrait of the widow of Adrian D'Ewes, great-grandfather of the first Sir Simonds, who about the middle of the sixteenth century migrated to England from Kessel, in Guelderland. What has become of these two latter pictures I know not. L. B. CLARENCE.

Coxden, Axminster.

AUSTIN FAMILY OF ASHTON AND OUNDLE, NORTHAMPTONSHIRE.—Is any pedigree of this family in existence embracing the above branches? Austins were settled in both places between 1500 and 1800.

JOHN T. PAGE.

West Haddon, Northamptonshire.

"THAT IMMORTAL LIE."—I shall be obliged to any reader of 'N. & Q.' who will inform me of the name of the author of this expression, which was applied to Pascal's

'Lettres écrites à un Provincial,' commonly called 'Lettres Provinciales,' about the middle of the last century, by a French writer. The phrase was either "Ce mensonge immortel" or "Cet immortel mensonge." I do not ask why, but by whom it was said. T. C. J.

CASTLE RUSHEN, CASTLETOWN, ISLE OF MAN.—At the seizure of this castle in 1651 by the Parliament troops, it being then held by the heroic Countess of Derby, Crellon says:—

"The Countess was in a fury at the death of her lord. Archdeacon Rutter, being a timorous man, urged the surrender, whereupon that young virago the Lady Molineux (that should be) observed that she wished he and all such as he, were out of the Castle, and bid them and him get them gone, since they were afraid, and leave them alone who were resolved to sell their lives and blood."

Would some correspondent please say who was this "young virago," and what is the allusion to Molineux? W. J. B.

Douglas, Man.

[Is not the allusion to the fact that the "young virago" afterwards became Lady Molineux or Molyneux?]

MRS. DRELINCOURT.—Can any of your readers tell me the maiden name and anything of the history of Mary, wife of Peter Drelincourt, D.D., Dean of Armagh, and foundress of the High School there? She was mother of Anne, wife of Hugh, third and last Viscount Primrose, who received the Young Pretender at her house in St. James's Square when he came to London in 1750. The surname is not given in 'D.N.B.' Z.

GENERAL HAYNAU.—Mr. Sidney Whitman has written a book entitled 'The Realm of the Habsburgs' (London, 1893), its avowed object being to clear away the haze which enveloped Austria-Hungary, as viewed from London and New York. It is seriously stated therein that "General Haynau.....during the Hungarian rebellion [sic].....had ordered some Hungarian murders [sic] to be flogged [in public], and this becoming known he was attacked and pelted with brickbats by the draymen of Barclay & Perkins' [London] brewery" (p. 214). Before Mr. Whitman undertakes to enlighten others, he should try to clear up the dense haze in which he is living himself. Madame Maderspach, who was scourged by Austrian soldiers by the order of Haynau, was a lady of fortune and rank residing in Transylvania, and the wife of an officer in the Hungarian army. Her tenantry burnt without her knowledge the Austrian emperor's portrait during some celebration, and for this she was made to

run the gauntlet between two rows of soldiers, one hundred and fifty on a side, armed with tough limber sticks. The punishment drove her into insanity, and so affected her husband that he committed suicide. After Haynau's tremendous flagellation by the London brewers some one sent her a piece of one of the brooms with which he was beaten. Cf., e.g., Brace's 'Hungary in 1851,' and a host of other books.

Who was the English nobleman for whom—according to Charles Pridham, the correspondent of the *Times* in Hungary during the War for Independence in 1849—"it has been reserved.....to translate into our Saxon tongue the apology of a hireling soldier for acts of ruffianism without a parallel since the days of the brutal Alva"? L. L. K.

"GREEN AND YELLOW" IN BROWNING.—In 'Sordello' (Browning, 'Complete Works,' vol. i. p. 126) occur the following lines:—

On every tongue,
How Ecelin's great servant, congeed off,
Had done a long day's service, so, might doff
The green and yellow, and recover breath
At Mantua.

Will any reader of 'N. & Q.' tell me what is the significance of the expression "green and yellow"? From the context I take it to mean robes of peace, or something akin, but should be glad of exact information.

EDWARD M. LAYTON.

THOMAS CREEVEY, M.P.—Is there any portrait or caricature extant of this gentleman, who was M.P. for Thetford 1802-18, and afterwards for Appleby? He stood with Brougham for Liverpool (of which town he was a native) in 1812 against Canning and Gascoigne. When his party came into office in 1830 Lord Grey appointed him Treasurer of the Board of Ordnance, and, on the abolition of that body, Lord Melbourne appointed him Treasurer of Greenwich Hospital. I mention these details because, being engaged in editing his exceedingly voluminous correspondence, I am anxious to obtain a likeness of him. He states in one of his letters that he was sitting for his portrait about the year 1826. HERBERT MAXWELL.

DE LESPINA.—There was buried at Sunderland, 25 April, 1770, "Anna le [sic] Marchioness de Lespina." Can any of your readers give information as to this lady?

REGINALD PEACOCK.

JOHN REYNOLDS OF THE MINT.—"An Ale Gallon sized and sealed in the Tower of London by me John Reynolds of the Mynt, Ano. 1653." So runs the inscription on a capacious

vessel in the Albert Museum, Exeter. This John Reynolds was a native of Exeter, a well-known author, and seems to have been Master of the Mint in the Tower of London. Is there any list of Masters of the Mint extant? I want to get at the date of his death.

REYNELL UPHAM.

Starcross, near Exeter.

GRAHAMS OF NETHERBY.—Can any reader acquainted with the family history of the Grahams of Netherby kindly inform me if, between 1685 and 1715, ladies of that family married gentlemen of the same name, but unconnected by blood?

A. W. GRAHAM, Col.

67, Gipsy Hill, S.E.

“O COULD MY MIND,” &c.—I shall be glad if some one can give the source of the following lines; they are at least forty years old:—

O could my mind, unfolded in my page,
Enlighten climes, and mould a future age,
To Virtue wake the pulses of the heart,
And bid the tear of Emulation (?) start,
In one good deed a fleeting hour employ,
Or flush one faded cheek with honest joy.

Best were my lines, though limited their sphere,
And short their date as his who traced them here.

C. LAWRENCE FORD.

HANOVER OR SAXE-COBURG?—I would draw attention to the following statement, which appeared under the heading ‘Notices to Correspondents’ in ‘N. & Q.’ of 24 December, 1881 (6th S. iv. 527):—

“J. S. (Hanover).—What designation may hereafter be adopted we know not; but, genealogically speaking, the line will be that of the *paternal* stock, viz., Saxe-Coburg, and the House of Hanover will be in precisely the same position as at present, *i.e.*, represented by its heir-male, whoever he may be, and whatever title he may bear, so long as such heir-male exists. In popular parlance, no doubt, close accuracy is not observed, and in some cases the inaccurate designation is too deeply rooted to be easily rectified.”

As I note that ‘Whitaker’s Almanack’ and the ‘British Almanack’ alike appear to consider the House of Hanover as a reigning house to be at an end, and its place to have been taken by “the House of Saxe-Coburg,” I should be glad to know if there has been, or can be, made any authoritative statement on the point thus raised.

ALFRED F. ROBBINS.

RACES OF MANKIND.—Far from libraries, I have involved myself in an inquiry into racial characteristics. Can any of your readers supply me with the following information?

1. The name and publisher of a cheap English or German work on the subject which

will give me complete information as to shape of head, stature, structure, and colour of skin, colour of eyes, &c., of the races that now inhabit the globe. The few books I possess are either very spasmodic in giving such information—one race being carefully described, while of another race is given a sketchy description of no scientific value whatever—or else flatly contradictory.

2. In the ‘Encyclopedia Britannica’ article ‘Anthropology’ I find, under Huxley’s classification of the races of mankind, the statement that the Negritos are dolichocephalic. In ‘The Living Races of Mankind,’ published last year, I find it asserted that the pure Negrito is brachycephalic. Which is correct?

3. Prof. Sweet, at p. 132 of a little book on the ‘History of Language’ (J. M. Dent, “Temple Primers”), speaks of “the tall, short-headed race which undoubtedly existed in Western Europe in prehistoric times.” Does he refer to the Celt-Iberian mixture, or to what race?

4. In measuring the height of the skull in order to obtain the index of height, must I measure from the crown of the head to the orifice of the ear? This query refers, of course, to the living subject.

FRED. G. ACKERLEY.

Care of British Vice-Consulate, Libau, Russia.

COAST WAITERS’ OFFICE.—In an old family MS. I find a notice of the death of one E. Whitehouse, who “died at his residence at Walworth after being fifty-two years principal surveyor in Coast Waiters’ Office.” Can any one tell me what the Coast Waiters’ Office was? The writing is not very distinct, probably written some seventy or eighty years ago, or more.

A. E. W.

[In the ‘H.E.D.’ a Coast Waiter is defined as “a custom-house officer who superintends the landing and shipping of goods coastwise.” See also 7th S. xi. 148, 258; xii. 274.]

HENSLOWE’S ‘DIARY.’—This book is being again brought forward as evidence (*e.g.*, *ante*, p. 69) on Shakespearean questions. I shall be glad to know whether there is any edition of it by a competent scholar and handwriting expert, who can tell us which parts of it are Henslowe and which are John Payne Collier.

Q. V.

ROBIN HOOD.—It has been suggested, I believe, that the traditionary hero of Sherwood and Barnsdale owes his name to the forest in which he spent most of his days, and that he should properly be known as Robin Hood, that is, Robin of the Wood. This theory receives some support from the fact

that there is a French goblin named *Robin des bois*; at least, so I conclude from the fact that a *lutin*, or bugbear, of this name was casually mentioned in a French novel which I read some months ago. Can any one give me information as to this Gallic Robin of the Wood, and tell me whether he formerly appeared in the French may-games, or simply confined himself to forests and wildernesses? M. P.

QUOTATIONS WANTED.—Can any reader supply the source of the following quotations?—

Distinct, but distant; clear, but oh! how cold! I find this line in Prof. Cowell's *Calcutta Review* article on FitzGerald's 'Omar Khayyam.'

When Cupid makes immortal arms his spoil,
Can mortals hope the roguish god to foil?

This is cited as "the question of the Greek poet" in Mr. Campbell Dodgson's translation of Knackfuss's 'Raphael,' p. 122. What Greek poet? It reads like a passage of Rufinus in the 'Anthology,' with an alteration. E. S. Melbourne.

Replies.

COLERIDGE'S 'CHRISTABEL'

(9th S. x. 326, 388, 429, 489; xi. 30, 116.)

I COME NOW to COL. PRIDEAUX's remarks on Hazlitt and the *Edinburgh Review*. The three articles in the *Edinburgh* which I attribute to Hazlitt are 'Coleridge's "Christabel,"' No. LIII. pp. 58-67, September, 1816; 'Coleridge's "Lay Sermon,"' No. LIV. pp. 444-459, December, 1816; and 'Coleridge's "Literary Life,"' No. LVI. pp. 488-515, August, 1817. COL. PRIDEAUX, who disputes this view of the authorship, cites in his support (as he believes) Mr. Alex. Ireland and Mr. Dykes Campbell. He then proceeds to discuss the probabilities of the case, and finally tells us that he "cannot bring himself to believe" that Hazlitt wrote the articles in question.

COL. PRIDEAUX writes:—

"Even the notice of the 'Biographia Literaria,' which appeared in the *Edinburgh Review* of August, 1817,..... is marked by Mr. Ireland as doubtful. Mr. Dykes Campbell is not certain on the point. He says that the ascriptions of the articles in the *Edinburgh* to Hazlitt, though probably, are not certainly, correct, and in another place remarks that this accusation is too grave to be lightly accepted."

In these three sentences COL. PRIDEAUX falls into four several mistakes. He errs, firstly, in treating the authorship of the article on the 'Biographia' as an open question. Mr. Ireland may be "a writer," as COL. PRIDEAUX

says, "of great authority on all matters connected with Hazlitt," but on this point we happen to possess an authority still greater than Mr. Ireland—William Hazlitt himself. When preparing for the press his 'Political Essays' (published by William Hone in 1819) Hazlitt included a large cutting from this very article (pp. 503-507 in the *Edinburgh*), which reappears in the 'Political Essays' under the title, 'Character of Mr. Burke.' The article on 'Coleridge's "Literary Life,"' then, was claimed by Hazlitt, and Mr. Ireland's "doubts" on the subject need not trouble or detain us. Secondly, COL. PRIDEAUX errs in saying that Mr. Campbell "is not certain on the point." Mr. Campbell is certain—quite certain—on the point, for he writes ('Life of Coleridge,' 1894, p. 228), "The book [*i.e.*, 'Biographia'] was savagely reviewed by Hazlitt in the *Edinburgh* for August, 1817." Thirdly, it was not, as COL. PRIDEAUX implies, of the three articles, but of those on 'Christabel' and the 'Lay Sermon' only, that Mr. Campbell pronounced the ascription to Hazlitt to be "probably, but not certainly, correct" (*ibid.*, p. 225, note 1). Fourthly, it was not regarding the three articles or the two last named, but regarding the article on 'Christabel' alone, that Mr. Campbell deemed "the accusation [*i.e.*, the attribution to Hazlitt] too grave to be lightly accepted" ('Poetical Works of Coleridge,' 1893, p. 603, col. 2). Before engaging in controversy it is well to make sure of one's facts and authorities. Here, it is plain, COL. PRIDEAUX gravely, though no doubt unconsciously, misrepresents that most painstaking and accurate biographer, Mr. Dykes Campbell.

COL. PRIDEAUX next proceeds to examine the antecedent likelihood of Hazlitt's having written the *Edinburgh* critique on 'Christabel.' I omit his speculations as to the effect upon Coleridge's temper of the struggle against "the opium habit," and I come to his remarks upon the well-known essay 'My First Acquaintance with Poets.' COL. PRIDEAUX writes:—

"I cannot bring myself to believe that the author of the *Edinburgh Review* articles was the same writer who a few months afterwards (12 January, 1817) penned the magnificent description of his early intercourse with Coleridge which Mr. Birrell has incorporated in a chapter of his recent book."

Now here we have an example of the danger of taking upon trust the statements or references of another writer, no matter how brilliant or "authoritative" he may be. A note on p. 53 of Mr. Birrell's little book has betrayed COL. PRIDEAUX into an error from which a knowledge of the original documents

would have saved him. Mr. Birrell reprints, omitting a few paragraphs, 'My First Acquaintance with Poets,' as it appeared in the *Liberal* in 1823, adding a note to the effect that this essay was "first published in the *Examiner*, 12 January, 1817." In point of fact, what appeared under this date in the *Examiner* was not an essay at all, but a letter to the editor, containing the first paragraph, and no more, of the essay subsequently printed in the *Liberal*; and the tribute which, in this opening paragraph, Hazlitt pays to Coleridge's genius is paid simply for the purpose of heightening the contrast between the inspired philosopher-poet of 1798 and the drivelling renegade of 1817. "All the genius and eloquence of Coleridge is *vox et præterea nihil*," so the letter proceeds, "for otherwise how is it so lost to all common sense upon paper?" In short, this letter, so far from being "the most eloquent tribute that one man of eminence could pay to another," is in truth a bitter attack upon Coleridge's character, holding him up to public scorn as a charlatan, a sanctimonious humbug. Thus the marked contrast in tone, which COL. PRIDEAUX, on the strength of Mr. Birrell's foot-note, conceives to exist between the "magnificent description" of January, 1817, and the virulent article on 'Christabel' of the foregoing September, in fact exists nowhere but in that gentleman's imagination. Both letter and article, indeed, were penned with the selfsame object, namely, the disparagement and belittling of Coleridge as poet, philosopher, and man.

And now a word or two on the internal evidence of Hazlitt's authorship in the article on 'Christabel.'

1. The writer, whoever he was, knew that Coleridge was living under medical supervision. Now Coleridge's residence with Dr. Gillman began on 15 April, 1816, and the article cannot have been written later than July or August following. What other contributor to the *Edinburgh* but Hazlitt was likely to possess this recent and intimate knowledge of the poet's situation?

2. Coleridge's verse is said to be destitute of meaning. Compare Hazlitt's criticism in the 'Political Essays':—

"If the author is caught in the fact of a single intelligible passage, we will be answerable for Mr. C.'s loss of character.....It is just as impossible to get at the meaning of his published, as of his unpublished compositions."

3. According to the *Edinburgh* reviewer the *motif* of 'Christabel' is the seduction of Sir Leoline's daughter by a man disguised in woman's apparel. This monstrous perversion

of the story already appears implicitly in a review of 'Christabel' printed in the *Examiner* for 2 July, which bears evident marks—such as the allusion to "nonsense-verses," the Hazlittian stock quotation from 'Junius' ("It is the keystone that makes up the arch"), the citation of a suppressed line from a transcript of 'Christabel' (Hazlitt's wife, Sarah Stoddart, possessed one)—of Hazlitt's handiwork. Now we know that amongst Hazlitt's immediate circle of acquaintance the belief prevailed that Coleridge meant Geraldine to prove to be a man in disguise bent on the seduction of Christabel, and effecting it. D. G. Rossetti writes to Mr. Hall Caine in or about 1880:—

"An idea arose which I actually heard to have been reported as Coleridge's real intention by a member of contemporary circles (P. G. Patmore, father of Coventry P., who conveyed the report to me)—viz., that Geraldine was to turn out to be a man!"

The reader will bear in mind that Hazlitt and P. G. Patmore were intimates. Rossetti's evidence bears out Coleridge's account of the matter to Mudford, the assistant editor of the *Courier*:—

"It was, I am given to understand, this same gentleman [*i.e.*, Hazlitt] who, against his own knowledge, set about the report that the *Geraldine* in my 'Christabel' was a man in disguise, and that the whole Poem had an obscene purpose, referring to me at the same time with a shrug of malicious anticipation—Curse him! *how he'll stare!*"

Compare the following from the *Examiner* critique of 2 July:—

"The poet, like the witch in Spenser, is evidently 'bused about some wicked gin'.....There is something disgusting at the bottom of his subject, which is but ill glossed over by a veil of Della Cruscan sentiment and fine writing—like moonbeams playing on a charnel-house, or flowers strewed on a dead body."

4. Again, the *Edinburgh* reviewer, amidst a torrent of abuse, bestows some qualified praise on a single passage of 'Christabel'—that beginning "Alas! they had been friends in youth," &c. And in the 'Spirit of the Age' (1825) Hazlitt—his hatred of Coleridge having somewhat abated—allows that "in the 'Christabel' there is one splendid passage on divided friendship."

5. The strongest evidence of Hazlitt's authorship, however, occurs in the closing paragraph of the article. There is a story which Hazlitt never tires of repeating, and which I will quote from 'My First Acquaintance,' &c., because it is there most briefly told: "It was in this room [an "old-fashioned inn-parlour" at Linton] that we found a little worn-out copy of 'The Seasons' lying in a window seat, whereupon Coleridge

exclaimed: 'That is true fame.'" This story of the book of verse "lying in the window of a solitary ale-house" reappears in the 'Lectures on the English Poets,' and again in the 'Political Essays.' Now in the closing paragraph of the *Edinburgh* article we find:—"There is really not one couplet.....which would be reckoned poetry, or even sense, were it found in the corner of a newspaper or upon the window of an inn." (The italics are mine.)

6. Lastly, the reviewer twits Coleridge with having apostatized to the Government with no practical (*i.e.*, pecuniary) purpose—Southey, that is, has got the Laureateship, Wordsworth is a Stamp Distributor, but Coleridge has been left out to starve in the cold. And Hazlitt is never done harping upon this string. Take the following from his review of the 'Lay Sermon' ('Political Essays,' 1819):—

"His imagination thus becomes metaphysical, his metaphysics fantastic.....his poetry prose, his prose poetry, his politics turned—but not to account..... He gives up his independence of mind, and yet does not acquire independence of fortune."

Such are some of the grounds on which I believe that Hazlitt wrote the *Edinburgh* critique on 'Christabel.' Of the literary judgments delivered by COL. PRIDEAUX I prefer to say nothing.

"So wide indeed is the chasm between this gentleman's poetical creed and mine, that so far from being able to join hands, we could scarce make our voices intelligible to each other; and to bridge it over would require more time, skill, and power than I believe myself to possess."—'Biographia,' 1817, i. 96.

The reviser who could forbear to strike his pen through a sentence which characterizes the 'Poems' of 1797—including (to say nothing of others) the 'Lines composed at Clevedon,' the 'Dedication,' and the verses 'On Leaving a Place of Residence'—as "juvenile balderdash" is surely in a condition of hopeless dyspathy towards Coleridge. Meanwhile, the lovers of the great poet may console themselves with the reflection that, whatever harm comes by such excursions in criticism, the sufferer assuredly will not be Samuel Taylor Coleridge. THOMAS HUTCHINSON.

LINGUISTIC CURIOSITIES (9th S. x. 245, 397, 456; xi. 34).—The meaning "to eat" of the word *schaffen* is not limited to Dutch, but occurs also in German. Sanders ('Wörterbuch der deutschen Sprache,' vol. ii. p. 882) defines it as *essen*, *Mahlzeit halten*, and refers to examples of its use with this meaning by Bobrik and Gerstäcker. In the same place

Sanders makes reference to Schweinichen, who uses the noun *Schaffen* with the meaning of "food." It should be added that, contrary to what might be inferred from the discussion in these columns, the 'Century' and the 'Standard' recognize "scoff" with the meaning "to eat hastily," "to devour," "to eat voraciously." CHARLES BUNDY WILSON.

The State University of Iowa, Iowa City, Iowa.

"SUCH SPOTLESS HONOUR," &c. (9th S. xi. 87).—Some years ago I copied the following from a monument in Newtonington Church, Kent:—

Lieutenant Henry Lynch Brockman, 3rd son of James Drake Brockman, Esq., of Beachborough, died at Elvas, 1809.

Forgive, blest Shade, the tributary Tear

That mourns thy exit from a World like this;

Forgive the Wish that would have kept thee here

And stayed thy Progress to the Realms of Bliss.

Such spotless Honour, such Ingenuous Truth,

Such boundless ardour in the bloom of youth,

So mild, so gentle, so Composed a Mind,

To such heroic Warmth and Courage joined:

Alas! cut off in Youthful Glory's Pride,

He unrepining for his Country died.

R. J. FYNMORE.

These lines, written by George, Lord Lyttelton, were inscribed on the column at Stowe referred to in the article on Thomas Grenville in the 'Dict. Nat. Biog.,' vol. xxiii. p. 132. PROF. LAUGHTON will find the full inscription in Lipscomb's 'Hist. and Antiq. of the County of Buckingham' (1847), vol. iii. pp. 101-2.

G. F. R. B.

[These lines are attributed to Anne Steele. See authorities at 8th S. x. 248.]

THE COPE (9th S. x. 285, 374, 495; xi. 93).—MR. MATTHEWS should, in fairness, give his authority as publicly as he made his statement. It will be found, I think, that (with a few solitary exceptions) the cope has only been worn in our days by a celebrant in the Church of England in the case of one or two bishops, by them only in their cathedrals, and not often or recently. It has not been done, as MR. MATTHEWS alleged, in "many churches," nor has it become a "practice"; and no such practice "prevails" above others.

W. C. B.

I venture to call the attention of those interested in the above subject to an article in the *Dublin Review*, vol. cxx. pp. 17-37 (January, 1897), called 'The Origin of the Cope as a Church Vestment,' by Mr. Edmund Bishop. Mr. Bishop's name has a European reputation, and will be a guarantee that the article gives us some part of the fruit of a life devoted to most accurate research in all branches of liturgiology. The article is summed up at the end by twelve "categorical statements." Nos. 9 and 10, I think, will

add to statements which have been made in former communications on this subject:—

"9. The cope has retained not merely its old shape, but its old use. In its origin it was a vestment, the use of which was restricted to no particular order of the clergy; but, as now, could be worn by any order, from the highest to the lowest cleric; in fact, it was sometimes worn (as it still is) by persons who are not clerics at all.

"10. To go back no further than the date at which the cope is first brought by ritual theorists into the category of church vestments, in the twelfth and in the following centuries, the chasuble was the vestment specifically assigned to the priest for the saying of Mass."

STRATTON-ON-THE-FOSSE.

HERIOT (9th S. x. 228, 333, 433, 497; xi. 75).—I have in my strong-room scores of leases in which the lessee covenants to pay a "heriot" on the decease of each "life," on which his term depends. In this part (West Cornwall) the amount is generally small, 10s. or *l.*, and the tenant gets no new advantage. Where a new life is nominated on a payment, the payment is larger and is called a "fine."

YGREC.

ROBERT DODSLEY (9th S. ix. 228; x. 272).—After writing my former reply, it occurred to me that of all the authorities I had seen, not one referred in any way to the newspapers of that date, where naturally one would expect to find any obituary notices. This induced me to look up the collections in the British Museum and Guildhall libraries, with the following result:—

London Evening Post from Tuesday, 25 Sept., to Thursday, 27 Sept., 1764.—"On Sunday last died, on a visit at the Rev. Mr. Spence's at Durham, Mr. Robert Dodsley, late an eminent Bookseller, in Pall Mall."

St. James's Chronicle from Tuesday, 25 Sept., to Thursday, 27 Sept., 1764.—"A few days since, died, at Durham, the ingenious Mr. Dodsley, late a Bookseller in Pall Mall."

Lloyd's Evening Post from Wednesday, 26 Sept., to Friday, 28 Sept., 1764.—"Died September 23rd, Mr. Robert Dodsley, on a visit to the Rev. Mr. Spence's, at Durham, late a considerable Bookseller, in Pall Mall."

Public Advertiser, Friday, 28 Sept., 1764.—"On Sunday last, died, on a visit to the Rev. Mr. Spence's, at Durham, Mr. Robert Dodsley, late an eminent Bookseller, in Pall Mall."

Gazetteer and New Daily Advertiser, Friday, Sept. 28th, 1764.—"On Sunday last, died, on a visit to the Rev. Mr. Spence's at Durham, Mr. Robert Dodsley, author of 'Cleone,' 'The Toy-shop,' 'The King and the Miller of Mansfield,' and several other pieces of a moral tendency, and late an eminent Bookseller, in Pall Mall."

'Local Records and Historic Register of Remarkable Events: Northumberland and Durham,' &c., by John Sykes (Newcastle, 1833).—"Sept., 1764. Died, at the Rev. Mr. Spence's in the City of Durham, Mr. Robert Dodsley, one of the most eminent booksellers in London, &c. His remains, which

were interred on the 25th, lie under an altar tomb in the Cathedral church yard."

The above dates, which are corroborated in the *London* and *Scots* magazines, I think clearly show the 23rd to be the most feasible; all the other authorities I have named are practically untrustworthy. *Gent. Mag.*, vol. xxxiv. 1764 (the same year), which ought to be correct, gives the date 25th; vol. liii. 1783, some twenty years after, the epitaph appears, "In the abbey church at Durham," 23 September. It would be interesting to know how it was obtained, and if it is still in existence. In the old style of type it would be easy to confuse the 3's and 5's. The most inexplicable is the Harleian Society's 'Register of the Cathedral Church at Durham,' which one would think should be correct; it gives the date as the 26th, and spells the name Doddesley, and in a foot-note the editor refers the reader to the 'D.N.B.'

The number of discrepancies in this and other works is caused by the habit men have of blindly following one another with a carelessness in looking into facts which is still prevalent.

CHAS. G. SMITHERS.

47, Darnley Road, Hackney.

There is a short memoir of Dodsley in the 'Imperial Dictionary of Universal Biography' (n.d. on the title-page, but probably published about 1865). In Howitt's 'Visits to Remarkable Places,' published originally in 1841, is the following mention of him and his tomb in the cathedral yard at Durham:—

"But there is one grave that arrested my steps and seized on my attention more vividly than any of them. It was the tomb of Robert Dodsley, the author of 'The Economy of Human Life,' of 'The Toyshop,' and various other works. Who in his youth has not read and reread 'The Economy of Human Life,' and faithfully held it to be the work of some holy Brahmin, as it professed to be? How many miniature copies of that little volume are there still scattered about in country houses and in the drawers of pious ladies, old and young, and of pious and poetical boys to boot!"—Vol. ii. p. 52.

The epitaph as given on p. 273 of the last volume of 'N. & Q.' is quoted, and by way of comment it is added: "His name, a single line from the 'Economy,' and the date of his death were worth a dozen of it" (p. 53). The date of the first edition of 'Visits to Remarkable Places' is 1841, and William Howitt probably saw the tomb a little before that time.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

HELLEQUIN AND HIS HOUSEHOLD (8th S. xi. 108, 174, 271, 355, 430).—There is an article in the current number of the *Quarterly Review*

on 'The Evolution of Harlequin,' in which the origin of that

capering varlet,
Arrayed in blue and white and scarlet,
.....brown of slipper as of hat!

with whom we are familiar on the stage at Christmas-time, is traced back to an extraordinarily remote antiquity. The concluding paragraph of the article may be quoted as embodying the result of the author's research:

"In the wind-god, shrouded in his mask of invisibility, wearing sometimes 'a blue mantle with golden spangles,' as was the case with Wotan, wielding a rod of magic potency that causes things to vanish away and transports the souls of mortals to the under-world; in Yama and Aerlik-khan, in Hellekin and Herlikin, in the Pied Piper and the Erlking, which share in all these characteristic features to a greater or less degree; and in the eddying whirlwind, which is so widely held to be an 'afrit' demon or tricky spirit gliding across the plain—in all these we recognize the elements out of which our dancing harlequin, with his black visor, his motley coat, his thaumaturgic sword and graceful circumvolutions, has been evolved in the lapse of time after many strange transformations."

It is indeed a far cry from Aerlik-khan, the grim Pluto of Thibetan superstition, and Yama, the dread impersonation of death in ancient India, to the lively figurant of our Christmas pantomime; and yet the two long-divorced ideas were once before brought together again by an obscure French dramatist, Thomas S. Gueulette, who, probably wiser than he himself knew, entitled a comedy which he produced at Paris in 1719 'Arlequin-Pluto' (p. 482).

JOHN HEBB.

ISABELLA COLOUR (9th S. xi. 49).—D'Israeli, in his 'Curiosities of Literature,' says:—

"Fashions have frequently originated from circumstances as silly as the following one. Isabella, daughter of Philip II., and wife of the Archduke Albert, vowed not to change her linen till Ostend was taken. This siege, unluckily for her comfort, lasted three years; and the supposed colour of the archduchess's linen gave rise to a fashionable colour, hence called 'Isabeau, or the Isabella, a kind of whitish-yellow-dingy'" (ed. 1843, p. 78).

J. HOLDEN MACMICHAEL.

According to the gossip of 1694, as recorded by Abraham de la Pryme in the 'Diary' published by the Surtees Society (1870), there was another royal lady as rashly insanitary as any Isabella:—

"It is very credibly and certainly reported that the King of France said to King James, after some complements when they first met, 'Come, come, King James, sit down here at my right hand, I'll make your enemies your footstool!' &c. But this he said after that he was a little pacify'd. But at first of all, when he heard that the king was driven out of his dominions, he was in an exceeding great rage, and, drawing his sword, he swore by the blood of Christ that he would never put it up till he had

re-established King James on his throne; and the queen swore that she would never put off her smock till she either see or heard that that was done."—P. 38.

Who was this queen? She who had been Marquise de Maintenon? Marie Thérèse died in 1683, and Louis XIV. remarried early in 1684. ST. SWITHIN.

THE CENTRIFUGAL RAILWAY (9th S. x. 366).—

"*Appropos* of 'Looping the Loop' at the Aquarium and the Topsy Turvy Railway at the Crystal Palace, Mr. Joseph Arnold Cave, one of the few veterans who have lived and can speak of over half a century's experience in the entertainment world, writes: 'This now great novelty was first introduced in London about sixty years ago in a building called Duburg's Waxwork Exhibition, Windmill Street, Haymarket, on the site of which now stands the palatial Lyons's restaurant. The public failing to take on this topsy-turvy machinery, it was taken down to a place of amusement in Rotherhithe, called the St. Helena Gardens, and there stood for a very considerable period. Both gardens and the heel-overhead arrangement failing to attract, they were swept away to make room for building purposes. I never heard of an accident occurring to any of the few who went on this exciting journey prior to its present uses.'—*Stage*, 7 August, 1902, p. 13.

The rest of the letter relates the history of the Windmill Street Theatre, afterwards Laurent's Casino, next the Argyll Rooms, then the Trocadero, now Lyons's Restaurant. I recollect the railway standing in the gardens about 1860, and should like to know where it is now, and when the gardens were closed.

ADRIAN WHEELER.

Bermondsey.

"LOON-SLATT" (9th S. xi. 127).—Thirteen pence halfpenny was formerly hangman's wages, and became also a jocular byname for the official himself (*vide* Halliwell), as shown in the phrase quoted by MR. BRADLEY—"Loon-slatt, a Thirteen Pence half Penny"—and repeated by Bailey with the spelling "Loon-Slate." The Scottish mark or merk was worth 13½*d.* sterling, but Brewer in his 'Phrase and Fable' says that James decreed that "the coin of silver called the mark-piece shall be current within the kingdom at the value of 13½*d.*"

"Loon-slatt," or rather perhaps "Loon's-latt," like many other terms in the old canting glossaries, seems to hail from Scotland, a noted gipsy habitat. "Loon" is quite Scottish, and all that need be said of it here is that 13½*d.* was the hangman's fee for dispatching a proletarian or loon. "Latt" I take to be identical with "lacht," a fine (see Jamieson). For the questionable "slatt" I can suggest nothing as to its meaning.

Since writing the above I have recon-

sidered my opinion that the hangman is meant. Such a meaning is possible, but it is safer to regard "loon-slatt" as a cant term for the Scottish coin.

F. ADAMS.

115, Albany Road, Camberwell.

"Slatt" is said in some old slang dictionaries to mean a half-crown. If this be correct, "loon's-slat" would be a coin such as would be mistaken by a loon for a half-crown. The old Scots coin, a merk, was worth thirteen pence halfpenny.

JOHN B. WAINWRIGHT.

"OUTSTRIP" (9th S. xi. 48).—The expression quoted by DR. MURRAY appears from the context to have been used by Henry James Byron, the dramatist, who was a friend of W. C. Hazlitt, and I should gather from the passage that it occurred in conversation, perhaps with Hazlitt himself, and was not quoted from any of his writings.

H. J. B. CLEMENTS.

Killadoon, Celbridge.

"TYPULATOR" (9th S. x. 428, 516; xi. 72).—In Ruggle's Latin comedy 'Ignoramus,' which was twice acted at Cambridge before James I. in the second decade of the seventeenth century, we find this word mentioned:

Vince. O sir, I perceive you are mine own countryman, I have Latin to make, for God's sake help me. What's Latin for an Alehouse-Keeper?

Ignoramus. Tiplator cervisie, boy.

Actus V. scena x., Editio sexta. West-monasterii, MDCCXXXI.

JOHN T. CURRY.

WITNESSING BY SIGNS (9th S. xi. 109).—I have lately examined an attested copy of a will relating to a charity connected with this parish, dated 1710, bearing two similar signs to those mentioned by MR. FRANCIS R. RUSHTON. There are four signatures in all, the testator and three witnesses. One of the latter is the incumbent, and he and the testator were able to write. The two remaining witnesses sign by marks, one being a line with three strokes drawn through it, and the other a circle within a circle.

JOHN T. PAGE.

West Haddon, Northamptonshire.

Signs of this kind were commonly used in former days in place of the cross which has now become almost universal. I have many documents so signed among my family papers. I think the signs went out of use, and were replaced by the cross, about the middle of the eighteenth century. I apprehend that they were of the same character as merchants' marks and swan-marks. Whether they were hereditary I will not venture to say; but there is evidence that they were often indi-

vidual, not varied as the fancy of the hour dictated.

EDWARD PEACOCK.

Kirton-in-Lindsey.

THE MITRE (9th S. viii. 324, 493, 531; ix. 174, 334, 397, 496; x. 190, 290, 370, 435).—With reference to the use of the mitre in the Anglican Church, it is, I think, worth noting that neither at the Coronation of Edward VII. nor at the enthronement of the new Archbishop of Canterbury did any bishop or archbishop wear a mitre. This would seem to point out that though individual bishops here and there may wear this headdress, the Anglican Church does not recognize it as part of the essential ornaments of her bishops. Neither of the archbishops wears a mitre, nor has any Archbishop of Canterbury or York worn one within living memory so far as I have been able to discover.

FREDERICK T. HIBGAME.

[We cannot insert any more on this subject.]

ANNIE OF THARAU (9th S. xi. 7, 91).—The song 'Aennchen von Tharau' was rendered into literary German by Herder in his 'Volkslieder,' 1778, from the Low German original, 'Anke van Tharau,' by Simon Dach (1605-1659). Dach wrote it in 1637 for his friend, a clergyman named Portatius, on the occasion of the latter's marriage to Anna Neander, the daughter of a pastor of Tharau, in what is now the province of East Prussia.

According to Arthur Kopp, the metre of the song, and perhaps part of the thought and of the words, were evidently borrowed by Dach from a Low German song (since lost), "Allemahl allemahl geyt et so to," which was sung among the people at wedding festivals. The application to Annie of Tharau was, of course, original with Simon Dach. There is nothing in the simple circumstances of the writing of 'Anke van Tharau' to warrant the fanciful stories of the love of the poet himself for the fair Annie that arose later, and found literary expression in a comedy by Willibald Alexis and in a lyric opera by H. Hoffmann and R. Fels.

Facts concerning the song and a reprint of Dach's Low German original may be found in F. M. Böhme's 'Volkstümliche Lieder der Deutschen im 18 und 19 Jahrhundert,' Leipsic, 1895, pp. 288-90, and in the German literary journal *Euphorion*, vol. vii. pp. 319-324 (by A. Kopp).

CHARLES ALLYN WILLIAMS.

Cornell University, Ithaca, New York.

Annie of Tharau was a real person. She was the daughter of Andreas Neander, pastor in the little town of Tharau, in East Prussia,

about ten miles south of Königsberg. The poem 'Aennchen von Tharau' was written by Simon Dach, and dedicated to her on the occasion of her marriage to Pastor Johann Portatius in 1637. There is a tradition that Dach was in love with her, but the fact is that he had simply been a student friend of Portatius, and as such wrote the poem. The first six lines of the original poem are as follows:—

Anke van Tharau ösz, de my geföllt,
Se ösz mihn Lewen, mihn Goet on mihn Gölt.
Anke van Tharau heft wedder eer Hart
Op my geröchtet ön Löw' on ön Schmart.
Anke van Tharau mihn Rihkdom, mihn Goet,
Du mihne Seele, mihn Fleisch on mihn Bloet.

Fuller information may be obtained from 'Simon Dach, seine Freunde, und Johann Röling,' vol. xxx. in Kürschner's "Deutsche National-Litteratur," pp. xiii, 106, and 107.

CHARLES BUNDY WILSON.

Iowa City, Iowa.

'HYMNS ANCIENT AND MODERN' (9th S. viii. 101, 230, 388; ix. 36; x. 432, 512; xi. 77).—Dr. Isaac Watts, in his 'Advertisement to the Readers' of his 'Psalms,' dated 1 December, 1718, makes no allusion to altering or adding to the author's words (I suppose he did not contemplate such an enormity); but, with regard to omissions, he says:—

"If the Psalm be too long for the Time or Custom of Singing, there are Pauses in many of them, at which you may properly rest; or you may leave out those Verses which are included in Crotchets [] without disturbing the Sense: Or in some Places you may begin to sing at a Pause. Do not always confine yourselves to six Stanzas, but sing seven or eight, rather than confound the Sense, and abuse the Psalm in solemn Worship."

W. S.

KIEFF, KIEV, KIEW (9th S. xi. 8, 31).—The second rendering is, I think, the nearest approach to the Russian, while the third is a Germanized form which, to an unsophisticated English reader, would rather suggest our own botanical gardens than the holy city of St. Vladimir. Gibbon's "Kiow" would be unintelligible to a Russian, but by the complicated law of permutations of letters Russian written *e* sometimes becomes *o* (e.g., *poshel*, "begone," is pronounced *poshol*). Prof. Morfill writes, with reference to *ff* or *v*:—

"Generally they [Slavonic proper names] are treated among us as a mere jargon and written at random; thus the same person will frequently be found writing Gortchakoff and Woronzow, although the termination is identical in both."—'Early Slavonic Literature,' Preface.

Woronzow is a Germanized spelling of the celebrated Russian name pronounced *Voront-*

sov. The "terrible Tsar" was Ivan Vasilievitch, sometimes written *Wassiljewitch*. In many histories he is called "John Basilowitz." Referring to a kindred language, I ask how many lovers of his compositions know how to pronounce the name of the Chekh Dvorak? Polish names, again (e.g., Mickiewicz), are unrecognizable, and appear unpronounceable. Some authorized canons for transliteration of Slavonic words seem to be urgently required, as MR. ARMSTRONG'S query hints.

FRANCIS P. MARCHANT.

Brixton Hill.

The reply to the question "Are we right, or the French, or the Germans?" is that all three are right. Kieff and Kiev are right for English and French. The first represents the Russian sound, the second the Russian spelling. Kieff and Kiev are to one another as Mannering and Mainwaring. Kiew is right for Germans, because their final *w* is like English *f*. Kiew is not right for Englishmen. An Englishman may appropriately write either Kieff or Kiev, but if he writes Kiew he betrays ignorance. Gibbon's Kiow is not Russian, but Polish. I may add that all the above forms are dissyllabic, and that the stress is always on the first vowel.

JAS. PLATT, Jun.

MR. ARMSTRONG gives us excellent reasons for the correct spelling Kieff. May I ask why he calls this form "uncouth," and why he gives it as an example of a "quick sense of what is elegant" that the French "have followed the Latin word Kiovia"? I should have thought that it was quite as elegant to be correct as to follow a barbarous mediæval spelling.

COMESTOR OXONIENSIS.

Why not generally adopt the spelling of the Russians themselves? If they want to transcribe the name of their ancient and glorious southern capital in our Latin characters, it is usually written Kiev by them, according to the French spelling, as Prof. Morfill informs us. Perhaps the most accurate way of transcribing it in English might be Keeeff (corresponding with a second German spelling Kijew, and the Polish spelling Kijow). But who would like to accept such an awkward form? H. K.

"PEACE, RETRENCHMENT, AND REFORM" (9th S. x. 348, 412, 496).—These words were inscribed under the Three Polar Stars on the banner of Tittlebat Titmouse, successful candidate for the corrupt borough of Yatton in the unreformed Parliament (see Warren's 'Ten Thousand a Year'). Lord John Russell, in his speech on the ministerial plan of

Parliamentary reform, delivered in the House of Commons 1 March, 1831, alluded to the borough of Gatton, where the right of election lay in the hands of freeholders and householders paying scot and lot, but the only elector was Lord Monson, who returned two members.

"The most serious difficulties and the greatest perils which the new ministry encountered arose out of their financial measures. On this subject the expectations of their followers had been highly raised. At the last general election 'retrenchment' had figured on their banners side by side with 'reform.'"—Molesworth, 'History of the Reform Bill of 1832,' p. 98.

ADRIAN WHEELER.

Bermondsey.

"ROLLICK" (9th S. xi. 47).—

The wind is rolling back about to-day,
Wild, but not stormy, kissing every feature
Of loveliness, that happens in its way.

John Clare's MS. Poems.

J. HOLDEN MACMICHAEL.

According to Butler the existence of an abstract implies a concrete, and this may be found in an old song entitled 'The Gipsy King,' which used to be popular *circa* 1844:—

'Tis I am a gipsy king,
And where is a king like me?
No trouble my dignities bring,
None other is half so free.

He is then described as a "rollicking Romany."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

CITY OF THE VIOLET CROWN (9th S. xi. 108).

—When Athens became illustrious its citizens repudiated their Ionian origin. This seems to be the only reason for the punning derivation of its antonomastic designation from *ion*, violet; whereby the artistic susceptibilities of the Athenians were doubtless peculiarly gratified. See Duruy, 'Hist. Greece,' ed. Mahaffy, i. 510; and also Brewer, 'Reader's Handbook,' where references to Aristophanes may be found.

J. DORMER.

If MR. WATSON had referred to the indexes of 'N. & Q.' he need not have sent his query. He will find a very full reply in 4th S. xii. 496; 5th S. i. 93.

EVERARD HOME COLEMAN.

71, Brecknock Road.

LATIN CONVERSATION (9th S. x. 407, 452; xi. 13).—Apathy has long since killed this once laudable practice; I mean *apud nos Anglos*—or *Britannos*, as the phrase suits. Spasmodic efforts, however praiseworthy, are foredoomed to failure. Witness the *Numtius Latinus Internationalis* and *Post Prandium* in the early nineties; the first reached four

numbers, the second one only. Dr. Stander was simply beating the air when, by his excellent initiative, he sought to quicken interest amongst us in the flexibility of the Latin tongue. Our seats of learning ignored the attempt, and a general indifference frowned it out of existence. This is not to our credit. There is something more in a nation's life than adding "field to field" or expanding commerce. It is doubtful whether the patronage of royalty or the example of an Erasmus redivivus would give to us what continental colleges and seminaries enjoy.

J. B. MCGOVERN.

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

IRETON FAMILY (9th S. x. 508; xi. 93).—

The following extracts from the registers of St. Bartholomew the Less, London, will show that Lord Mayor Ireton was married and had issue, and presumably his own burial there in 1689/90 as "Esq." inasmuch as his knighthood by the Protector would be ignored after the Restoration:—

Burials.

1656, June 11. Dorothy, da. of John Ireton, Alderman of London.

1656/7, March 11. A young child of Mr. Alderman Ireton, bur'd in y^e chancell. Her name was Jane [entered again in vol. iii., where her mother's name is given as "Easter"].

1658, May 7. The Lady Ireton [entered again in vol. iii. as "Sir John Ireton's Lady"], bur'd in y^e chancel, out of Warwick Lane.

1658, May 24. A child of Lady Ireton's, bur'd in y^e chancel.

1663, July 4. Esquire Ireton's eldest son buried.

1689/90, March 16. John Ireton, Esq.

1710, Nov. 13. German Ireton, of Gray's Inn, Esq., was bur'd in the church.

This last entry, however, does not refer to any of the alderman's children, but is doubtless that of "Jerman Ireton, son and heir of Jerman Ireton, Esq., of London," who was admitted to Gray's Inn 8 December, 1664.

G. E. C.

'NOBILIAIRE DE NORMANDIE' (9th S. xi. 109).—Ogilvy intended to have published this work in six volumes, but only the first appeared (see Lorenz, 'Catalogue Général de la Librairie Française,' &c., tom. iii. p. 604). The author's other works are the following; 'Nobiliaire de Guyenne et de Gascogne,' Bordeaux, 1856; the 'Livre d'Or de la Noblesse d'Austrasie, Belgique, Néerlande, Allemagne, Rhénane. France Orientale et Septentrionale,' Bruxelles, 1861; and 'Les Conquérants d'Angleterre, ou Lignages d'Outremer de 1066 à 1204.' G. Ogilvy, London, 1867, also incomplete. That Ogilvy was a native of Great Britain is proved by the following passage, which occurs in the preface of the

last-mentioned work, which is dated from Museum Street, Bloomsbury :—

“P.S.—Je dois des excuses au public pour ne pas avoir écrit ce livre en la langue de mon pays. Deux raisons s’y sont opposées. La première, c’est que le manuscrit, terminé depuis plusieurs années, devait être écrit en français pour former (ce à quoi il était destiné) un vrai appendage à mon ‘Nobiliaire de Normandie’ ; la seconde, c’est que la langue anglaise n’aurait pas se pliée aisément à l’orthographe des noms dont ce livre traite.”

‘Les Conquérants d’Angleterre’ was privately printed and published by subscription. In 1869 Ogilvy, who was then residing in the Fulham Road, issued a prospectus, with a list of the subscribers to the work.

S. J. ALDRICH.

New Southgate.

A Frenchman, presumably of Scotch extraction, Gabriel O’Gilvy, lived and died in London. He was a regular worker at the British Museum, and would doubtless be remembered by any of the Reading-Room officials of about the period 1864 who may still be living. I have his manuscript reference-book, ‘Héraldique dans le British Museum,’ arranged under names of places, with the names of works relating to them and their press-marks. “Normandie” was evidently his chief study, for there are more entries under that heading than under any other, his own ‘Nobiliaire’ (1864) being included among them. The press-mark was then 9917, g.g. He has more entries relating to Normandy than are to be found in Gatfield (1892). I am not aware that a second volume of the ‘Nobiliaire’ was published. L. C.

“HONEST” EPITAPHS (9th S. x. 306, 375).—The epitaph quoted by MR. MACMICHAEL from Hackett’s collection was written “upon Mr. Ashton, a conformable citizen,” by Richard Crshaw, consists of thirty-six lines, and begins thus :—

The modest front of this small floor.

One would like to know if it was ever transferred to stone, and if so where; and a biographical notice of the deceased is a desideratum.

Mr. William Andrews’s volume of ‘Curious Epitaphs’ contains several “honest” specimens (see pp. 22, 46, 49, 51, 64, 102), of which I would specially notice two. The first is on a miller, Edward Swair, who died on 16 June, 1781 and was buried in Rotherham Churchyard, Yorkshire :—

Here lies a man which Farmers lov’d,
Who always to them constant proved;
Dealt with freedom, Just and Fair—
An honest miller all declare.

“An honest miller hath a golden thumb,”

says the proverb, but honesty was not predicable of Chaucer’s golden-thumbed one.

The other epitaph is on the “honest soldier” of MR. MACMICHAEL’S article—an epitaph put in place of an older inscription in Winchester Churchyard, which stated that this son of Mars “died of a violent fever contracted by drinking small beer when hot the 12th of May, 1764, aged 26 years.” The memorial verses that followed concluded :—

Soldiers, be wise from this untimely fall,

And when ye’re hot, drink strong, or none at all.

The attribution of antipyretic properties to strong as compared with small beer provokes scepticism; but the advice to abstain is excellent. F. ADAMS.

Miscellaneous.

NOTES ON BOOKS, &c.

Hierurgia Anglicana. Edited by Rev. Vernon Staley. Part I. (Moring.)

WITH this volume of documents and extracts illustrative of the ceremonial of the Anglican Church since the Reformation Mr. Vernon Staley initiates a new “Library of Liturgiology and Ecclesiology for English Readers.” The ‘*Hierurgia Anglicana*’ was originally produced by the Cambridge Camden Society so far back as 1848, when the editor-in-chief was the late Rev. J. F. Russell. The matter it contains is of permanent interest, and is now re-edited by Mr. Staley, who is an expert on these questions, with enlargements, revisions, and fresh illustrations. The object of the book is to gather from all quarters, Puritan and Catholic, a number of typical extracts which serve to show post-Reformation usages with regard to rites and ceremonies, and thus, by a consensus of evidence, to establish that many things not prescribed or forbidden in the rubrics were continuously retained in public worship with the sanction of the Reformers themselves, and consequently that a full and ornate ritual is not inconsistent with thorough loyalty to the Church’s teaching. “We take our stand on the ground,” says the preface, “held by Andrewes, Bancroft, Laud, Wren, Montague, and their fellow confessors, and we claim, with them, for the English Church, the revival of all the vestments and ornaments to which, it can be proved, she is justly entitled.”

The present instalment of the work has to do with fonts, chancels, altars, vestments, and church furniture, which are all copiously illustrated with quotations. The editor has not thought it a part of his duty to explain the meaning of some of the obsolete terms occurring, which we think a mistake—e.g., “aire,” a part of the furniture of the altar—a fine covering for the chalice—a word the more necessary to be explained as it is misrendered in so common a book as Hook’s ‘Church Dictionary’ (fourteenth edition). “Layres,” “leires,” a word for some articles of Communion plate, looks like an old form of “ledgers,” but the meaning is not obvious. Mr. Staley would hardly contend that every ecclesiastical custom which has once been in use should (or might) be retained still; otherwise fonts might be boarded in within doors securely locked, for fear

that weak and superstitious people should use the hallowed water for magical purposes, and persons not actually communicating would find the doors of the chancel carefully shut against them as outsiders, which was Bishop Montague's practice. Both these usages are mentioned here.

The Collegiate Church of Stratford-on-Avon. By Harold Baker. (Bell & Sons.)

MR. BAKER'S volume ranks with the accounts of the ministers of Beverley and Wimborne, Tewkesbury Abbey, &c., in the series annexed to the histories of cathedrals. Beautiful as is the situation of the church and noble as are its proportions, it is scarcely entitled to rank with those exquisite piles. It is, however, an object of more frequent pilgrimage than any, and we should suppose, though we have no statistics, that for one visitor attracted to Ely or Peterborough a score—perhaps a hundred—flock to Stratford. Not avowedly a guide to the Shakespearian associations of Stratford is this, yet Shakespeare dominates the whole book, which, in addition to architectural and ecclesiastical details concerning the church, follows his footsteps wherever any traces are left. Guides to Stratford are innumerable, but there is always place for another, and the present work, besides giving a history of the church, the restorations of which have been in the main judicious, supplies most of the information the travelling and enterprising American is likely to require. It has no fewer than fifty-eight illustrations, principally from photographs by the author.

Notre Dame de Paris. By Charles Hiatt. (Bell & Sons.)

The Church and Abbey of Mont St. Michel. By H. J. L. Massé, M.A. (Same publishers.)

To the series of "Handbooks to Continental Churches" have been added two interesting volumes. The first deals with Notre Dame de Paris, which contests with the great churches of Rouen, already depicted, the palm of popularity in England. How much Victor Hugo's novel has contributed to English knowledge it is bootless to inquire. In spite of the mutilation to which, under the name of restoration, it has been subject, and of the desecration it has undergone, it is a lovely and an interesting building, worthy of the French capital, and stands about fifth in order of the great Gothic cathedrals of France, its superiors being those of Chartres, Reims, Amiens, and Bourges. In point of architectural interest it is inferior to none, its decorations being wonderfully elaborate and beautiful or fantastic. The carved figures are marvellous in workmanship, and the chimeras, as they are called, are among the quaintest products of mediæval imagination. Forty-one illustrations present the exterior from various aspects and the interior, together with specimens of decoration. In addition to a satisfactory account of the church as now existing, Mr. Hiatt tells what is known concerning buildings, pagan or Christian, previously situated on the same spot.

The interest in Mont St. Michel is not wholly or even mainly ecclesiastical, and Mr. Massé's book stands in a sense apart from other volumes of the series to which it belongs. Mont St. Michel is, however, a place of singular picturesqueness, beauty, and interest, and is one of the most delightful spots within easy reach of England. Comparisons between it and our own "great vision of the guarded mount"

will always offer an attraction to Englishmen. In its historical and descriptive aspects Mr. Massé's book is alike excellent, and every visitor to St. Malo, whence Mont St. Michel can be best reached, should carry it in his pocket.

Picturesque Old Houses: being the Impressions of a Wanderer off the Beaten Track. By Allan Fea. (Bousfield & Co.)

MR. FEA'S account of his wanderings off the beaten track is full of interest, and may induce others to follow his plan of exploring nooks and corners of our old country. The volume Mr. Fea modestly describes in his preface as "merely a record of sundry impressions collected (mainly for my own amusement) from casual notes and sketches made at various times," and he trusts that "those who dip into these pages will not put me down as an egotist, for, I regret to say, the letter 'I' figures far too frequently to please me." Mr. Fea starts on his rambles from the old town of Faversham, where the market square gives one a typical picture of an ancient town; thence to Bredgar, "a sleepy-looking place with a fine grey old church," where can be seen a barrel organ out of which the tunes for the hymns used to be ground. In the tower there are instructions "that the bell-ringers must not perform their duties with their hats on, and if they should swear the fine will be a penny." The road between Maidstone and Ashford is then explored. Leeds is visited, also its castle, which, though modernized, dates from Edward I., with additions of Henry VIII.'s time. This stately-looking mass of towers and turrets is reflected in a wide moat as clear as crystal. At Charing the ruins of the episcopal palace were visited. Mr. Fea then gives an account of a wandering into Sussex. From Hawkhurst to Lewes he found many good examples of Elizabethan domestic architecture, "rendered doubly attractive from the beautifully wooded country in which they are situate." These included Batemans and Holmshurst. In this last there is a gallery seventy feet in length. Mr. Fea considers one of the most picturesque of all the Sussex farmhouses to be Bolebrook, between Cowden and Hartfield. The colour of these outbuildings is very pleasing to the eye; "nothing but age can impart to the red bricks that purple-grey tone which harmonizes so well with the moss and lichen."

Other rambles include Hampshire, Berkshire, Oxfordshire—indeed, one is tempted to exclaim, Where has not this industrious rambler been? A great addition to the volume is formed by the beautiful illustrations, exceeding 140 in number. We have derived so much pleasure from this entertaining book that we have a selfish feeling in wishing the author many more pleasant excursions.

THE current number of the *Edinburgh* contains two articles of permanent importance. The one on 'Double Stars' must have a lasting value, because it summarizes the knowledge at present possessed by the most advanced students on a subject which is at once the most fascinating and the most difficult in the whole range of astronomy. It is evidence of the vast distance we have passed in thought since the days of the French speculator who imagined that it would be for ever impossible to determine the movements and distance of the heavenly bodies, for now, though as yet we are but in the porch of the temple, we have fair reasons for hoping that the time is not very remote when we shall know much

more as to the relative motions of many of the "other suns" than the old astronomers did of those of the planets of our own system. Perhaps no more forcible example can be given than the foregoing of the extreme rashness of the persons who make up their minds to reject those things of which they are ignorant, and determine that no key can be found to unlock the secret chambers to which they have not access by men who are wiser or more fortunately situated than themselves. Double and even quadruple star systems are now demonstrated to exist in great numbers. It is not improbable, indeed, that a solitary sun, such as our own, may be a rarer object than those which form members of complex systems. It has been shown, too, that there are dark suns, circulating in companionship with their luminous brethren. Have these cooled down, or may we assume that they are in preparation for a time when they shall flash forth into radiant splendour? It has often been assumed that because our central luminary is attended by a family of planets, therefore the other bright bodies we see on a starlight night have a like companionship. What light, we would fain know, does modern astronomy throw on this speculation? If the same law of gravitation pervades all space, as we have very strong reasons for believing that it does, would not the attendants on the several members of the grouped stars be deflected and distorted in a manner of which we have no example in our own portion of the universe? 'The Progress of Medicine since 1803' is a remarkable paper, which can only have been produced by a specialist who has made the history of his own branch of science a subject of long study. We are quite unable to criticize it effectively, but are bound to say that it leaves on our mind the impression of great knowledge excellently expounded. Hardly one of the discoveries which have so greatly improved the art of healing has been passed over in silence. We would especially direct attention to what is said of anaesthetics and vivisection. In years gone by, as we well remember, a certain class of people found constant entertainment in jeering at those of their acquaintance who studied the lower forms of life. Entomologists were the most favourite victims. The utter uselessness of their pursuit was an especial object of sarcasm. If any such obscurantists are still with us, they might possibly be benefited by what we are told here of the connexion between the mosquito and malaria. The paper on 'The Novels of Mr. Henry James' is a critical estimate of a series of tales much admired in America, and, to a somewhat less extent, in this country. Great care has been taken, and no prejudice is manifest; but we feel that the mass of literature Mr. James has produced—somewhere near a hundred volumes—is far too great to be dealt with satisfactorily in the pages the *Edinburgh* had at the disposal of the writer. 'Emile Zola: "Les Trois Villes,"' is a study of works which, whatever we may think of them, undoubtedly show great power. We need not discuss the oft-debated question as to whether novels with a purpose are or are not good as works of art. The arguments on both sides have been exhausted. It is but fair, however, to point out that those who are as far away as possible from each other in their social and religious convictions write and encourage literature of this kind. It is of the reviewer, not of the author, we are speaking when we say that, admitting Zola's deadly earnestness to be all he

feels it to have been, he fails to see how the author imagined that by observations made for a very limited time he could have fitted himself for probing some of the deepest mysteries of human life. The gossiping paper on Madame de Lieven is pleasant reading. Those who survive who knew her will be glad to have old memories refreshed, but we doubt whether moderns, to whom she is but a tradition, will value the description of her social charms, picturesque as was her career. Her name, however, can never fade entirely, for did she not introduce into this country the waltz in the year after the battle of Waterloo?

'THE LIFE AND WORKS OF JOHN HOPPNER, R.A.' are to form the subject of an exhaustive monograph by Mr. William McKay and Mr. W. Roberts. This work will be the first attempt to represent Hoppner and his work adequately, will contain a great deal of new material, will be illustrated with about sixty large photographic plates, and will be published jointly by Messrs. P. & D. Colnaghi & Co. and Messrs. George Bell & Sons.

MESSRS. BELL & SONS announce the forthcoming appearance of 'Art-Prices Current,' a companion series to 'Book-Prices Current,' edited, like that useful work, by Mr. J. H. Slater.

AMONG the announcements of the Clarendon Press we note 'The Mediæval Stage,' by E. K. Chambers; a third series of 'Studies in Dante,' by Edward Moore, D.D.; 'Elizabethan Critical Essays,' by G. Gregory Smith, M.A.; and 'Asser's Life of King Alfred, with the Annals of St. Neots,' edited by W. H. Stevenson, M.A.

Notices to Correspondents.

We must call special attention to the following notices:—

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."

MR. STRONACH writes:—"In my statement, *ante*, p. 150, that Francis Bacon 'for his education was mainly indebted to the watchful eyes of his father, Elizabeth's Lord Keeper, Edward VI.'s tutor, and "eminent in the whole circle of arts and learning," the phrase "and his grandfather" should have been inserted between 'Keeper' and 'Edward.' Sir Anthony Cooke, to whom the words refer, was not the father, but the grandfather, of Francis Bacon."

ERRATUM.—*Ante*, p. 146, col. 1, l. 2 from foot, for "wheelad" read *wheelas*.

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, MARCH 7, 1903.

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Notes.

BURTON'S 'ANATOMY OF MELANCHOLY.'

THE notes here begun were set down as addenda and corrigenda to the Rev. A. R. Shilleto's edition (George Bell & Sons, London and New York, 1893). I should be glad, with the Editor's permission, to offer them to readers of 'N. & Q.' as a small contribution towards an improved edition of the 'Anatomy.' Unfortunately residence in Australia is in many ways unfavourable to such studies; but in a limited field and with limited resources I have tried at least to secure accuracy.

I propose at starting to take several passages where Mr. Shilleto suggests emendations of the text which seem to me either unnecessary or demonstrably wrong.

Vol. i. p. 40, l. 4, "that it is like to be as prosperous a voyage as that of Guiana, and that there is much more need of Hellebore than of Tobacco." Shilleto in a foot-note to "Guiana" says "Possibly Guinea." No change is needed. See 'Purchas his Pilgrimage,' Part I. (1617), p. 1023, "What commoditie Tobacco and Sugars in those parts [= Guiana and the neighbouring nations] may yeeld is incredible, especially in this smoky humour of the one sexe, and that daintier of the other." Purchas's margin has "An. 1610, the Tobacco that came into England amounted

to (at least) 60,000 pound, and not much lesse in other yeeres."

Vol. i. p. 135, l. 9, "*Anticyræ celo huic est opus aut dolabrâ*, he had need to be bored, and so had all his fellows, as wise as they would seem to be." On "bored" Shilleto writes "Qu. Hellebored?" Why should the text be disturbed? Compare vol. ii. p. 280, l. 15 (Part II. sect. v. mem. i. subs. iv.), "'Tis not amiss to bore the skull with an instrument, to let out the fuliginous vapours"; p. 280, l. 3 from bottom, "the head to be shaved and bored to let out fumes"; p. 281, l. 6, "Guianerius.....cured a Nobleman in Savoy, by boring alone." Is not *dolabra* here an "instrument" for opening the skull? The 'H.E.D.' it may be noted, gives no instance of the use of a verb "to hellebore."

Vol. i. p. 284, l. 2 from bottom (Part I. sect. ii. mem. ii. subs. vi.), "Pliny's Villa Laurentana." Shilleto's note is, "Should be Laria. Pliny had several villas near the Lake Larius (now Como), see Ep. ix. 7, 1." But Pliny had also a country-house near Laurentum, of which he gives an elaborate description in Ep. ii. 17; the adjective should be Laurentina.

Vol. ii. p. 181, l. 10 from foot (Part II. sect. iii. mem. iii.), "no other drink than the water of [the] Choaspes that runs by Susa." The insertion of the definite article is unnecessary. Compare 2 Kings v. 12, "Are not Abana and Parpar, rivers of Damascus, better than all the waters of Israel?"

Vol. ii. p. 238, l. 13 from bottom (Part II. sect. iii. mem. viii.), "that illiterate Virginian simplicity and gross ignorance." Shilleto in a note has "Qu. Virgilian? An allusion to Virg., 'Georg.' ii. 458-474." Virginian would appear to be right. Compare vol. i. p. 96, l. 3 ('Democritus to the Reader'), "as uncivil as they in Virginia," and l. 6, "Even so might Virginia, and those wild Irish, have been civilized long since." This "illiterate simplicity" is not yet extinct. I have heard a mathematician from Virginia proudly relate that when asked in a university examination for the date of Chaucer he had replied "600 A.D." (A.D. is good).

Vol. ii. p. 292, last line (Part II. sect. v. mem. i. subs. vi.), "they are as red and flect, and sweat, as if they had been at a Mayor's Feast." For *flect* Shilleto suggests *flush*. *Flect* is unimpeachable, see 'H.E.D.,' s.v. 'Fleeked,' 2, "Of persons, their faces or cheeks: Marked with patches of red; flushed," where the present passage from Burton is quoted. EDWARD BENSLEY.

The University, Adelaide, South Australia.

(To be continued.)

EASTER DAY AND THE FULL MOON.

(See *ante*, pp. 67, 117.)

THE Prayer Book rule for keeping Easter is that "Easter-Day is always the First *Sunday* after the Full Moon which happens upon or next after the Twenty-first Day of March," with the surely superfluous addition, "and if the Full Moon happens upon a *Sunday*, *Easter-Day* is the *Sunday* after." Occasionally, however, as in the present year, our almanacs give Easter Day on the actual day of the full moon, which seems to the ordinary mind to be in contradiction to the rule, and generally leads some persons to fancy that a mistake has been committed. Thus the moon will this year be full at eighteen minutes past midnight (by Greenwich time) on 11 April, or eighteen minutes after the beginning of 12 April by civil reckoning. That day is, however, Easter Day in accordance with the calendar rules, which are given in the Prayer Book under the heading 'Table to find Easter from the Year 1900 to the Year 2199 inclusive.' It will there be seen that, the Golden Number this year being IV., the Paschal full moon (set down in the second column) is 11 April, and the next day, being Sunday, is Easter Day. The Paschal or ecclesiastical full moon, then, does not necessarily (though the exceptions are rare) correspond with the day of full moon at any particular place. It cannot do so at *all* places because the times of full moon are not the same in different longitudes, so that it would be impossible to regulate Easter by the actual or astronomical full moon. Thus on the present occasion the moon will be full *after* midnight on 11 April (so that, by civil reckoning, it will be after 12 April has begun) at Greenwich, but before midnight in all places more than $4\frac{1}{2}$ degrees to the west of Greenwich, which includes all Ireland and the county of Cornwall, all Portugal, and the western half of Spain.

To find the Golden Number for any year it is convenient to remember that every year divisible by nineteen without remainder has I. for its Golden Number, and for this century and next in all such years the Paschal full moon is on 14 April. As a period of nineteen years corresponds to one of two hundred and thirty-five lunations within about two hours, this correspondence lasts for two centuries. A shift, it will be noticed, was made in 1900, and before that, as an earlier table in the Prayer Book shows, the Paschal full moon corresponding to Golden Number I. was 13 April, whereas (as already remarked) it is now 14 April. For Golden Number II. it is

now 3 April, and for Golden Number III. (that for last year) it was 23 March. That day being Sunday, Easter Day was kept the Sunday after, on 30 March. This year, as before remarked, the Golden Number is IV., and the Paschal full moon by the calendar is 11 April, which being a Saturday, Easter Day is 12 April, the day of actual full moon to places east of $4\frac{1}{2}$ degrees of west longitude from Greenwich, but the day after full moon to places west of that longitude.

This determination of the date of Easter by a set of rules and tables is not the same in the Anglican as in the Roman Church, but produces the same result by a simpler process, needing only the Golden Numbers and Sunday Letters, without the epacts (or days of moon's age at the beginning of the year) which were formerly used. Our rules were established at the reformation of the calendar in 1752; and the Earl of Macclesfield, to whom the change was especially due, thus bringing our practice into conformity with that on the Continent, availed himself of the assistance of Dr. Bradley, then Astronomer Royal. But it may be noted that these rules cannot avoid what the early Church seems to have been anxious to avoid, keeping Easter on the day of the Jewish Passover, and it does so fall this year. How much better it would be if the Christian Church could agree to keep Easter on the first or second Sunday in April! The latter would be preferable, because 9 April was probably the date of the first Easter.

W. T. LYNN.

Blackheath.

CONVIVIAL CLUBS AND SOCIETIES.

(See 'Bucks and Good Fellows,' 9th S. iv. 520; vi. 213; viii. 479; ix. 443; x. 322.)

THE Mathematical Society was first established at the "Monmouth's Head," in Monmouth Street, Spitalfields, in the year 1717, by Joseph Middleton. It was removed thence to the "White Horse," Wheeler Street, Spitalfields, in 1725; thence, again, to the "Ben Jonson's Head," Spitalfields. In the year 1772 another Mathematical Society, then held at the "Black Swan," Brown's Lane, Spitalfields, was, at the request of its members (who brought with them their books, instruments, &c.), incorporated into this; and in the year 1782 the society removed to the "Black Swan." In 1783 the Historical Society, held at the "George," in Carter's Rents, Spitalfields, was (at the desire of its members, who brought their historical library with them) united to this society.

Modern Druids.—See Heckethorn's 'Secret Societies,' vol. ii. p. 293.

Moral Philosophers.—The Laudable Society of Moral Philosophers had two truly laudable rules, one of which was that no member be intoxicated before nine o'clock, and another that any one who brought a new argument against religion should, upon paying sixpence, be admitted to membership.

Mug-house Club.—See Timbs's 'Club Life,' p. 45. [See also *ante*, p. 67.]

The Mulberry Club, of which Douglas Jerrold was a member, held its meetings at the "Wrekin," a rustic-looking tavern, which, until about 1870, stood at No. 22, Broad Court, Bow Street, at the corner of the court. At these meetings a regulation was established that "some paper or poem, or conceit bearing upon Shakespeare, should be contributed by each member, the general title being 'Mulberry Leaves.'" See Hodder's 'Memorials of my Times,' cf. 'The Wrekin.'

The Society of Musicians held its meetings in the middle of the eighteenth century at the "Crown and Anchor" in the Strand. In the year of Waterloo the anniversary festival dinner of the "New Musical Fund," under the presidency of the Duke of Norfolk, took place at the same famous tavern, at half-past four o'clock, on Monday, 2 March. Cards of invitation to this effect, which bore a wax impression of the seal of the society, and were otherwise fine examples of the contemporary engraver's art, were among some interesting discoveries of papers and coins made in 1895 by workmen employed in the demolition of 15, Chapel Street, Soho.

The Nobody Club.—See *Gent. Mag.*, lxxvii. 173.

The No Nose Club.—See 'Secret Hist. of Clubs,' by Ed. Ward.

The Northern Society met at the "St. Paul's Head" Tavern, Cateaton Street (1799).

The Noviomagians were a club formed by Fellows of the Society of Antiquaries for the purpose of maintaining the social side of membership. "for the promotion of good-fellowship and antiquarian pursuits." Members dined once a month during the season at the old tavern next the burial-place of Joe Miller in Portugal Street. See the Cocked Hat Club.

The October Club.—See *Gent. Mag.*, vol. xxviii. p. 271, and 'The Secret History of the October Club,' 1711.

Odd Fellows.—See Heckethorn's 'Secret Societies,' vol. ii. p. 311.

Old Carthusians.—In the *London Evening Post* of 6 December, 1733, "Gentlemen Educated at the Charterhouse" are invited "to meet at the Charterhouse Chapel, on Wednesday the 12th Instant at Eleven o'Clock to hear a

Sermon, and afterwards an Oration as usual in the Hall; and from thence to go and dine at the 'Crown and Anchor' over against St. Clement's Church in the Strand.

"Tickets are deliver'd by the Porter at the Charterhouse; at the said 'Crown and Anchor'; and at Mr. Vincent's in Ludgate street.

"N.B. Stewards are provided for the ensuing years."

Old Harrovians.—In the *Daily Advertiser* of 19 February, 1742, "Gentlemen educated at Harrow School" are desired

"to dine at the 'Crown and Anchor' on Tuesday next the 23rd Instant, at Two o'Clock in the Afternoon.

"Note. Tickets are to be had at the 'Crown and Anchor' aforesaid, or of Mr. Shuckburgh, Bookseller, near the Inner Temple Gate."

The Oriental Club.—See 'The Oriental Club and Hanover Square,' by Alexander F. Baillie, 1901, and Cunningham's 'London.'

The Outinian Society.—Established in 1818 at 190, Piccadilly, by John Penn, a descendant of the founder of Pennsylvania, it shortly afterwards removed to his house in Spring Gardens. Its meetings were also held at 10, New Street. The society was formed to promote matrimony. See 'The Outinian Society' (in the Catalogue of the B. Mus. Lib. Ac. 2265/2). The name Outinian (*outris*, nobody) was suggested by the proverb, "What is everybody's business is nobody's."

The Overseers' Club.—See 'Tavern Anecd.,' p. 147, and Timbs's 'Club Life,' p. 193.

The Club of Owls was accustomed to meet at a tavern with the sign of the "Sheridan Knowles," the last name in the literary world to be used as a tavern sign, which stood opposite the principal entrance to Drury Lane Theatre. It is apparently now a coffee-house. Sheridan Knowles himself was one of the patrons, and Augustine Wade, an author and composer of some fame, chairman. Pierce Egan and Leman Rede were among its members. The "Shakespeare's Head" in Wych Street was the last haunt of the club, so named at the beginning of the nineteenth century on account of the late hours kept by its members. Later, for one year, the "Shakespeare's Head" was in the possession of Mark Lemon, editor of *Punch*, then just married to Miss Romer, and a club of *litterati* used to meet on the first floor.

The Plough and Steak Club (1797) met at the Navy Coffee-House in Newcastle Street.

The "Queen's Arms" (or Stroud Green) Club.—Stroud Green was formerly visited annually in summer time by the members of a society who styled themselves "The Lord Mayor, Aldermen, and Corporation of Stroud Green," who met at the "Queen's Arms," Newgate Street, which occupied the site, until

a few years ago, of No. 70, upon which the Post Office is now built. These convivial assemblages, originally one of those schools of oratory like the "Robin Hood" (*q.v.*), became the means of drawing a number of other persons to the place of meeting at Stroud Green, the scene by degrees assuming most of the features of a country fair. But the practice had long been discontinued when, in 1835, Cromwell published his 'Walks through London.'

A "Queen's Arms" in St. Paul's Church-yard also had its club, which was frequented by Dr. Johnson, Garrick, and a few elect citizens ('Hist. of Signboards').

J. HOLDEN MACMICHAEL.

(To be continued.)

"CAP" IN THE HUNTING-FIELD. — In 'H.E.D.' the slang use of "cap" as derived from the expression "to send round the cap (or hat) for an improvised collection" is given, and the word is said to be obsolete. Two quotations are added: one for "cap" of 1851 from 'Eureka; Sequel Lord Russell's Post Bag,' "What amount of Cap is realized out of an average field?" and the other for the equivalent "cap-money" from Halliwell (1847-78), "money gathered for the huntsman at the death of the fox." The supposedly obsolete word, however, was used in the following announcement, which appeared in the London newspapers on February 10:—

"The Warwickshire Hunt, in consequence of the enormous fields which attend certain of their meets, have come to the following decision:—'A cap of 2*l.* per day will be demanded of all ladies and gentlemen hunting with the Warwickshire Hounds, the following alone excepted:—(1) subscribers to the Hounds of not less than 10*l.*; (2) landowners and owners of coverts within the limits of the Hunt, or within five miles thereof; (3) occupiers of farms within the same limits as the above."

A. F. R.

VOLTAIRE: THOMAS ORDE.—My memoir of Thomas Orde, first Lord Bolton, in the 'Dict. of Nat. Biog.,' contained the statement, quoted from 2nd S. vii. 323, that he "drew a pen-and-ink sketch of Voltaire." I am now able to state that this sketch was given to the world as by Orde in an anonymous work, 'Observations in a Journey to Paris by way of Flanders in the Month of August, 1776,' 1777, 2 vols., written by Jones of Nayland. The likeness is excellent and the figure is full of life. It was made at Ferney in 1772 (vol. ii. p. 191),

"when Mr. Voltaire, having Mr. Le Cain and Madame Clairon with him, wished to have one of his own pieces represented, and got some strollers to fill the under parts; but at the rehearsal, being

put out of patience at the performance of one of them, he dashed the book on the floor, started up, and threw himself into the attitude expressed in the annexed etching, to shew the fellow what acting was.

The etching, "T. O. ft. 1772," is subscribed, "Le héros de Ferney au theatre de Chate-laine." Underneath are printed the lines:—
Ne pretens pas à trop, tu ne sçauras qu'écire
Tes Vers forcent mes pleurs, mais tes gestes me font
Anon.

W. P. COURTNEY.

Reform Club.

"INDIGO" IN DANTE. — The prevalence in the Mediterranean of the Arabic synonym for indigo, *anil*, favours to a certain extent the view of some commentators that the word *Indico* in Dante ('Il Purgatorio,' vii. 74) is adjectival, with the meaning of Indian only, and does not refer to the dye. On the other hand, though the Italian *indaco* is only registered as late as 1390 (see 'N.E.D.),' it would be strange if Dante were unacquainted with Pliny's use of the term in question. Moreover, it must be confessed that the sense of the passage is benefited by rendering

Oro ed argento fine, e cocco e biacca,

Indico legno lucido e sereno,

Fresco smeraldo in l'ora che si fiacca, &c.,

"gold and silver fine, kermes and white lead, indigo, shiny bright-coloured wood, freshly chipped emerald," &c. We then, as Scartazzini says, have "tutti i colori di campo fiorito," to wit, yellow, white, scarlet, blue, brown, and green.

This being the case, it is noticeable that the articles mentioned are, roughly speaking, all manufactured or industrial. Hence the commentator's proposed gloss to the remainder of l. 74, "la quercia fracidia rilucente di notte" (which I take to mean "rotten oak shining at night"), is, to say the least, hyperbolic. A reminiscence of Pliny would easily enough explain Dante's use of *sereno*, for the naturalist used *serenus* to indicate a bright, clear tint; and *lucido* is perfectly applicable to polished wood.

J. DORMER.

A MISTRESS OF CHARLES I. (See 9th S. x. 451).—Your correspondent Z. is scarcely justified in suggesting (without offering the least semblance of a proof) that Charles I. led an immoral life at Madrid. In view of the purpose of his visit to Spain, there would have been something exceptionally shameless in such conduct. I believe that no reputable writer, unless it be one who, like Milton, was blinded by sectarian or party feeling, has ever cast doubt upon the purity of Charles's life. Prof. Gardiner, the most trustworthy authority that could be quoted for the Stuart

period, writes of Charles: "His moral character was irreproachable, and he used to blush whenever an immodest word was uttered in his presence." ALEX. LEPER.

Trinity College, Melbourne University.

THE FIRST CUNARD STEAMERS.—The following extract from the *Times* of 11 February seems worthy of permanent preservation for reference in the pages of 'N. & Q.':—

"The contract for the first Cunard steamers, which were built in 1839, is in the possession of Miss Napier, of Saughfield, and some of its contents are not without interest at the present time, in view of the attention which has been given to recent events affecting the Atlantic trade and the great development which has taken place in the size and speed of vessels since the contract was signed. The vessels contracted for were to be in each case not less than 200 ft. long 'keel and fire rake,' not less than 32 ft. broad between the paddles, and not less than 21 ft. 6 in. depth of hold 'from top of timbers to underside of deck amidships.' Accommodation was to be provided for from 60 to 70 passengers, or a greater number if the shipbuilder should find that the space would 'conveniently and commodiously admit thereof.' Each vessel was to be fitted with two steam engines, having cylinders 70 in. in diameter and 6 ft. 6 in. in length of stroke, with malleable iron boilers; but there is no condition as to the speed or horse-power in the contract itself. Apart from the small size of these early Atlantic liners not the least interesting feature of the contract is that the price of each ship was only 32,000*l.*, which is very insignificant in comparison with the price paid for Atlantic liners nowadays. The contract is signed by Mr. (afterwards Sir Samuel) Cunard and Mr. R. Napier, and these two gentlemen were brought together through Mr. Cunard's writing to Messrs. Kidston & Sons, of Glasgow, on February 28, 1839, telling them that he would require one or two steamboats of 300 horse-power and of about 800 tons. These steamers were the *Britannia*, *Acadia*, and *Caledonia*, to which a fourth—the *Columbia*—was afterwards added. Mr. Cunard in his letter says: 'I shall want these vessels to be of the very best description and to pass a thorough inspection and examination of the Admiralty.' From that day until now the connexion between the Cunard Company and the Admiralty has been closely maintained.

A. F. R.

MOTTO FOR THE ARMS OF THE CHELSEA BOROUGH COUNCIL.—In a paragraph in the *Daily Telegraph* of Saturday, 14 February, it was stated that the Chelsea Borough Council has adopted as its motto the words "Nisi Dominus frustra"—officially translated, "Unless God be with us all will be in vain"—and these are to be added to the municipal coat of arms. "Nine members favoured the English motto 'The Lord upholdeth,' but the dead language won the day by a large majority." I regret that I cannot give the names of the proposer and seconder, &c., but the matter was not mentioned in the

report of the meeting which appeared in the *Westminster and Pimlico News*. As this is likely to be a subject upon which inquiry may be made, it would be well for it to be noted in 'N. & Q.'

W. E. HARLAND-OXLEY.

C2, The Almshouses, Rochester Row, S.W.

SIMPSON'S IN THE STRAND.—The closing of the doors of this well-known restaurant at midnight on 14 February seems worthy of mention in the pages of 'N. & Q.' Since John Simpson opened it in 1848 as a "Grand Restauratum for those who like good living, choice wines, and fine cigars, blended with economy," it had been for many years a favourite resort for authors, journalists, lawyers, and artists. The names of well-known literary men associated with Simpson's during the past fifty years would fill a good-sized volume, while its famous waiter Paul had a book filled with the cards of visitors from the four corners of the globe. The comfortable old-fashioned tavern will soon be a thing of the past, but many an old Londoner will look back with regret to the "passing of Simpson's." FREDERICK T. HIGGAME.

[It was also famous as a resort of chess-players.]

'TOTTENHAM IS TURN'D FRENCH.'—In the 'Brief Description of the Town of Tottenham High Cross in Middlesex' (1631), by the Rev. Wilhelm Bedwell (then vicar of the parish, and one of the translators of King James's Bible), the learned author, after stating that all the "memorable things" appertaining to Tottenham "do sort themselves by ternarys or threes," proceeds shortly after as follows:—

"The *third ternary* are three proverbs, commonly by the neighbours used and spoken of Tottenham. The first of these is 'Tottenham is turn'd French': the reason of the Proverb I doe not understand, except it arose upon occasion of many French, which herein former times had their abode or dwelling. But that you may see first that I doe not abuse you, and secondly in what sense it hath bene used, heare M. John Heywood, of whom I had it; his words are these:—

The blacke Oxe had not trode, or his or her foote,
But ere his branch of blisse could reach any roote;
The flowers so faded, that in fifteen weekes,
A man might espye the change in his cheekes,
Both of this poore wretch, and his wife this poore

wench,
Their faces told toyes, that Tottenham was turn'd
French

And all their light laughing, turn'd and translated
Into sad sighing, all mirth was abated.

Thus farre hee: the Booke was printed by Thomas
Bartlet in the Year of our Lord M: D: XLV:.

There are, however, certain documents *re* Gunpowder Plot in the Public Record Office,

evidently unknown to Mr. Bedwell, though in existence when he wrote, which disclose a somewhat different signification of the proverb from that suggested in the above quotation. In one such document, being a declaration by Lady Tasburgh, dated 18 Nov., 1605, it is stated that a Mrs. Elizabeth Vaux—a relative of a Romish priest who was visited at Tottenham by the notorious Robert Catesby and others—wrote a letter to Lady Wenman, bidding her to be of good comfort, for there should soon be toleration for religion. The letter in question likewise contained the following significant injunction: "Fast and pray that that may come to pass which wee purpose, which yf it doe, wee shall see 'Tottam turned French.'" Under the circumstances, this evidently implied that, in the event of the Plot proving successful, Roman Catholicism would be as much in the ascendant in England as it was in France.

J. BASIL BIRCH.

28, Eade Road, Finsbury Park, N.

LETTER OF LORD BYRON. — In correcting the catalogue of the books of my library I found slightly pasted upon a fly-leaf of a copy of Byron's poems an autograph letter. In the latter part of the letter are many erasures and alterations. The title of the book, 8vo, is "The Works of Lord Byron, including the suppressed Poems, complete in one volume. Paris, published by A. & W. Galignani, No. 18, Rue Vivienne, 1828." I suppose this book to have been purchased in Paris by my father, who was a great admirer of Byron's works.

W. CLINTON BAKER.

Bayfordbury, Herts.

[The letter to which you refer, relating to the authorship of a work called 'The Vampire,' was printed at 8th S. ix. 86. At p. 132 of the same volume MR. JOHN MURRAY stated that the facsimile letter had "taken in several persons," and that copies had been offered for sale as Byron autographs.]

"PARVANIMITY."—In his 'Sketch of Prof. Wilson,' contributed in 1829 or 1830 to the *Edinburgh Literary Gazette*, De Quincey alludes to "the meanness and *parvanimity* of Bonaparte." To this he appends a characteristic note, explaining that he has just invented the word and advancing reasons to justify the proceeding. He says:—

"I coin this word *parvanimity* as an adequate antithesis to *magnanimity*: for the word *pusillanimity* has received from usage such a confined determination to one single idea, viz., the defect of spirit and courage, that it is wholly unfitted to be the antipode to the complex idea of magnanimity."

This is a reasonable and explicit statement,

and the word deserves consideration, if not recognition. In his 'Modern English,' p. 33, the late Mr. Fitzedward Hall gives it a concrete application, and in his own impassioned style sweeps aside certain hapless victims as "parvanimities of the true insular stamp." This is an interesting development within half a century. For the statement of De Quincey's invention see 'The Uncollected Writings of De Quincey,' i. 260, ed. Hogg (Swan Sonnenschein & Co., 1890).

THOMAS BAYNE.

MEMORIAL TO "NETHER-LOCHABER."—The late Rev. Dr. Alexander Stewart, who for the long period of over forty years contributed, as related in 'N. & Q.' of 6 December, 1902, a fortnightly letter, under the above heading, to the *Inverness Courier*, won a sufficient reputation by the character of his literary work to justify the inclusion in 'N. & Q.' of the following. A memorial to the late Dr. Stewart, consisting of a Celtic granite cross, the shaft of the cross bearing elaborate Celtic interlacings, has just been completed. The die bears the inscription:—

"In memory of Rev. Alexander Stewart, LL.D., F.S.A.Scot. For fifty years minister of Ballachulish and Ardgour. Died 17th January, 1901, in the 72nd year of his age. Scholar, naturalist, seannachie, bard. Distinguished for the variety and charm of his writings; dear to all who knew him, and most dear to those who knew him best."

This inscription is followed by an appropriate verse from the Gaelic Scriptures (1 Kings iv. 33), and the intimation that the cross is being erected by his friends under the auspices of the Stewart Society. The memorial is to be placed on a knoll by the roadside at Onich, not far from the manse which Dr. Stewart occupied for half a century. Overlooking the sea as it does, it will form an important landmark for future generations.

JOHN GRIGOR.

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.

SUTTON VALENCE SCHOOL. — In *Archæologia*, vol. xxxix., the late Thomas Wright published a Sutton Valence time-table, 1540, a most interesting relic of Tudor school life. Now the Sutton Valence people tell me the school (their school) was founded in 1576, and they "have no knowledge of a former school." Can you throw any light on this, of which I send you an "incorrect" copy?

Where did Mr. Wright get his time-table, the original of which has, I have been informed, been lost? To what school does it refer? I shall be very grateful if you can help me.

ARTHUR BURRELL.

QUOTATIONS.—I want to trace the following:—

1. "Le roi est mort; vive le roi." This is given by Lamb as Chateaubriand's. Was it not used as a formula by some of the earlier French kings? It is not in the ordinary dictionaries of quotations.

2. "In tam occupato sæculo fabulas vulgares nequitia non invenit." This is quoted by Lamb from Fuller, and looks like late Latin.

HIPPOCLIDES.

'VICAR OF WAKEFIELD.'—The following obituary notice appeared in the *Universal Magazine* of January, 1766, p. 53:—

"Lately. Rev. Mr. Mattinson, curate of Patterdale, Westmoreland, for sixty years. The first infant he christened was afterwards his wife, by whom he had one son and three daughters, all whom he married in his own church. His stipend was forty years 12*l.*, and for the last twenty not 20*l.* per ann. Yet he died at the age of eighty-three, worth 1,000*l.* sterling, 800*l.* of which was saved out of his stipend."

As Goldsmith wrote his immortal 'Vicar of Wakefield' in that year, may he not have received the first impetus to its composition by reading this announcement?

T. N. BRUSHFIELD, M.D.

"SO MANY GODS," &c.—I shall be much obliged if any one can tell me the author of the following lines:—

So many gods, so many creeds,
So many paths that wind and wind,
While just the art of being kind
Is all this sad world needs.

MARIANNE GALTON.

KEATS: "SLOTH."—Keats's 'Endymion,' book i., 84 lines from end of book, reads:—

Pleasure is oft a visitant; but pain
Clings cruelly to us, like the gnawing sloth
On the deer's tender haunches; late and loth
'Tis scared away by slow returning pleasure.

Can you tell me what animal is meant by the *sloth*? I can find no animal in Wood's 'Natural History' likely to fit.

W. CONNALL.

[There is a large family of sloths (*Cholepus* and *Bradypus*), but we think that they are all arboreal in habit and vegetable feeders.]

PORTRAIT OF DANTE.—What is a Cavaliere Gaudente? Prof. A. Chiappelli, a distinguished Italian art-critic, professes to have discovered a portrait of Dante among the figures in the

fresco of the Paradiso, by Orcagna, on the walls of the Strozzi Chapel in the church of Santa Maria Novella at Florence, and published an article on the subject in the *Marzocco*, a Florentine periodical, on 28 December last.

Signor Guido Carocci avows himself unconvinced by Prof. Chiappelli's arguments, and is of opinion that if there is a portrait of Dante among the figures in Orcagna's fresco, it is that pointed out by Jacques Mesnil, and that the pretended portrait of Dante is that of a Cavaliere Gaudente, as may be seen by the colour of the dress and the cross upon the breast. What is a Cavaliere Gaudente?

JOHN HEBB.

[An Italian lady was supposed to have four more or less amorous attendants, "il marito, il ferito, il servente, il gaudente." We know nothing concerning the dress of these various cavaliers.]

"NOT WORLDS ON WORLDS," &c.—Can any reader furnish the name of the author of the following lines?—

Not worlds on worlds, in phalanx deep,
Need we to prove that God is here;
The daisy, fresh from winter's sleep,
Tells of His love in lines as clear.

A. NASH.

[The lines, which you slightly misquote, are as follows:—

Not worlds on worlds, in phalanx deep,
Need we to prove a God is here;
The daisy, fresh from nature's sleep,
Tells of His hand in lines as clear.

For who but He who arch'd the skies,
And pours the dayspring's living flood,
Wondrous alike in all He tries,
Could raise the daisy's purple bud,

Mould its green cup, its wiry stem,
Its fringed border nicely spin,
And cut the gold-embossed gem
That, set in silver, gleams within,

And fling it, unrestrain'd and free,
O'er hill and dale and desert sod,
That man, where'er he walks, may see
In every step the stamp of God?

They are by Dr. John Mason Good, F.R.S., 1764-1827, translator of Lucretius, &c., for whom see 'D.N.B.,' xxii. 110. We find the poem quoted in 'The Naturalist's Poetical Companion,' by the Rev. Edward Wilson, M.A., F.L.S., Leeds, 1846. As the work is difficult of access, and we know not where else the lines may be found, we quote the poem, with which since youth we have been familiar.]

VOLTAIRE: "L'ANATOMIE VIVANTE."—Can any reader refer me to a passage in which Voltaire is called by himself or a contemporary *l'anatomie vivante*?

D. S.

HELL-IN-HARNESS.—Mr. Harper tells his readers in 'The Cambridge, Ely, and King's

Lynn Road' that John Walton, who in the latter days of the old coaches drove between Broxbourne railway station and Cambridge, used to exclaim when he beheld the train moving towards him, "Here comes old Hell-in-Harness" (p. 31). How had Walton acquired this phrase? Was it traditional, or had he come by it some way or other in an indirect manner from Sir Walter Scott, who alludes in 'The Antiquary' to one of Sir Arthur Wardour's ancestors, who bore that pleasing name?—

"There," said the Antiquary to Sir Arthur, "we won't dispute—but there you see the gratitude of the poor people naturally turns to the civil virtues of your family. You don't hear them talk of Red-hand or Hell-in-Harness" (chap. xliii.).

We have good reason for believing that Scott did not invent the name of "Dryasdust," which has now become a familiar word in our language (8th S. xii. 286; 9th S. ii. 325). It is not improbable, therefore, that he had picked up "Hell-in-Harness" either from tradition or in the course of his very wide reading.

EDWARD PEACOCK.

HORNE OR HEARNE.—This name has been supposed to be derived from various words, such as *heron*, a nickname after the bird of that name, or the Celtic *aern*, a villager or aboriginal inhabitant, or to be a modification of the Welsh *Owen*. It seems, however, to be European, and appears in the Ernes, Hearn, and Hearn's of North Ireland, the Hearn's of Essex and Oxfordshire, the Hirns or Hernes from the town of that name in Westphalia, and the Harns of France and Italy. There are also similar names both Celtic and Teutonic, such as *Heron*, *Tarahern* or *Treherne*, and *Aherne*. Is the true origin of the name known, or have the somewhat similar names different origins?

T. ROE.

Ilkeston, Derbyshire.

COPPER TOKEN.—I enclose a rubbing of a copper coin or token. On one side is a picture of Norwich Barracks, with the date "1793." On the reverse are the words, "Pro Rege et Patria," a figure of a dragon, and the words "Queen's Bays"; while round the edge of the coin are the words "Payable at John Rooks, Norwich." Could you give me any idea of the use and present value of the coin?

F. HALL BRAMLEY.

AUCTION BY INCH OF CANDLE.—This curious custom (once common enough, but now nearly extinct) still lingers on at Broadway, Dorset, and was observed there last New Year's Day. A meadow, the property of the town, was rented by auction, the bidding continuing

as long as a candle an inch long was burning. During the last few seconds the greatest excitement prevailed, and the last bid was accepted simultaneously with the extinction of the candle. Can any reader of 'N. & Q.' tell me of other places where this ancient custom still prevails?

FREDERICK T. HIBGAME.

[See 8th S. ii. 363; v. 106; ix. 404.]

'A NEW TALE OF AN OLD TUB,' &c. — I shall be very glad if some reader can oblige me with a full collation of this pamphlet, giving also the author's name, if known, and the date. I believe that there was a copy sold at Sotheby's last year with some other pamphlets, but I cannot trace it.

F. M. H. K.

"THOU UNRELENTING PAST."—Can you kindly oblige me by saying where the following lines are from?—

Thou unrelenting Past!

Strong are the barriers round thy dark domain;

And fetters sure and fast

Hold all that enter thy unbreathing reign.

Thou hast my better years;

Thou hast my earlier friends; the good, the kind—

Yielded to thee with tears—

The venerable form, the exalted mind.

J. P. CARR.

THE OLD WIFE.—Near Ballater, Aberdeenshire, there is a hollow called the How o' the Caillech (Old Wife). It is said that this Old Wife, for spinning on Sunday, was condemned to spin for ever behind the rocks in the bed of the stream. Any one listening can still hear what is said to be the "burr" of her wheel. From the reference to Sunday this must be a modern myth; but can any one say whether an Old Wife is a figure in old Celtic mythology; or is this a solitary instance?

A. R. Y.

ZODIAC.—Can any of your readers tell me the origin of the zodiac, what is its purpose, and the meaning of the curious figures in it? Any information on this will oblige, or a reference to any book which will explain it.

B. WELLS.

The Martyrs, Crawley.

[Many books and articles on the zodiac are referred to at 8th S. xii. 103; 9th S. i. 103, 202; ii. 62, 82, 303; iii. 24, 402, 463; iv. 124, 202; v. 42, 331; vi. 145.]

"UNRAM."—The dictionaries hitherto published do not seem to have loaded themselves with all the possible words beginning with *un*. Words which the newspapers contain to-day may appear in a book next week. Will the 'H.E.D.' extend its room for *unram*?

This verb occurs on p. 3 of the *Daily Mail* for 15 January, in this sentence: "Because he had thoughtlessly endeavoured to unram a blasting charge that had missed fire, a labourer was fined yesterday at Kettering."

E. S. DODGSON.

"GRANDMOTHERLY GOVERNMENT."—Who was the first to introduce this term into our every-day political speech? POLITICIAN.

[Did not Sir William Harcourt first use the term "grandmotherly legislation" when he was Mr. Vernon Harcourt, below the gangway?]

COACHMAN'S EPITAPH.—I have lately seen a curious epitaph to a stage-coachman at Haddiscoe, near Yarmouth, beginning:—

Here lies Will Salter, honest man;
Deny it, Envy, if you can.

There must be many more epitaphs to the old mail and stage coachmen throughout the country. Can any of your readers furnish me with other examples? F. J. EVANS.

JOHN HENDERSON was admitted to Westminster School on 4 July, 1770. I should be glad to obtain any information concerning his parentage and career. G. F. R. B.

POSTS IN EARLY TIMES.—In the historical summary in the First Report of the Postmaster-General (1855) it is stated that the words "haste, post haste," occur on the backs of private letters at the close of the fifteenth and at the beginning of the sixteenth century, and it is therefore inferred that the post was not at that time restricted to Government letters. There is a similar statement at the beginning of the article on the Post Office in the 'Encyclopædia Britannica,' ninth edition. It seems very doubtful whether these statements are accurate, and I shall be glad of any information as to the transmission of private letters by post during the reigns of Henry VIII. and Edward VI. J. A. J. HOUSDEN.

Canonbury, N.

CANUTE AND THE TIDE.—Who is the original authority for Canute forbidding the tide to rise; and further, what writer first connected the story with Gainsborough and the high tidal wave, or eagre, on the Trent? Will some correspondent of 'N. & Q.' also inform me in what public building in Copenhagen there is a painting which represents Canute at the Lincolnshire town issuing his orders to the water? G. W.

THE ISLE OF AXHOLME.—In Mr. Prothero's 'Simon de Montfort' (p. 351) Thomas Wykes is referred to as an authority for the statement that Simon de Montfort the younger

was besieged in the Isle of Axholme by Prince Edward in the year 1265. As this incident does not appear to be mentioned by any of our local historians, I shall be glad if some one will kindly transcribe for me, unless it is too long, the passage in which the story of the siege is narrated, or give me any other information about it. I know what Tout says ('Edward I.'). H. J. B.

KEEMORE SHELLS.—Among articles advertised for sale at the India House in 1816 (*Asiatic Journal*, ii. 539) I find "Keemore shells." These are, I suppose, the same as "Kemo shells," which Milburn, 'Oriental Commerce,' 1813, ii. 312, describes as

"shells of a very large species of cockle, common on the shores of many of the Eastern islands, and sometimes upwards of 3 feet in diameter, and weighing from 2 to 4 cwt. per pair. They are occasionally brought home for curiosities, and are much esteemed. They should be chosen of the largest size, the internal part perfectly white, and free from cracks and decay."

Is there still any trade in these shells; what are they called; and what is the meaning or origin of "Keemore" or "Kemo"?

EMERITUS.

Replies.

OLD CONDUITS OF LONDON.

(9th S. x. 421; xi. 73, 112).

It would require a volume to deal with all the points of interest raised in the communications of MR. W. L. RUTTON, MR. J. HOLDEN MACMICHAEL, and MR. JOHN T. PAGE. The system of conveying water in wooden pipes was brought into common use after the New River works were opened, and it seems to have lasted till the middle of the eighteenth century. The instances lately given in 'N. & Q.' which record the discovery of these wooden pipes, are confined to the West-End of London, but the pipes were equally common in the East. While the excavations connected with the Whitechapel to Bow Railway were being carried out a few years ago, several hollowed trunks of trees were found which were exactly similar in character to those which have from time to time been brought to light in Bond Street and its neighbourhood.

The latter pipes had no connexion with the system under which Gilbert de Sanford introduced water into the City of London, nor with the later arrangements by which the Abbot of Westminster conveyed water to the Abbey and its surroundings. The round conduit house which MR. RUTTON has described may perhaps be identical with the

"Round Head Conduit," but the latter building, which is said to have been situated in the eastern corner of "Ox Close," belonged to the Westminster system. This is evident from the entry in the Patent Rolls, dated 1 March, 1439, 18 Hen. VI., in which the Abbot of Westminster gives a head of water, "in quodam clauso vocato Oxlese infra Terram et Procinctum Manerii nostri de Padyngton." We see here the name of a meadow surviving through three centuries. According to Rowley and Dance's plan, which is cited by Mr. RUTTON, the conduit was divided into two branches at the spot where we now find Stanhope Place, Connaught Square. One of these branches was carried through Hyde Park, and a surviving witness of it still exists in the little round conduit house which is situated just within the palings of the park where the buildings of Knightsbridge begin. The other branch pursued the course indicated by Mr. RUTTON.

The pipes which have recently been discovered in New Bond Street belonged to a third system, which was under the control of the City of London. In a little pamphlet in my possession, entitled 'An Examination of the Conduct of Several Comptrollers of the City of London, in Relation to the City's Estate, call'd Conduit-Mead, now New Bond-Street, &c.,' 1743, it is stated the City was seized of this estate in fee, "which they hold by a Possession from Time out of Mind." I cannot speak positively, but I have a strong impression that the City's holding in this quarter dates from the grant made by Alicia de Chabham on 20 February, 1353/4, 28 Edward III., of which a copy will be found in Rymer's 'Fœdera,' xi. 29. This lady, who had formerly been the wife of William de Chabham, "de Villâ de Tyborne," gave to Adam Fraunceys, Mayor of London, her land "atte Chirchende in Villâ de Tyborne inter Terram Magistri Hospitalis Sancti Egidii ex parte occidentali et Viam Regiam ex parte Orientali." I can find no grant to the City of London which seems to suit the geographical conditions of the case more closely than this. From the time of Henry VIII., however, the chief source of supply appears to have lain in Marylebone Park. The connexion of the Mayor and Corporation of London with the Banqueting House at the north of Stratford Place, with the Conduit Mead, and with the cognate system of water-supply dates, therefore, from the middle of the fourteenth century. The "Front of a City Conduit from the Corner of South Moulton Street," which is described by Mr. RUTTON, was discovered at the end of 1858, during an excavation that

was made in front of a public-house at the east corner of the street, at the depth of about six feet below the pavement. There is an engraving of it in the *Transactions* of the London and Middlesex Archæological Society, i. 329. At the time the accompanying description was written the boss was in the Marylebone stoneyard, in Richmond Street, Maida Hill, and, considering the wanton manner in which such relics were often destroyed forty or fifty years ago, it is satisfactory to know that it has found a permanent resting-place in the building which possesses the best claim to preserve it.

I feel some doubt whether the dirty stream of water which is stated by Mr. MACMICHAEL to have been found under a house in Conduit Street in 1877 belonged to the City's water system. I think it more probable that it was some tributary of the Tyburn, like the brook which is mentioned in 'Old and New London,' v. 184:—

"*Apròpos* of the ancient streams in this locality, it may be added that it is said there was in the olden days very good fishing in the trout stream which ran from Notting Hill Manor towards Hay Hill, Berkeley Square, taking its course through Brook Street, Grosvenor Square, which was built on the high banks of the said stream, where it ceased to blend with the Tye."

Mr. Walford gives no authority for this statement, and though we all know that General Oglethorpe, who died in 1785, shot woodcock in the meadows on which Conduit Street now stands, the pursuit of the wily trout in Brook Street involves a somewhat longer stretch of the imagination. The old name of the locality—Brookfield—as well as the designation of the street, would, however, seem to presuppose a natural stream rather than an artificial conduit.

W. F. PRIDEAUX.

Towards the end of 1899 or beginning of 1900 I saw wooden pipes, similar to those described by your correspondents, unearthed in James Street (or possibly Panton Street) and Whitcomb Street. I mention this because it may help to trace the precise line the conduits took.

W. R. B. PRIDEAUX.

It may be well for 'N. & Q.' to place on record the existence of a scarce—if not rare—pamphlet entitled:—

"An | examination | of the | conduct | of several | comptrollers | of the | City of London, | In relation to the City's Estate call'd | Conduit-Mead | now | New Bond-Street, &c. | Wherein the | Reasoning of those Officers to induce the City to | let new Leases thereof now, being upwards of | twenty Years before the Expiration of the present | Lease, is refuted, and the true Design of the | whole disclosed. | By a Person acquainted with the Estate

and Proceedings. | London | Printed in the Year MDCCLXIII." 46 pages.

Some years ago a copy was in the Guildhall Library and probably is still there, but no copy was then in the British Museum. The Conduit Mead contained 27 acres. Fancy 27 acres of houses in New Bond Street and neighbourhood ! T. N.

KIEFF, KIEV, KIEW (9th S. xi. 8, 31, 176).—Your correspondents all suggest that the final *w* is German. This, no doubt, historically speaking, is true. But I may point out that Prince Gortschakoff and several other Russians always preferred to use the *w* termination, and did so in their own signatures when writing in French or to Englishmen. Tourgenieff, although he preferred to sign with the *ff*, is now nearly always spelt in French with the final *w*. I repeat that there is no "usage" yet established.

D.

THE ANTIQUITY OF BUSINESSES (9th S. xi. 165).—The note enters on an interesting inquiry, which might with advantage be pursued. One of the old shops of London, though in a new part of the town, is that of Yapp, the bootmaker, in Sloane Street, founded in one of the two houses still occupied by the firm when Sloane Street was begun and before the greater portion of it was built. There is a butcher at Chertsey who claims to have been "established" in the reign of Henry VII., but the name has changed at least once, possibly much oftener, and, the building being new, it is not easy to see exactly what is meant. Of course, many businesses can be found which, having been established in Tudor times, have been carried on in the same towns, with sale from time to time, but as the same business. There was not long ago a medical man at Coleshill who represented a family of medical men established in that town from father to son since the Restoration at least.

D.

THE GERMAN REPRINT OF LEIÇARRAGA'S BOOKS (9th S. xi. 64, 112).—I ought to state that the misprint in the margin of St. Matt. xix. 28 had been already confessed by the editors of the German reprint of Leiçarraga's 'Testamentu Berria' in the list of "Druckfehler im Neudruck" which they published on pp. cxviii and cxix of their introduction. It appears that they intentionally changed *J* into *I* as the initial of all parts of the words *Jainco* (God) and *Jawn* (Lord) wherever they appear in italic in the first edition. But in that, as in many other books, the two forms of that initial, generally pronounced

Y, are to be found. Leiçarraga—who tells us in one of his prefaces (that addressed to "The Basks," *Heuscalduney*) that he and his collaborators did not aim at using the language of any given locality, but a general eclectic *Heuscara*—seems to have deliberately placed the *J* and the *I* before his readers as having equal claims to be the initial of these words. We find, for instance, fol. 291, v. 2, *Jawn*, and v. 4, *Iaunean*; and fol. 396 verso, v. 6, *Jaincoa*, but just below, fol. 397, v. 8, *Iaincoa*.

Cauån was mentioned by me because it is merely a dialectal variant, and not, as would appear to the uninitiated reader who should look at p. xli, a misprint of *çayån*.

It is necessary to add several more places where the original differs from the reprint.

Fol. 291 verso, v. 16, the original has "Estebenenfamilia-ere"; the reprint has rectified it thus, "Estebenen familia-ere." Fol. 305, v. 16, the original has "iharduqui çale"; the reprint has rectified it thus, "iharduçiçale."

Other instances of improving are fol. 316 verso, where 33 and 34 as the numbers of two verses have been rectified as 23 and 24; fol. 320, v. 8, the original has "etanahiago," and the reprint corrects it thus, "eta nahiago"; fol. 372 verso, v. 23, the original has "gutibatezvsat"; the reprint rectifies it thus, "gutibatez vsat." Deterioration occurs fol. 327 verso, v. 21, original rightly "baita" (= *is indeed*), reprint "baina" (= *but*); fol. 451 verso, v. 18, original rightly "duån," reprint "duån," with an accent added above the diacritical points.

This reprint of Leiçarraga deserves to attract more students than it does.

E. S. DODGSON.

Oxford.

GREEK AND RUSSIAN ECCLESIASTICAL VESTMENTS (9th S. x. 28, 318, 392, 451).—In 'Handbook to Christian and Ecclesiastical Rome,' part iv. p. 337, I find:—

"Up to the time of Benedict XIII., the Popes wore both black and purple vestments: but, since that time, red has been the colour for papal mourning. Red is therefore worn in the penitential seasons: and the Pope is buried in the same colour. The liturgical colours in which the Pope is seen are always white or red, the stole only being sometimes purple."

The italics are mine. GEORGE ANGUS,
St. Andrews, N.B.

THE FIRST EDITIONS OF 'PARADISE LOST' (9th S. xi. 107).—Much correspondence has already appeared in 'N. & Q.' on this subject. At 5th S. xi. 19 it is stated that the first edition was issued with "eight different title-

pages." At p. 50 there will be found a communication from MR. OSBORNE ALDIS, 2, Chesham Place, Belgrave Square, who possessed the first and sixth editions. Another contributor (see 2nd S. v. 82) describes the difference in six of the titles. Further details of the pages in question will be found at pp. 322, 400, and at 2nd S. vi. 72; x. 155.

Possibly these references will be of assistance to MR. WRIGHT.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"CYCLEALITIES" (9th S. xi. 109).—This word has figured for some years in the advertisements, in the cycling papers, of a certain manufacturer of cycle accessories. That particular trade (cycle manufacture) is responsible for many uncouth novelties in the English language. What sport has not its own mysterious and uncanny dialect—and slang?

JOHN A. RANDOLPH.

I received some months since a little hand-book and price-list of "cyclealities" from a Birmingham firm, whose advertisement I see in the *C.T.C. Gazette*. I fancy the term is of their coinage, and I had hoped that, at any rate, they alone would use it. C. C. B.

HOTSPUR'S BODY (9th S. xi. 50).—Prof. James Tait, in his account of Sir Henry Percy in the 'Dict. Nat. Biog.,' says as follows:—

"His body, over which the king is said to have shed tears, was delivered to his kinsman, Thomas Neville, Lord Furnival, who buried it in his family chapel at Whitchurch, sixteen miles north of the battlefield. But a day or two later, in order to prevent any rumours that he was still alive, the body was brought back to Shrewsbury, rubbed in salt, and placed erect between two milestones by the side of the pillory in the open street (Wylie, i. 364; cf. 'Chronique de la Traison,' p. 285). After a few days' exposure the head was cut off, and sent to be fixed on one of the gates of York; the quarters were hung above the gates of London, Bristol, Newcastle, and Chester."

A. R. BAYLEY.

The same question appeared in 'N. & Q.' exactly thirty-five years ago (4th S. i. 76) together with a note from the Editor, but still remains unanswered.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"WITCH," A KIND OF LAMP (9th S. x. 483).—A "kitty-witch" is a female spectre, and although it is not given in the 'E.D.D.' as a feminine form of "will-o'-the-wisp," I feel sure I have either seen or heard it so applied. "Witch" alone is a small candle to make up the weight of a pound (Halliwell's 'Dict. of Archaic and Provincial Words'). Another

feminine name for the "Jack-a-lantern" is, in Northamptonshire, "Jenny bun-tail"—*i.e.*, "burnt-tail," while a glowworm is a "Jenny-wisp." Irish names for the "wandering fire" are "walking fire" and "the fair maid of Ireland," and it is a curious fact, alluded to by MISS PEACOCK, that the night-light arrangement made of a tin cup, which was formerly in vogue, should be called a "Peggie" as well as a "witch," for Peg-o'-lantern was another distinctive feminine name for the "friar's lantern," which in Scotland is called a "spunkie," from "spunk"—a match, taper, small fire, &c. "Mab-led" (pronounced *mob-led*) signified, in Warwickshire, one led astray by a will-o'-the-wisp. "This is that very Mab," &c. (Mercutio in 'Romeo and Juliet'). Other names for the "ignis fatuus," masculine and neuter, are, in Wiltshire, "Kit-of-the-canstick," the "devil's lontun" (Shropshire), "Jemmy Burty" (in Cambridgeshire), "Hobby lantern" or "Hob-wi'-the-lantern" (Suffolk), "Jack-of-the-Wad" (Halliwell), "willerby-wisp" as well as "will-o'-the-wisp" (N.-W. Lincolnshire); "elf-fire," *passim*, when anciently associated with the fairies; in Scotland an "elf-candle"; in Wales "corpse candle," or "canwyll corpt," "fetch-light," or "dead man's candle"; also "Tan-we" or "Tan-wed" (Brand's 'Pop. Antiq.'). and "torch-candle"; and one of the earliest allusions to it, as the "fire of destiny," occurs in Richard Johnson's 'Seven Champions of Christendom,' 1595.

J. HOLDEN MACMICHAEL.

161, Hammersmith Road.

I will remember lamps, or rather lights of this kind, when I was a child in Derbyshire. They were called "wick-lamps" by some, but the general name for them was "poor light." Those I remember were made of Day & Martin's glazed earthenware blacking-pots, and the poor light was made by putting a piece of doubled rag into the pot, about three-quarters of an inch projecting above the rim, and into the pot the melted tallow from the iron candlesticks was run, as well as fat from cooking. When the fat was cold the lamp was ready for use. When lit it gave out a good light, by no means "poor," though often there was a good deal of spluttering and smoke from it. Candles were then dear, and burnt as a rule with a good deal of "guttering," running into the candlestick dish, and also into the candlestick socket. It was customary to clean the candlesticks once a week, when they were placed on the hob or before the fire. When the fat was melted it was run into the "poor

light" pot, and the candlesticks were rubbed clean and bright whilst hot.

Some of the goodies in my village made their own candles, and had candle moulds made of tin for that purpose. In this mould a length of dry rush-pith was put, and the melted fat was poured into the mould. Two persons were required to do this, one to hold the mould and rush-pith upright, the other pouring in the melted fat. THOS. RATCLIFFE.
Workshop.

OLD PRINCE OF WALES'S THEATRE (9th S. x. 64, 176; xi. 67).—I pointed out at the second of the above references what I believe to be a mistake in MR. HIBGAME'S note, where the statement occurs that this theatre was in 1802 "opened as an entertainment theatre and club, under the name of the Pickwick Society." There was no such society as the "Pickwick" in connexion with the building. It was the Picnic Society, as the following, from the 'Picture of London' for 1803, will show:—

"At the Dilletanti [*sic*] Theatre, in Tottenham Street [*i.e.*, the Old Prince of Wales's Theatre, also then known as the Ancient Music Concert-rooms], last winter a number of amateurs of the *haut-ton*, formed a subscription society for the performance, by themselves only, and not by any persons paid, of small pieces, French and English, concluding with a Picnic supper, catches, glees, songs, &c."

This seems, by the way, to be one of the earliest instances of the use of the word "picnic," namely, in 1803. The 'Annual Register' of 1802 says that a new kind of entertainment had then come into fashion, called picnic suppers, where a variety of dishes were set down on a list, and whoever drew a particular dish (pick and nick it) was to furnish it for the use of the company. The word, however, is said to occur in French books nearly 150 years ago, where "faire un repas à pique-nique" was to club for a dinner or supper.

J. HOLDEN MACMICHAEL.

[*Pique-nique* is used by Diderot. See Littré.]

BISHOP FLEMING (9th S. xi. 87).—George Fleming was the fifth son of Daniel Fleming, of Beckermert and Rydal (knighted 1681), by Barbara, eldest daughter of Sir Henry Fletcher, Bart., of Hutton. His eldest brother William was created a baronet 1705, with remainder, for want of issue male of his body, to the issue male of his father Sir Daniel. His three intervening brothers dying without male issue, upon the death of Sir William *s.p.m.* in 1736, the title and estates devolved upon George Fleming, who thus became the second baronet.

Born in 1666, he attended school at Hawkeshead, and was entered a Commoner of St. Edmund's Hall, Oxford, July, 1688. His original wish was to follow the legal profession, but his father, on account of his very large family, did not countenance the expense. He took his B.A. 1692, M.A. 1694. On 26 March, 1695, he was collated by the Bishop of Carlisle, a friend of his father's, to the vicarage of Aspatria, and became his lordship's domestic chaplain. In March, 1700, he was installed Prebendary; in April, 1705, Archdeacon; in April, 1727, Dean of Carlisle; and in January, 1735, he was consecrated Bishop of that diocese. He had married, 28 October, 1708, Catherine, daughter and co-heir of Robert Jefferson, of Carlisle, and for want of surviving male issue was succeeded, at his death, 2 July, 1747, in the baronetcy and estates by his nephew William, son of Michael, sixth son of Sir Daniel Fleming, Kt.

An article of mine upon the bookplates of this family, with explanatory pedigree, appeared in the issue of the *Ex-Libris Journal* for December, 1902.

GEORGE C. PEACHEY.

COL. GRAHAM will probably find the information he requires in the article on Sir George Fleming in the 'Dict. of Nat. Biog.,' vol. xix. p. 276, and the references therein to the Wotton MSS. in the British Museum.

G. F. R. B.

MILTON'S 'HYMN ON THE MORNING OF CHRIST'S NATIVITY' (9th S. xi. 88).—The draft of this ode unfortunately is not with the manuscript of the minor poems preserved in the library of Trinity College, Cambridge. The author began to compose it Christmas Day, 1629 (Milton's ascription in conjunction with Latin Elegies, vi. 79-90). It was not, however, printed till the 1645 edition of "Poems of Mr. John Milton, both English and Latin, compos'd at several times. Printed by his true Copies." The lines there are as in Beeching's edition:—

Nature in aw to him

Had doff't her gawdy trim,

With her great Master so to sympathize.

In the second edition, published in 1673, in Milton's lifetime, the punctuation is unaltered, but the word "aw" becomes "awe." Had not the author been blind for twenty years at the time, the variation in the spelling, without alteration in the punctuation, might have suggested that he was satisfied with the latter; but under the circumstance no such inference is perhaps justifiable. The original punctuation is followed in the third edition (1695), by Bishop Newton (1752 *et seq.*), by

Warton (1785 and 1791), and by Mitford, Keightley, and Browne. I believe Todd (1809) was the first to insert a comma after "him," and this has been followed by Masson. The commentators have made no remark on the passage, with the exception of Warton, who records that "the author of the essay on the genius and writings of Pope has observed that here is an imitation of Petrarch's third sonnet." C. C. B.'s reading appears to me to be correct. WYNNE E. BAXTER.

The question here is as to the punctuation of the couplet

Nature in awe to Him
Had doff'd her gaudy trim.

"The lines," it is alleged, "are usually printed with a comma after *him*." As this involves the consideration of reprints, it may not be amiss to examine versions easy of access. I have the ode in a reprint of the "Aldine Poets"; in 'Milton's English Poems,' 2 vols., Clar. Press; in Warne's "Chandos" edition; in Palgrave's 'Golden Treasury,' original and revised; in Henry Morley's "Library of English Literature," vol. ii.; in Mrs. Woods's 'Third Poetry Book'; in Mr. Gosse's 'English Odes'; and in Palgrave's 'Treasury of Sacred Song.' In the first six the only punctuation mark is a comma at the end of the second line. Mr. Gosse gives the first line in the form "Nature, in awe to Him," and in this arrangement, curiously enough, he is supported by Palgrave in the 'Treasury of Sacred Song.' THOMAS BAYNE.

EARLY JEWISH ENGRAVERS (9th S. xi. 88).—Abraham Ezekiel, of Exeter, see 'Dict. Nat. Biog.,' vol. xviii. p. 107. Henry Moses (1782?—1870), see 'Dict. Nat. Biog.,' vol. xxxix. p. 179. A. R. BAYLEY.

TENNYSON'S 'LORD OF BURLEIGH' (9th S. xi. 4, 75).—Dr. William Meteyard, having a large family, went to Shrewsbury to educate his sons. The 'Dictionary of National Biography' states that this was in 1818, and that his daughter Eliza was born in Lime Street, Liverpool, and adds that her father moved to Thorpe, near Norwich, in 1829.

I do not know when he returned to Shrewsbury, but my mother remembers him living at 47, 48, or 49, Abbey Foregate, before 1836. These houses face the east end of the church, and are on the old road. The voting list of 1841 states that he was living in Whitehall Street, which is quite near. In the Abbey Church Register of Burials: "No. 1008. Jan. 21, 1842. William Meteyard, White Hall Place, 64."

His granddaughter, Mrs. Meredith, thinks that he was at one time in the army as a

surgeon. From the inscription on the tomb this is very unlikely. She does not know of his having lived at Wem.

In St. Giles's Churchyard, about twenty yards from the east window, there is a raised tombstone with the following inscription:—

Here rests all that was mortal
of William Meteyard
he was surgeon to the Shropshire Regt
of Militia upwards of forty years
he was born August 24, 1777,
and died January 15, 1842, aged 65.

On the other side is an inscription on the memory of his wife Mary, younger daughter of Zebedee Beckham, of Great Yarmouth. She died at Bicton, near Shrewsbury, 25 March, 1863, aged seventy-five, and was buried in the general cemetery at Shrewsbury. She appears to have married in 1805.

HERBERT SOUTHAM.

Miss Meteyard's father was surgeon to the Shropshire Militia, and resided at Shrewsbury. I know this direct from my father, who was acquainted with the family.

E. W.

There is a notice of Miss Meteyard in the 'D.N.B.,' vol. xxxvii. p. 308, where it is stated that "Silverpen" was born in Liverpool in 1816, and died in 1879. LYSART.

MONA (9th S. xi. 48).—The Isle of Man and Anglesey are each styled Mona, and the word is not uncommonly used as a baptismal name for females, especially the children of Manx or Anglesey folk who have chosen exile on the mainland of Great Britain. The word is, I believe, a Celtic one for island; it is also Spanish for a female monkey, which may in some cases give an added appropriateness to its use as a personal name.

E. RIMBAULT DIBDIN.

Mona is an island of Denmark, in the Baltic, to the south-west of the island of Zealand. Anglesey also, known to the Britons as Môn, was called by the Romans Mona. Then there is Pomona, the largest of the Orkney group. J. HOLDEN MACMICHAEL.

SORTES EVANGELICÆ: ST. EUGENIA (9th S. x. 183).—In the treatise 'Instruções Sacerdotum,' by Cardinal Franciscus Toletus, S.J., printed Lugduni, 1678, at p. 230 may be found the following annotation under the subject 'De Irregularitate ex Defectu Corporis,' lib. i. cap. lxxiii. :—

"Nonnullæ sanctæ mulieres, Dei spiritu ductæ (ut existimare licet) virilem sexum mentitæ inter viros religiosos laudabiliter vixerunt. Eugenia Philippi Augustalis in Ægypto Prefecti filia, Christi fide suscepta, nuptias Aquilii Consulis, cui fuerat desponsata aversata virilem induta vestem,

cum eunuchis Proto et Hyacintho discessit, et inter monachos aliquamdiu delituit: Romam postea, cum Claudia matre reversa (anno 204) sub Nicetio Urbis Prefecto (anno 262) pro Christo martyri occubuit.

"Marinæ virili habitu, Marinus dicta, monasticum institutum, inter viros amplexa est; idem factum a S. virginæ Euphrosinæ, quæ inter Monachos multorum annorum vitam duxit, et sancto fine quievit.

"Candelam lib. de Bono statu virginittatis, recentiori memoria duæ sacræ virginæ, e sanctimonialium cœnobio viriliter indutæ vestes ad Capucinos perfectionis vitæ cupidæ, convolarunt; post aliquod tempus Agnetæ ad sanctimonialia misse fuere; Zachariæ Boverio teste, tom I. Annalium Capucinorum."

Reference is made to Cardinal Baronius in 'Martyrologia Roman.,' 18 June, 25 September, and 26 December; also to the 'Annales Metaphrastes.'

JOHN E. NORCROSS.
Brooklyn, U.S.

"KEEP YOUR HAIR ON" (9th S. ix. 184, 335; x. 33, 156, 279; xi. 92).—Unquestionably *froot* was the word used at Winchester School for angry. See Wrench's 'Winchester School Word-Book' (Winchester, Wells). It is thought to be a Hampshire dialect word.

H. A. STRONG.

University College, Liverpool.

In a biographical notice of Dr. J. E. Sewell, the nonagenarian Head of New College, Oxford, the *Daily Mail* (January 30) remarks:—

"Various derivations obtain for the nickname 'The Shirt' which cling to him for some years. Some said that it was due to his prim, old-fashioned appearance. A more subtle reason ascribed it to the fact that he could be very angry when he liked—or, in undergraduate slang, 'shirty.' The most obvious explanation of all—and probably the right one—was a reference to a once well-known London maker of shirts named Sewell."

FRANCIS P. MARCHANT.

Brixton Hill.

KEATS'S 'LA BELLE DAME SANS MERCI' (9th S. x. 507; xi. 95).—MR. E. YARDLEY'S reasoning seems to be defective. Keats probably took his motive from mythological sources, but it does not follow that the old superstitions had no symbolical basis. It seems to me probable that beliefs to the effect that meetings with supernatural (or rather extra-natural) beings caused fatal sickness may have sprung from attempts to account for visitations that remained inexplicable until the microscope and the test-tube came to the aid of human perception.

E. RIMBAULT DIBDIN.

MACNAIR FAMILY (9th S. xi. 88).—Various theories exist as to the origin of this. Mac-Bain's 'Etymological Gaelic Dictionary' says

the Gairloch branch should be called *Mac Iain Uidhìr* (son of dun John), whereas the Perthshire sept is *Mac-an-Oighre* (son of the heir). *Oighre* is probably actually derived from the English word "heir." Prof. Mac-Kinnon believes the name to be a translation of the widely diffused English surname Smith, in Gaelic *Mac-an-Fhuibhìr* (compare Latin *faber*). The Irish MacNairs regard it as derived from *Mac Inneirghe*.

JAMES PLATT, JUN.

ARMS WANTED (9th S. xi. 8, 117).—I believe the descendants of Sir John St. Aubyn, Bart., were legitimated by Act of Parliament. If so, perhaps they were thereby relieved from the obligation to difference with a bend sinister. Here is another nice heraldic point for discussion. JOHN HOBSON MATTHEWS.
Town Hall, Cardiff.

PASTED SCRAPS (9th S. xi. 110).—The following method of detaching scraps, which I have generally found effectual, might be tried. Apply a piece of flannel, well soaked in cold water, to the back of the leaf on which the cutting or print is pasted, and then iron with a hot iron. After one or two applications of the iron, the cutting may be easily detached by means of an ivory paper-knife. This method may also be tried when the wet flannel cannot be applied to the back of the object, as in the case of *ex-libris* adhering to the cover of a book, and it may then be employed on the face of the object, but I cannot guarantee that the result will be as successful. W. F. PRIDEAUX.

I have lately detached a pen-and-ink drawing pasted or gummed into a scrap-book by damping the stout porous leaf of the book from behind. I laid a washing-glove, soaked with water, on the back of the leaf, on that a thin board, and on that a large paper-weight. In a couple of hours the drawing readily peeled off, and then, after being pressed between dry paper, was no worse. I have detached photographs fastened by rubber-solution, after long soaking in water. In that case a thin layer of the mount comes off with the photograph, the rubber not being soluble in water.

J. T. F.

Durham.

PRECEDENCE (9th S. xi. 68).—The question propounded by G. H. P. is probably capable of a good deal of argumentation; but I should range the dignitaries in the following order: mayor, bishop, lord lieutenant, high sheriff, duke. These are my reasons. The mayor is so supreme within his borough that he would

give precedence only to the sovereign. The bishop, however, as a lord spiritual, precedes the Crown officers. The lieutenant and sheriff, military officers holding the King's special commission as governors of the shire, come before an hereditary peer of the realm. The lieutenant has precedence of the sheriff, because, although the latter is the more ancient office, it is only held for a year, while the former is at the King's pleasure.

Now, will another correspondent please tear me to shreds? Perhaps it will not be difficult.

JOHN HOBSON MATTHEWS.
Town Hall, Cardiff.

VILLAGE LIBRARY (9th S. xi. 8, 91).—I would certainly advise any one to avoid using "half-roan" as a cheap binding. My experience proves that it wears very badly. I invariably use dull black buckram, which I find to be both cheap and serviceable. For many years past my volumes of 'N. & Q.' have donned this dress.

JOHN T. PAGE.
West Haddon, Northamptonshire.

"TAGNICATI," ZOOLOGICAL TERM (9th S. xi. 105).—The 'Standard Dictionary' must be added to those which have admitted this word under the wrong form only, *taguicati*; and there is no hint to show it comes from the Guarani language through the Port. *tañicati*. The 'H.E.D.' must be on its guard.

H. J. D. A.

LUCK MONEY (9th S. xi. 127).—The habit of spitting on gift money for luck is very common in this locality. I have also witnessed it many times in London. May I draw attention to a reply on this subject which a question of mine elicited from the late Dr. GATTY (see 7th S. iii. 525)?

JOHN T. PAGE.
West Haddon, Northamptonshire.

OLD PEWTER MARKS (9th S. x. 328, 416).—There is an article in *Chambers's Journal* for February, entitled 'Old Pewter,' by C. F. Greenland, giving some of the marks to be found on old French, German, Belgian, and English pewter.

FRANCIS R. RUSHTON.
Betchworth.

CORNISH WRECKERS (9th S. xi. 126).—DR. SYKES's narrative is interesting—very interesting; but what has it to do with Cornwall? This leads me to ask if any reader can bring forward a single authentic instance of Cornish wrecking.

YGREC.

SMYTHIES FAMILY (9th S. xi. 68).—Simon Smithes, of Trinity College, Cambridge, B.A. 1649, was one of the early E.I.Co.'s chap-

lains at Fort St. George. He was related by marriage to Sir Edward Winter, the Governor. I shall be glad to know what the relationship was. What was the Christian name of the Dr. Smythies mentioned *ante*, p. 68, and in Allen and McClure's 'History of the S.P.C.K.'? Was it Simon? The surname is variously spelt in the Company's records.

FRANK PENNY.

34, Woodville Road, Ealing.

Some interesting references to the Smythies family will be found in 'Recollections of Life and Work, being the Autobiography of Louisa Twining,' published by Edward Arnold in 1893. Miss Twining's mother was a Smythies, and directly descended from the Rev. William Smythies, born in 1630, who was morning preacher at St. Michael's, Cornhill, and curate of St. Giles's, Cripplegate. He wrote a treatise on 'The Danger of Neglecting the Sacrament,' also 'The Spirit of Meekness' and 'The Benefits of Early Piety,' printed by T. Milbourne, for Samuel Lee, Lombard Street, 1663. Miss Twining devotes several pages to this notable ancestor, also to the part he played in the formation of the religious societies of the seventeenth century. She refers to him not as "Dr.," but as "Mr.," or "the Rev." William Smythies. His son Thomas, born in 1700 (who, by-the-by, had twenty-one children), was elected Fellow of Sidney College, Cambridge, 1727, and had the living of St. Mary Magdalen, near Colchester, and was master of the Grammar School. Miss Twining's own grandfather, the Rev. John Smythies, also of Sidney College, Cambridge, was rector of All Saints', Colchester, and of the adjoining village of Myland. Bishop Smythies, of Zanzibar, is not directly mentioned in this book, but Miss Twining, who was "a strong believer in heredity," in writing of the three branches from which her family sprang—Longcroft, Smythies, and Twining—says "that all who are to be found possessing any one of them come from one stock, and are related, however remotely, to those who bore their names in previous years. Not many months since a representative of each family met under one roof in London."

G. YARROW BALDOCK.

South Hackney.

WALE (9th S. xi. 48, 135).—The erroneous impression—commonly entertained, as witness COL. PRIDEAUX's interesting communication—that Ryland the engraver's execution was the last that took place at Tyburn, may be traced to Mr. Rowland Dobie's 'History of St. Giles's,' &c., or to Mr. Camden Pelham's

'Chronicles of Crime,' one author repeating the error of the other. As a fact Ryland's execution was the last but three of these judicial tragedies enacted on that fatal site.

Ryland suffered with five other convicts condemned for ordinary felonies of a comparatively minor character—highway robbery, rape, burglary, &c.—on Friday, 29 August, 1783. The sad scene was repeated on Monday the 22nd of the following month, when six more convicts were hanged there. The next month, October, saw ten men die on the fatal tree, the "three-legged mare" of vulgar slang, the date being Tuesday the 28th; and once again, on Friday, 7 November following, the scene had its ghastly drama enacted, and for the last time. On this occasion the old "three-legged mare" was not trotted out; the convict, a solitary victim, was suspended from a cross beam stretched from side to side of the southern end of the Edgware Road. His name was John Austin, and his crime was "robbery with violence." He had assaulted and cruelly treated a mere lad in the fields at Bethnal Green, and robbed him of the paltry sum of three-halfpence! I have told all this before with more detail in the columns of 'N. & Q.,' but have not now the means of supplying the reference. GNOMON.

In my former reply I said that I believed the execution of Ryland the engraver was the last that took place at Tyburn. I find that this is a mistake, although the statement is made in 'Old and New London,' v. 196. The last criminal who was executed at Tyburn was John Austin, who suffered the last penalty of the law on 7 November, 1783, more than two months after Ryland suffered. The first execution before Newgate took place on 9 December following. W. F. PRIDEAUX.

ARMS OF MARRIED WOMEN (9th S. ix. 28, 113, 195; x. 194, 256, 290, 473; xi. 114).—MR. UDAL suggests that an armigerous woman who marries a non-armigerous man may still display her own arms. But how? Her husband has no shield, so where are the wife's arms to go? She cannot bear them apart, on a man's shield, because she is not a man; she cannot use a lozenge, because she is neither maid nor widow. Of course, if the non-armigerous husband dies, and the armigerous lady marries an armigerous male, then her arms can be impaled with her second husband's, or put in pretence, if she has no brothers.

Not long ago a friend of mine consulted me as regards a friend of his, a married woman, who wanted an armorial book-plate

of her own, apart from her husband's. This seems to me, as I told him, impossible. No married woman can bear her arms apart from her husband's shield, whether impaled or in pretence. The only (apparent) exception is when a peeress in her own right marries a commoner, and her shield, with coronet and supporters, is placed side by side with his. But even then her arms, ensigned with the coronet of her rank, are also placed in pretence on the husband's coat.

The armigerous woman marrying the non-armigerous man does not forfeit her arms. They are there, ready for use when they can be used. As long as her husband is non-armigerous they cannot be used—cannot be in evidence. If the husband becomes armigerous, or she marries an armigerous man, then the impediment is removed.

GEORGE ANGUS.

St. Andrews, N.B.

The question raised by MR. UDAL at the last reference is very interesting. For my part, I incline to the opinion that an armigerous lady who is married to a non-armigerous man can bear no arms during that coverture. While she was a spinster she bore her father's coat on a lozenge. If her husband predeceases her, she will, I take it, resume those armorial bearings (with a black background?). If she espouses in second nuptials a man of coat-armor, she will bear her paternal arms impaled with his. But during the first marriage how is she to bear arms? She cannot bear her father's on a lozenge, because that would imply spinsterhood, or (as I have doubtfully taken for granted above) widowhood. She cannot bear her paternal coat on a shield, because the shield appertains to the *baron*, not to the *femme*. It seems to me her power to use armorial bearings is suspended. After all, the woman's right to such insignia is purely dependent on either her father or her husband. It is, so to say, honorary or complimentary, for a woman cannot fight in crusades or joust in a tournament.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

MR. UDAL asks a question concerning married women and the right to impale arms. In my 'Shakespeare's Family,' p. 23, I published a note concerning this, which I found in the State Papers at the Record Office ('Dom. Ser. St. Pap. Eliz.,' xxvi. 31, 1561):—

"At a Chapitre holden by the Office of Arms at the Embroiderers Hall in London Anno 4^o Reginae Elizabethæ it was agreed that no inheritor, eyther mayde, wife, or widdow, should bear or cause to be

borne any crest or cognizance of her Ancestors otherwise than as followeth:—If she be unmarried to beare in her ringe, cognizance or otherwise, the first coate of her Ancestors in a Lozenge: And during her Widowhood to set the first coate of her husbande in pale with the first coate of her Ancestor. And if she marry one who is noe gentleman, then she to be clearly exempted from the former conclusion."

CHARLOTTE CARMICHAEL STOPES.

"FROM THE LONE SHIELING" (9th S. ix. 483; x. 64; xi. 57, 134).—MR. P. J. ANDERSON has evidently forgotten my reply to his private inquiry last July respecting "the words of the Gaelic version known in the Highlands to this day." These words occur in a footnote in Margaret M. Black's monograph on R. L. Stevenson in the "Famous Scots," where reference is made to Prof. Mackinnon's belief that such existed. While the Celtic professor, as I have learned, is "utterly unable to throw any light" on the present phase of the lone shieling song, he "saw Gaelic verses in print, and certainly" (a correspondent has informed me) "considered that, if there was a Gaelic original, as between these and the English verses, the Gaelic verses were not the original"—an avowal quite in harmony with his opinion, as given in 'N. & Q.,' 26 July, 1902, that the "version known in the Highlands.....is founded on the Earl of Eglinton's lines." The Rev. Dr. Donald Masson, of Edinburgh, has searched for the Gaelic original, not only at home, but also among the Gaels of Canada, all the way from the Georgian Bay to Cape Breton, and has found no trace of it. Mr. Neil Munro has asserted that the Blackwoods believe that the 'Canadian Boat Song' came from the pen of John Galt, but I do not think the distinguished literary Celt shares that view, and I am quite sure Mr. P. J. ANDERSON does not. In a contribution to *Saint Andrew* of 15 January Mr. Neil Munro wrote thus:—

"The poem, though always said to be a translation of a Gaelic song by a Canadian exile, was never anything of the kind. It is beautiful, but it is in its thought, in its fancy, utterly unlike any Gaelic poem I know, and the thought and the language of it are so manifestly simultaneous in their inspiration that it is inconceivable it can be a translation in the commonly accepted sense of the term."

JOHN GRIGOR.

105, Choumert Road, Peckham.

Mr. John Macleay is well known in Liverpool journalistic circles. He edited 'War Songs, and Songs and Ballads of Martial Life,' in the "Canterbury Poets" series (Walter Scott). MR. GRIGOR would doubtless hear from him in reply to a letter

addressed to him at the office of the *Liverpool Courier*.

E. RIMBAULT DIBDIN.

HISTORICAL CRUX (9th S. xi. 81).—In 1798 O'Coigly was concealed in my grandfather's house (where I myself was born and lived) in the City of London, formerly 164, Aldersgate Street, but now occupied by the National Provincial Bank. My father was then thirteen years old, and when I was a child he often told us what he remembered about the "poor gentle Irish priest O'Coigly" who was trying to make his way to France with "a message" from the leaders of the "United Irishmen" to their French sympathizers. We knew the room in which he had slept (it was our playroom), and it had a trap-door with a short stair, at the bottom of which a door led out into our backyard. Across the yard there was my father's (or previously my grandfather's) counting-house; and that again had a back-door opening into an alley which leads (I think) into St. Bartholomew's Close. My grandfather let O'Coigly out that way when he found he could no longer conceal him. He certainly considered him a harmless and an ill-used man; and my father always believed that O'Coigly told the truth when he said the papers had been put into his pocket "by other hands."

My grandfather was a North of Ireland Presbyterian, so it was not because O'Coigly was a priest that he protected him, but simply because he considered him an honest man in a cruel fix. My father called the hanging a murder.

Froude's unfairness to General Arthur O'Connor is also glaring. My father knew General O'Connor, who lived to old age, in Paris, and I never heard anything to lead one to call him a "savage." It may interest some readers to know that his wife was the daughter of Condorcet, who as a young girl used to carry food by night to the graveyard where her father was hiding, during one of the worst times of the French Revolution.

L. G. GILLUM.

In vol. ii. of Madden's 'Lives and Times of the United Irishmen,' and in 'Secret Service under Pitt,' by the late J. Fitzpatrick, there are many particulars about the unfortunate Father Quigley. If OXONIENSIS has not these books at hand, I will lend them to him with pleasure, to read and make notes from.

FRANCESCA.

A full account of the trial is given in 'State Trials,' xxvi. 1191 to end, and xxvii. 1 to 142, and this account is followed by O'Coigly's life and observations on his trial written by himself.

JOHN B. WAINWRIGHT.

BACON ON HERCULES (9th S. xi. 65, 154).—**MR. YARDLEY** is right in his contention that Bacon was in error when he described Hercules, on his voyage to unbind Prometheus, sailing in "an earthen pot or pitcher." There are several references in classical works to this story about Hercules, but none of them speaks of his voyage in such a utensil. His method of travel is generally a golden cup. Bacon repeats this error in his 'De Sapientia Veterum,' chap. xxvi., where he says: 'Ante omnia navigatio illa Herculis in *urceo* ad liberandum Prometheus.' But, as Horace says, "Quandoque bonus dormitat Homerus!" The mistakes made in the Shakespearean dramas are often cited as proof that the plays could not have been written by Bacon, but Baconians do not claim Bacon as infallible, as if your readers will refer to Lord Byron's notes on the fifth canto of 'Don Juan,' they will find that in his 'Apophthegms' Bacon made numerous errors in his history. Byron gives ten specimens, and says, "They are but trifles, and yet for such trifles a schoolboy would be whipped (if still in the fourth form)." Voltaire, it may be mentioned, although a wonderful scholar, fell into similar mistakes, according to these most interesting notes of Byron, which display not only extensive reading, but rare critical acumen, for the possession of which few give him credit.

GEORGE STRONACH.

Edinburgh.

Miscellaneous.

NOTES ON BOOKS, &c.

Shakespeare and his Forerunners: Studies in Elizabethan Poetry and its Development from Early English. By Sidney Lanier. 2 vols. (Heinemann.)

MUCH as has been written in recent, as in former years, concerning Shakespeare by critics—English, American, French, German, and Scandinavian—Mr. Lanier finds something fresh to say. He even approaches the mountain from a new point, and though we are far from asserting that the ascent to the summit is easier from the point selected, we obtain views of new slopes and passes, and perhaps of one or two as yet unexplored peaks. It is a strange, rambling course over which Mr. Lanier leads us, and we feel at times as if the purpose with which we set out had been abandoned, and as if our backs were at others turned upon the object of our quest. So rich and pleasant a land is it that we are never other than pleased, and are content at our guide's bidding to climb, to wander, or to rest. Mr. Sidney Lanier is, or was, recognized as a poet of much originality and of real, if unequal power. He is better known in America, where the present volumes are printed, than in this country. The conditions under which this latest work is issued are unusual. Much of it is addressed primarily to women, and the whole, being posthumous, has not received its author's final arrangement or revision. It con-

tains, according to prefatory explanations, "two sets of Shakespeare lectures delivered by Mr. Lanier in Baltimore during the winter of 1879-80, one at Johns Hopkins University, the other to a class of ladies at Peabody Institute." They were penned under stress of illness that ultimately proved fatal, with no idea of being included in a book, and, with the exception of a few chapters that appeared recently in *Lippincott's Magazine* and *Modern Culture*, have remained until now unprinted.

From other works on kindred subjects the present, which is regarded as Mr. Lanier's chief accomplishment, and is edited by Mr. Henry Wysham Lanier, differs in many respects, and in none more than this, that comparisons or illustrations are drawn not only or chiefly from Shakespeare's contemporaries, but from predecessors, often remote. Those by the light of whose words or deeds Mr. Lanier's hearers or readers are invited to contemplate Shakespeare include 'Beowulf,' St. Juliana, 'The Address of the Dead Soul to its Body,' Chaucer, "neglected Scotch poets of the fourteenth century," Surrey, Wyatt, and the sonneteers generally. From disjointed memoranda which the lecturer left behind he appears to have contemplated wandering very far afield. What he has done impresses us by its display of erudition, varied rather than deep, the keen perception of analogies, its buoyancy, and, in an eminent degree, its suggestiveness. To his demise, which we take to have been premature, we may attribute it that his suggestion is occasionally remote and strained. Take, for instance, a note such as the following, which, considered superficially, is delightful: "All Shakespeare's Fools love the virtuous characters, recognize their goodness, and pathetically serve them: witness Lear's Fool, &c." It would be more truthful to say, as a generalization, that Shakespeare's Fools are amiable creatures, easily attaching themselves to their superiors. Feste appears to be fond of Sir Toby Belch, who is anything except a virtuous character. One of the most touching things in Shakespeare is the impious wish framed by Bardolph, who, however, it may be urged, is scarcely intended for a fool, on hearing of the death of his wholly unedifying master Sir John Falstaff.

Singularly wide is the field covered—so wide that an essay rather than a notice is requisite to do justice to it. The opening chapters, dealing with the technique and verse, should, it appears, be studied by the side of the author's previously published 'Science of English Verse,' which we have not seen. A comparison between the rules governing music and verse is begun, but soon quitted in favour of a glimpse at the supernatural in English verse from the earliest time. A following chapter compares 'Beowulf' with 'A Midsummer Night's Dream.' Subsequently St. Juliana is paralleled with 'Love's Labour's Lost.' We have 'The Wife in Early English Poetry'; then branch off to 'The Sonnet Makers from Surrey to Shakespeare'; and the first volume ends with a chapter on 'Pronunciation in Shakespeare's Time.' How unmethodical is the treatment is shown. We yield ourselves unreluctantly, however, and are content to follow our author whither he takes us.

There are no errors worth speaking of, the only one of importance we trace being "Ideas" instead of *Idea* as the title of Drayton's sonnet sequence. We in this country, however, know the 'Fidessa' of Griffin, the 'Diana' of Constable, the 'Castara' of Habington, and similar poems better than

Mr. Lanier supposes. The book is superbly got up, and its illustrations, which are varied and numerous, render it singularly attractive and delightful. These comprise portraits of Shakespeare, Spenser, Surrey, Wyatt, Drummond, Drayton, Ben Jonson, Sylvester, Sidney, Marot, Leicester, Fletcher, and innumerable others, facsimiles of title-pages, MSS., and other objects, and are rich enough to render the work desirable, if not indispensable, in a well-appointed library. On its merits it repays study, and the instructed reader will enjoy it none the less for finding himself in occasional disaccord with the author's opinions or conclusions.

The Mount of Olives, &c., of Henry Vaughan.
Edited by L. I. Guiney. (Frowde.)

VAUGHAN is one of those worthies, like Fuller and Herbert, whose slightest remains are deserving of remembrance, and we are grateful to Miss Guiney for gathering some of them into this little volume, though we had rather she had not modernized the spelling. In addition to 'The Mount of Olives,' which is a devotional manual, we have here 'Man in Darkness' (1651) and 'The Life of Paulinus' (1654). Miss Guiney seems to assume that she who edits a quaint writer must herself be quaint; certainly in the preciosity of her strained and euphuistic preface she out-Vaughans Vaughan. For example, "How rich this [the interior life] was with him, how subtly individual, each of his tracts shows, almost as well as those six-winged seraphic numbers, which liegemen of our elder singers know by heart" (p. vi). "The treatises are like a soft cloister-garden; the gritty immen- does, a succession of little sand-storms encountering one among the roses." After this the editor tells us in her foot-notes that "questionless" means without question, "unable" means incompetent, and "lavers" basins for washing.

The Antiquary. Vol. XXXVIII., January—December, 1902. (Stock.)

THE *Antiquary* contains some valuable papers, with here and there one which, so far as we can see, has little in it which will cling to the memory. Mr. F. Haverfield continues his important series of notes on Roman Britain. They are not only interesting at the present, but must be of great service to future inquirers who desire to give a picture of what our island was like and how men lived when we were a part of the empire. The writer says that at Lincoln, near the Newport arch, Roman discoveries have been recently made of a sepulchral character, "but no record seems to have been kept, and no local interest shown in the matter"; and adds that "Lincoln is, of course, so far as Roman archaeology is concerned, one of the most backward towns in England." Mr. Thomas Sheppard contributes two valuable papers on Hull merchants' marks, illustrated by several good engravings. Merchants' marks, British or foreign, have never been studied as they deserve. We ought to have a descriptive catalogue of all the known examples which exist in our island. They are nearly akin to heraldry, and have been spared the degradation from which the latter "science" has suffered. We have good reason for thinking that some genuine armorial coats have been developed from these trade signs. Mr. E. C. Vansittart communicates some interesting Italian invocations or charms, with English translations. From his opening sentence he seems to be of opinion

that in this country charm superstition is dead. We can assure him that this is by no means the fact. 'Rushlights, Cruises, and Early Candleholders in the Isle of Man' is a valuable disquisition on an interesting subject. Whether rushlights still burn in any part of the country we do not know, but they were common in the early Victorian era. The writer (Mr. P. M. C. Kermonde) has reproduced many of them, but has not given a representation of the rushlight shades which frequently accompanied them. As the rushlight, when used in sick rooms at night, commonly stood on the floor, these shades were required to protect it from draughts, and also to keep the apartment in comparative darkness. The shade was a circular metal screen, higher than the rushlight. It was pierced by a series of holes about the size of shillings, and in consequence threw large circular spots of bright light in many places about the room, while the rest remained in shadow. Children were often alarmed by this, and even to grown-up people, when seen for the first time, it must have had a weird effect. Sir W. Hastings d'Oyly, Bart., has a paper on the heart of Queen Anne Boleyn, which he thinks may have been removed to Erwarton, in Suffolk. What he says is interesting, but we are not convinced. Mrs. C. C. Stopes contributes two papers on one of the conspiracies in the reign of Mary I., which will well repay the reader. Mr. J. A. Lovat-Fraser, in his paper on 'The Old Scottish Aristocracy,' gives interesting information. He proves conclusively that the scions of the Scottish houses never regarded trade as a stain on their nobility.

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."

ENQUIRER ("Anthony Pasquin").—His real name was John Williams, under which appellation consult 'D.N.B.'

A. R. S. ("Alright").—See 9th S. viii. 240, 312, 413, 493; ix. 72, 111.

R. HODDER ("Mont Pelée").—See 9th S. x. 37.

NOTICE.

Editorial communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E. C.

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

LONDON, SATURDAY, MARCH 14, 1903.

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Notes.

GABRIEL HARVEY, MARSTON, AND BEN JONSON.

THE literary quarrels which were waged between Harvey and Nashe (1592-7), and the later one amongst Marston, Jonson, and Dekker (1599-1602), do not form the subject of this paper. These have been often dealt with, and I refer readers to the editors of these writers, and for the latter "war" especially to Prof. Penniman's 'Wars of the Theatres' (Pennsylvania University Publications, 1897). I shall have, however, occasion to refer to the opinions of various predecessors upon these authors in my remarks, and much indeed remains to be said upon both of these interesting, though forgotten topics; but my purpose is to endeavour to establish a wholly new—or rather unnoticed—element in the Jonson battle, which, if I can prove it, will modify and alter several received personal explanations concerning these (and other) Elizabethan worthies, and will form a connecting link between two most entertaining and acrimonious debates. A few words of introduction are absolutely necessary.

I begin with the earlier. Gabriel Harvey is best known now as the college friend of Spenser, who kept up a correspondence with his senior for a few years. Harvey was

elected a Fellow of Trinity Hall, Cambridge, in December, 1578. He was a man of vast erudition, and of equally vast vanity commingled with pedantry. He delivered lectures on rhetoric and logic. He prided himself especially on his skill in English hexameters, which he claimed to have introduced, and Spenser had some difficulty in freeing himself from this distasteful and unsuitable sway. His dictatorial and offensive manners and writings probably sufficed to make enemies for him; but a disquisition upon earthquakes, in which Spenser took part, and which was caused by the memorable one of 1580 (which damaged St. Paul's), made him a subject of public ridicule. It was a "short but sharp and learned judgment upon earthquakes." He got into some other serious troubles with his patrons and superiors at Cambridge. He was junior proctor in 1583, and succeeded as Master in 1585, but he was set aside.

The first blood seems to have been drawn by Lyly in his 'Papp with an Hatchet' (1588-1589). Lyly appears to be airing old grudges, and drags in his attack in the midst of an assault upon Martin Marprelate. He says:

"And one will we conjure up, that writing a familiar epistle about the naturall causes of an earthquake, fell into the bowells of libelling, which made his eares quake for fear of clipping," &c.

He goes on to what was a very weak point in Harvey's armour—his descent from a parent who was a well-to-do ropemaker at Saffron Walden. He calls him a "son of a ship-wright or a Tiburnian wright." Harvey, in a fury of indignation, at once wrote his reply, 'An Advertisement to Papp-hatchet,' in 1589. In this violently vituperative tract he lays about him all round. He insults Greene, Elderton, Tarleton, and all play-actors and play-makers. He brought down an old house about his ears, and was finally reduced to pulp by Thomas Nashe in his 'Have with you to Saffron Walden' in 1596, to which Harvey's brother Richard (instigated by Gabriel) produced a coarse and nerveless reply, 'The Trimming of Thomas Nashe,' in the following year. The Harveys had fallen foul of Peele, Chettle, Marlowe, as well as Nashe. Lyly's euphuism had laid him readily open to attack; but what especially added venom to the war was Harvey's attack upon Greene, both before his death and after it. At the date of 'The Trimming' the authorities intervened and put a stop to a public scandal.

There were other ways of venting spleen upon a literary opponent. Hall set a new method in swing with his classical satires in 'Virgideiarmum' (1597). Hall lived to be an eminent bishop and a distinguished preacher,

but in his earlier days he was a rancorous critic. In the ninth satire he directs his efforts against Marston for his 'Pygmalion and Certain Satires,' which, though not published till the following year (1598), must have been circulated in manuscript—or rather the 'Pygmalion' portion of it—previously. In Satire II. and Satire IV. ('Reactio') Marston attacks Hall violently enough; but in his 'Scourge of Villainy' he fairly worries him, and his lines, though powerful at times, are disfigured by gross coarseness, unintelligibility, and occasional lapses into the uncouthest jargon. Both he and Hall seem to have had little care whom they attacked (outside each other), but a general desire to belittle every one and show their own extreme cleverness and superiority.

Hall's first three books of satires appeared in 1597; but it is in his second instalment of 1598, at the lines VI. 163 *et seq.*, that he makes his fiercest reply to Balbus and his "dead-doing quill."

With Hall, however, we have no further concern. His satires, though powerful, were so unintelligible that others besides Marston scoffed at their want of sense. For the contest between Marston and Hall the reader may refer to the works of the former, edited by A. H. Bullen, and the remarks in his introduction.

We now come to the quarrel between Ben Jonson and Marston, or rather to that part of it which has been invariably stated by the critics to belong to Marston's 'Scourge of Villainy.' With the later developments of that famous war this paper is happily not concerned, for it is a vast and complex subject, involving the examination of a number of plays by Marston, Jonson, and Dekker. Gifford first placed the matter clearly, and Prof. Penniman has gone more exhaustively into the intricacies of the problem of identification of stage representations with their supposed originals. For Jonson's methods were neither libellous invective nor declamatory satire, but the more powerful one of pillorying his antagonist in a play, or the yet more forcible way he tells us he adopted when

"he had many quarrels with Marston, beat him, and took his pistol from him, wrote his 'Poetaster' on him (1601); the beginning of them were, that Marston represented him in the stage, in his youth given to venerie."—"Conversations with Drummond" (Cunningham's edition of Gifford's 'Jonson,' vol. iii. p. 483).

Ben Jonson refers again to his having been "staged" in the 'Apologetical Dialogue' appended to the 'Poetaster' in the 1616 folio, and written apparently (from an in-

ternal reference to 'Sejanus') in 1603. In this 'Dialogue' Jonson says,

Three years
They did provoke me with their petulant styles
On every stage.

And then, "at last," he tells us he replied, weary, and unwilling of so much trouble, with his 'Poetaster.'

Hence Ben Jonson had been attacked on the stage as early as 1598 or thereabouts, not only by Marston, but by others. The only play we possess which meets the requirements is 'Histriomastix' (edited by Simpson, 'School of Shakespeare,' vol. ii.). The editor goes into this question at considerable length in his introduction, which aims at much interpretation, highly improbable, and not necessary to refer to. This play has no author's name, but Marston's hand as part author or modeller is very evident. In one place (II. l. 63) he addresses a character as "You translating - scholler," and this character (Chrisoganus) is generally identified with Ben. At the same passage the speaker quotes an expression, "Ramnusia's whip," which Marston had previously used in his 'Scourge of Villainy': "I bear the Scourge of just Ramnusia" (Satire I. l. 1). And Jonson in 'Every Man out of his Humour' makes it evident, as shown by the various critics, that he took offence at this play 'Histriomastix,' which he mentions by name (Cunningham's edition, 99b), and that he objects altogether to Marston's liberties (86a), calling him the "Grand Scourge, or Second Untruss of the time." These references place the play 'Histriomastix' (1598-9) with the lower limit of Marston's 'Scourge of Villainy,' and the upper Jonson's 'Every Man out of his Humour.' But as the attack, if attack it can be called, upon Jonson is, though suitable enough in date, hardly sufficient to justify Ben's wrath, we have to look elsewhere for a play meeting the requirements. And for this play we are still to seek. Presumably it is lost. According to Collier a play of Marston's of this date (Henslowe, 28 Sept., 1599, 'Diary') was licensed, but unnamed. We require a play which will satisfy the "venerie" allusion in the 'Conversations.' The play was written when Marston was of no repute. It was perhaps never printed. It probably belonged to the Fortune company ("You have Fortune and the good year on your side, you stinkard," 'Poetaster,' III. i. 230b), and may have perished when that theatre, "by negligence of a candle, was cleane burnt to the ground" (Stowe's 'Continuation') shortly afterward.

Partly in consequence of the lack of this

"fons et origo mali," partly from a very easily made blunder in the endeavour to find in Marston's 'Scourge of Villainy' a pretext for Jonson's anger, all the critics have identified Torquatus of 'The Scourge' with Ben. I believe I can show that this character is aimed at Gabriel Harvey, and has nothing whatever to do with Jonson; and further, that Jonson himself holds up Harvey to ridicule, since he had aroused the wrath of all the dramatic writers, in 'The Case is Altered' (1598). As a fitting preliminary I will quote one early passage of Gabriel Harvey's ('Letters to Spenser, 1573-83,' Grosart's 'Harvey,' i. 125). Harvey professes to be vastly indignant because some of his sonnets have been printed:—

"And canst thou tell me nowe, or doist thou at the last begin to imagin with thy selfe what thy prynter have wroughte me, and how peremptorily ye have preiudist'd my good name for ever in thrusting me thus on the stage to make tryall of my extemporall faculty, and to play Wylsons or Tarletons parte. I suppose thou wilt goe nighe hande shortly to sende my lorde of Lycesters, or my lorde of Warwick, Vawsis [*sic*, ? Vaux's], or my lorde Ritches players, or some other freshe starte up comedantes unto me for some new devised interlude or some male-conceived comedye fitt for the theater, or sum other painted stage."

After this—and this being Harvey's demeanour—it was natural that any dramatist should take up the cudgels against one who by his Italianate affectation and other traits already mentioned had set all *literati* against him. Harvey had, at any rate, the courage of his opinions, based on inordinate self-conceit.

In my next article I hope to quote Marston's "Torquatus" passages. H. C. HART.
Carrablagh, co. Donegal.

(To be continued.)

SHAKESPEARE'S BOOKS.

(See 9th S. viii. 321; xi. 64.)

Cominius. You shall not be
The grave of your deserving; Rome must know
The value of her own: 'twere a concealment
Worse than a theft, no less than a traducement,
To hide your doings; and to silence that,
Which, to the spire and top of praises vouch'd,
Would seem but modest: therefore, I beseech you
(In sign of what you are, not to reward
What you have done), before our army hear me.

'Coriolanus,' I. ix.

"The spire and top of praises" has not, I think, received much notice from the commentators, but Dr. Aldis Wright, in his edition of the "Shakespeare Select Plays" (Clarendon Press), makes the following note:—

"To the spire and top of praises vouch'd, if proclaimed in the very highest terms of praise. Compare 'The Tempest,' III. i. 38:—

Admired Miranda!

Indeed the top of admiration.

'Hamlet,' III. ii. 401: 'They fool me to the top of my bent.'

And Delius says:—

"Das mit Stillschweigen zu übergehen, was, bis zur Spitze und zum Gipfel des Lobens ausgesprochen, doch nur als bescheiden erscheinen würde."

For many years I have thought that Shakespeare in this passage alludes to a figure in the 'Arte of English Poesie' which Puttenham thus describes:—

"Of the Spire or Taper called Pyramis.—The Taper is the longest and sharpest triangle that is, while he mounts upward he waxeth continually more slender, taking both his figure and name of the fire, whose flame, if ye marke it, is always pointed and naturally by his forme covets to clymbe: the Greekes call him Pyramis of $\pi\rho\rho$. The Latines in use of architecture called him *Obeliscus*, it holdeth the altitude of six ordinary triangles, and in metryfying his base can not well be larger than a meetre of six, therefore in his altitude he will require divers rubates to hold so many sizes of meetres as shall serve for his composition, for neare the toppes there will be roome little inough for a meetre of two sillables, and sometimes of one to finish the point. I have set you doune one or two examples to try how ye can digest the maner of the devise. Her Maestie, for many parts in her most noble and vertuous naturr to be found, resembled to the spire. Ye must begin beneath according to the nature of the devicet

Skie
Azurd
in the
assurde,
And better,
And richer,
Much greter,
Crown and empir
After an heir
For to aspire
Like flame of fire
In forme of Spire
To mount on hie,
Con ti nu al ly
With travel and teen
Most gracious queen
Ye have made a vow
Shews us plainly how
Not fained but true,
To every mans vew,
Shining cleere in you
Of so bright an hewe,
Even thus vertewe
Vanish out of our sight
Till his fine top be quite
To Taper in the ayre
Endevors soft and faire
By his kindly nature
Of tall comely stature
Like as this faire figure."

Before giving this example of the figure Puttenham, as shown above, says: "Her

Majesty, for many parts in her most noble and virtuous nature to be found, resembled to the spire"; and in the figure itself he uses the words *top* and *spire*. Cominius, referring to the doings of Coriolanus, says, in effect, it would be modest to vouch them to the top and spire of *praises*, and this figure of Puttenham's, "the Spire," certainly praises Queen Elizabeth. The word *spire* is only used once by Shakespeare.

W. L. RUSHTON.

(To be continued.)

"OSS": ITS ETYMOLOGY.

THIS word is doubtless familiar to many of the readers of 'N. & Q.' In the year 1885 the English Dialect Society printed a paper by Thomas Hallam on 'Four Dialect Words'—the words being *clm*, *lake*, *nesl*, and *oss*. From this paper we may see that the word "oss" was in common use over a large portion of England, and was known in the border counties of Wales. 'E.D.D.' tells us that the area of the word is very extensive—from Cumberland to Oxfordshire, is well known in the West Midlands, and has crossed the border into Radnorshire and Montgomeryshire. The word has not been made the subject of persistent inquiry in 'N. & Q.' I can only find the word "oss" mentioned in the Index to the Fourth Series. In 4th S. x. 16 a correspondent speaks of it as a Lincolnshire word. But I think there must have been some mistake here, as neither in Mr. Hallam's exhaustive account, nor in 'E.D.D.' with its numerous keen-scented correspondents, do we find any trace of the word so far to the east.

From the examples of usage in 'E.D.D.' we may infer that the various meanings of the word were derived from one common ground-meaning, namely, to prognosticate, to foretell by means of present signs. In dialect usage the word "oss" generally means to show promise, intention. Here are some instances taken from 'E.D.D.': (1) In Herefordshire a new servant is said to "oss" well; (2) in Cheshire people say, "It 'osses' to rain"; (3) in Worcestershire, "'E 'ossed' to jump the bruck, but 'e couldna do't"; "'E stood up and 'ossed' to fight me"; (4) (scene in a Sunday-school in Cheshire) "Why did Noah go into the ark?" "Please, teacher, because God was 'ossin' for t' drown the world."

In Nares's 'Glossary' (s.v. *osse*), ed 1876, three instances of our word are given in the sense of an augury, from Holland's 'Ammianus Marcellinus,' published in 1609. In the West-Midland text of the 'Wars of Alexander,'

written about the middle of the fifteenth century (E.E.T.S. Extra Series, xlviil.), the verb occurs in the sense of to prophesy, being used of an oracle which "'osses' on this wyse" (see index).

From what has been said it is perfectly clear that the original meaning of the word "oss" was to augur, to foretell, to prognosticate. What is its etymology? In Mr. Hallam's paper it may be seen that twenty years ago the derivation most in favour was from Fr. *oser*, to dare, to venture. But no one would attempt to defend such an etymology nowadays. Fr. *oser* could not have given *oss* in English; it could only have given *ose*, riming with *pose* and *rose*. Before we venture on suggesting an etymology for "oss," let us examine the principal dialect forms of the word as given in 'E.D.D.' The forms are *oss*, *hoss*, *ause*, *hause*, and with added *t*, *ost*, *oast*, *host*, *austr*. I think we cannot be wrong in assuming that of these forms the form *hause* is nearest to the original source. Is it possible that this dialect word *hause* is identical with O.E. *halsian*, to augur, foretell, divine (cf. *halsere*, a soothsayer; *halsung*, divination)? There is a West-Country word in 'E.D.D.' which appears to give support to the identification of *hause* (*oss*) with O.E. *halsian*. The word is *halsen* (O.E. **halsnian*), which is common in various forms from Hampshire to Cornwall in the sense of to predict, divine, conjecture. The variants are *hawsen*, and, with the usual Western verbal suffix *y*, *halseny*, *ausney*, *osney*—forms exactly parallel to the "oss" forms cited above. Therefore I think it may be agreed that "oss" corresponds to O.E. *halsian* both in form and meaning. But it may be asked, How can the fifteenth-century form be explained? How could an O.E. *halsian* have become *osse* in fifteenth-century English? I think we must assume that the "osse" in the 'Wars of Alexander' is due immediately to an unrecorded Anglo-French *osser* imported into French from O.E. *halsian*. That an O.E. *halsian* could become O.F. *osser* is proved from the fact that O.H.G. *halsberg* (=O.E. *healsbeorg*) is represented by O.F. *osberc*, "a hauberk," in the 'Chanson de Roland.' Compare It. *osbergo* in Dante's 'Inferno,' and Prov. *ausberc*. So in O.F. we find *ossi* for *alsi*, "aussi" (see Godefroy).

Lastly, it may be mentioned that the Welsh *osio*, "to offer to do," is a borrowing from the English "oss." Prof. Rhys told us long ago that *osio* cannot be explained as a genuine Celtic word. See the etymological note in the paper mentioned above.

COMESTOR OXONIENSIS.

THE CROKE EPITAPH AT MARSTON.—Without inquiring whether the mural epitaph of the Carlist family of Croke, existing on the north wall in the chancel of Marston Church, near Oxford, has been published anywhere already, two points in it may be deemed to be of sufficient interest to be noted in these pages. The first part of it records the death of Richard Croke, "Equitis," in 1683, and refers to him as "Vtrique Carolo dilectissimi, Deo et Religioni verè Catholicæ semper devotissimi." Here it is to be remarked that the description of the very exclusive Anglicanism then in fashion as "the truly Catholic religion" might have been penned by one of the Tractarian divines 150 years later. The second part commemorates the son of Sir Richard, *i.e.*, Wright Croke, "Armiger," "qui ex hæc vitâ discessit 47 Añ : Ætat : Ìun : 7th 1705." In this the use of Englishth instead of the Latin^o of *septimo* is a curious specimen of lapidary carelessness.

E. S. DODGSON.

WILLOUGHBY MYNORS.—Brief mention is made of him in Canon Overton's recent volume on the 'Nonjurors.' Many particulars have already been supplied in 2nd S. iv. 108. To these may be added that he was of Magdalene College, Cambridge, B.A. 1711, M.A. 1715. On 24 February, 1654/5, Wiloughby Minars, of Shoreditch, and Margaret Hollan, of Islington, were married at St. James's, Clerkenwell; and on 2 November, 1746, Mr. Wiloughby Mynors, of St. Clement's Danes, and Mary Rily, of St. Margaret's, Westminster, were married at St. George's Chapel, May Fair (from the Registers, printed by the Harleian Soc., xiii. 93; xv. 71).

W. C. B.

DR. EDMOND HALLEY. (See 9th S. x. 361; xi. 85.)—

I. LIFE AND WORK.

It may not be out of place to mention here a few apparent inaccuracies in two of the best memoirs extant.

In 'Dict. Nat. Biog.,' xxiv. 107, the statement is made that Dr. Edmund Halley's will was proved 9 December, 1742, whereas it was dated 18 June, 1736, and proved 9 February, 1741/2. Cp. 8th S. vii. 427; 9th S. x. 362.

Ibid. xxiv. 107, Prof. Rigaud is mentioned as the author of the 'Defence of Halley against the Charge of Religious Infidelity,' 1844. This might be construed to mean Prof. S. P. Rigaud (d. 1839); the real author of the 'Defence' was the Rev. S. J. Rigaud, his son.

In *Good Words*, xxxvi. 750, Sir Robert S. Ball says that Halley was created Master of Arts 18 November, 1678. This title

was conferred upon Halley 3 December 1678, by virtue of the King's Letters under date of 18 November, 1678. Cp. Wood's 'Fasti Oxon.' (Bliss), pt. ii. 368, London, 1820.

In 'Great Astronomers,' p. 171, London, 1895, Sir R. S. Ball remarks that Halley remained at Dantzic "more than a twelve-month" with Hevelius. Halley left Dantzic 18 July, 1679. Cp. 'Biog. Brit.,' iv. 2498-2499, London, 1757.

Ibid., p. 184, the author says that Halley was admitted a foreign member of the Academy of Sciences, Paris, in 1719; probably a typographical error, because in *Good Words*, xxxvi. 755, the year is shown as 1779 [?]. The original account reads: "M. Halley fut reçu dans l'Académie des Sciences en qualité d'Associé étranger au mois d'Août, 1729, à la place de M. Bianchini" ('Eloge de M. Halley, Histoire,' p. 183, Paris, 1742).

III. GENEALOGY.

Harleian Society's Publications, Musgrove's Obituary, xlv. p. 123 (Decease of Dr. Edm. Halley and Mrs. Halley, his wife). 1900.

Ibid. xlviii. p. 82 (Decease of Henry Price).

Ibid. xlviii. p. 41 (Decease of Capt. James Pike and John Pike).

Burke's Landed Gentry for 1850, i. 572, 710, London, 1850.

It is strange that in 'Biog. Brit.,' iv. 2500, Dr. Edmond Halley is said to have married Miss Mary Tooke, when in the record of her burial at Lee her Christian name is given as Elizabeth ('Register of Church of St. Margaret, Lee,' p. 56, Lee, 1888).

The writer's paternal grandfather, the late Judge John M'Pike (1795-1876), dictated, about 1868, to his son, Hon. Henry Guest M'Pike (b. 1825), certain memoranda which were preserved in writing,* and afterwards supported by sworn affidavit. Among other statements therein is one to the effect that the said John M'Pike's father was James McPike or M'Pike, who migrated "from London" (?) to Baltimore, Maryland, in 1772; that the mother of the said James M'Pike was, previous to her marriage, a "Miss Haley or Haly, granddaughter of Sir Edmund Haley, astronomer, England." Other oral traditions state that the surname was originally "Pike," and that it was changed to "McPike" at about the time of the birth of the said James McPike, *circa* 1751. The writer's paternal uncle, Mr. Edmund Haley M'Pike (b. 1821), in a letter dated "Calistoga,

* MS. in Museum of the Newberry Library, Chicago, Case No. 11., 31-2:—Catalogue No. 89030. Sworn affidavit by Henry Guest M'Pike, 23rd Nov., 1899, photog. facsimile, in Newb. Libr., Chicago, Catalogue No. E-7; M-239.

Aug. 7th, 1902," and postmarked "Calistoga, Cal. Aug. 8, 3 P.M., 1902," says, "I have heard my mother say that I was named after Sir Edmund Haley, the English astronomer, and that he had discovered a comet." Two other oral traditions evince a clear recollection that "Haley" was a family name in the McPike family, and was derived from "a distant ancestor who was of great distinction." The aforesaid James McPike married Miss Martha Mountain (New Jersey), and gave to one of his own sons the Christian name of "Haley," so that the traditions are of very early origin. If Edmund Halley, surgeon R.N., had a daughter, he did not mention her in his will, but left his entire estate, both real and personal, to his wife Sybilla Halley. The latter's will, or the grant of administration of her estate, has not been found. Its contents might determine the question at issue.

Nearly all the printed works concerning Dr. Edmond Halley are accessible in Chicago, with two notable exceptions, namely, the 'Defence' of Halley above mentioned, and Sir Alexander Dalrymple's 'Voyages to the South Atlantic,' London, 1775. The writer has unsuccessfully endeavoured several times to discover second-hand copies thereof for sale.

EUGENE FAIRFIELD McPIKE.

Chicago, Illinois, U.S.

Lord BROUGHAM'S REPORTED DEATH IN 1839.—The death of Mr. John Temple Leader, on Sunday, the 1st of March, at his residence in Florence, at the age of ninety-three, recalls the well-known hoax Lord Brougham played upon the public. On the 21st of October, 1839, while at Brougham Hall, it was reported and generally believed in London that he had met his death by a carriage accident. All the newspapers of the 22nd, except the *Times*, contained obituary notices of his career, but it soon became known that the report was false, and Brougham was accused, not without reason, of having set it abroad himself. The *Daily Telegraph* of the 4th inst. gives the following:—

"Mr. Alfred Montgomery, of Kingston House, Knightsbridge, received a letter purporting to have been written by Mr. Shafto, a well-known Durham squire, saying that he and Mr. Leader had been staying at Lord Brougham's seat in Cumberland. The writer said that they had been out driving in a carriage with Lord Brougham, when the carriage was overturned, and all the occupants thrown out, Lord Brougham being killed on the spot, while Mr. Leader's life was despaired of. . . . It subsequently proved that the letter had been inspired, if not written, by Brougham himself, who wanted to read his own obituary notices and enjoy the discomfiture of the papers which praised him under the impression that he was dead. The chairman of Mr. Leader's election committee had already started off for the

North to say a long farewell to his friend when the hoax was discovered."

Mr. Leader was often urged by his friend Mr. Fisher Unwin to write his memoirs; he did collect some into a little privately printed volume. Mr. Unwin recalls a conversation in which he spoke of Byron and Shelley, both of whom he had seen; and another of his friends was Capt. Trelawny, Byron's comrade in the movement for Greek emancipation.

A. N. Q.

FITCHETT'S 'NELSON AND HIS CAPTAINS.'

—The first necessity of any historical or biographical work, however "popular" in aim, should be accuracy. "Purple patches," eloquent passages, and poetical prose are adjuncts which do (or do not) embellish and set forth the plain facts of the narrative, but the substructure must be sound or the embellishments will fall to pieces.

In Mr. Fitchett's latest work there are three local blunders in the same article which greatly detract from its value. In chap. xi, the life of Sir Edward Pellew (Lord Exmouth), at p. 259 we have:—

"Pellew, then in the midst of his brilliant career, was dining one evening at *Portsmouth*, and a furious gale was shrieking above the roofs of the town. News came to the dinner table that an Indianan crowded with troops and passengers was on her beam-ends in the surf thundering on the pebbly beach," &c.

At p. 260: "Pellew offered large sums to the hardy *Portsmouth* boatmen to put off to the imperilled ship," &c.; and again at p. 270 we are told that at Algiers he anchored as quietly as though he were off the Hoe at *Portsmouth*. In each of these instances the name of the town should be *Plymouth*, not "Portsmouth."

At p. 206, in the sketch of Sir James Saumarez, we are told:—

"Suppose the four rearmost French ships had slipped their cables when the fight began and made sail to windward? They would certainly have destroyed the stranded Culloden, and might have cut off the *Swiftsure* and *Alexander*, coming up to the fight."

But the *Culloden* was stranded far to windward both of the French fleet and of the *Swiftsure* and *Alexander*, which two British ships were in their turn to leeward of the French fleet, a fact of which Brueys was ignorant. Moreover, we are told at p. 279 that "the head of Brueys's line was in this manner destroyed, while his rear ships—since the line lay head to the wind—could only look on in agitated helplessness," yet Villeneuve is blamed for looking on "inertly while ship after ship in the French van and centre was destroyed," the fact being that not Villeneuve's inertness, but Brueys's original faulty

arrangements for occupying a defensive position were entirely blamable for the French defeat. He had put himself into a position where his rear ships could not, in the teeth of the breeze, aid his foremost vessels, any more than they could (as Mr. Fitchett suggests) capture the Culloden, which was still further ahead.

There is an omission of the word "the" in the verse of Campbell's 'Battle of the Baltic,' given at the head of chap. iv., which spoils the rhythm. The last line should read—

With *the* gallant good Riou.

I think it somewhat irritating as a matter of taste that almost whenever Lady Hamilton is mentioned she should be designated as "that somewhat over-plump beauty, Lady Hamilton," pp. 5, 149, 204 (varied to "somewhat obese"); and that wherever the log of a man-of-war is quoted, its language should be designated as "drab-coloured," as though naval captains were expected to indulge in high-flown heroics in the business description of the doings of their own selves, ship, and crew during the day. However, "de gustibus," &c., but about absolute accuracy as to details there should be no second opinion.

W. SYKES, M.D., F.S.A.

Exeter.

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.

HAIL, IN ARABIA.—Hail, in the Nejd, Arabia, was visited by Palgrave in 1862, Doughty in 1876, and the Blunts in 1879. Is it known whether there is any published account of a visit to this place since the last date? Riad, the then seat of Wahabi rule, was visited by Palgrave after leaving Hail. Has any Christian entered the place since that time? The *Times* of 31 March, 1902, contained an account of the recent defection of Riad from the Shammar Emir of Hail and the resumption of Wahabi rule. Is there any more recent intelligence? H. D.

PICTURE IN BERLIN ARSENAL.—In the Zeughaus (arsenal) at Berlin are some modern pictures. I want to know the story or subject of one; it is called on a picture postcard 'Uebergang über das Kurische Haff.' The card is sold at the Museum, and published by Ad. Halwas, Berlin (1901), and is one of a set. In Baedeker's 'Guide to Northern Germany,' thirteenth edition, in

English (1900), p. 27, the picture is thus described: 'The Passage of the Kurische Haff' by the Great Elector, 1679, by painter Simler. The picture represents a sleigh crossing the ice. The place is in the north-east of Germany. What is the episode referred to; and in what book in English can it be found? R. B. B.

JOHN CARTER, ANTIQUARY.—Some of John Carter's letters in the *Gentleman's Magazine* in the earlier years of the last century are dated from Partney, a village in East Lincolnshire, two miles north-east of Spilsby, on the road to Louth. Is it known whether he resided here or was on a visit? Partney Hall was a gentleman's seat, and he may have been entertained there. JOHN HEBB.

THE ASRA.—In one of Rubinstein's songs are the following words:—

And my race is of those *Asra*
Who love and die, and die with love.

The original words are Heine's, in his poem 'Der Asra.' Who were the *Asra*? I have sought for the word in every dictionary I could lay hands on, but all in vain.

R. B. M.

["The *Asras*," says Buchheim ('Balladen und Romanzen,' 1893, p. 313), "are described as a sentimental Arabic tribe, many of whom died of love-sickness."]]

'THE BUTTERFLY'S BALL AND THE GRASS-HOPPER'S FEAST.'—This poetical *brochure* was said to have been written and set to music for the use of the Princess Mary, daughter of George III. Who was the author, and by whom was it set to music? I have some recollection of it as a children's toy book of half a century ago. XYLOGRAPHER.

[See 5th S. ii. 327, 352, 372, 418, 458.]]

LONDON APPRENTICES: THEIR DRESS.—I shall be obliged if you can inform me of any source of information (pictorial or otherwise), easy of access, regarding the costume of the old London apprentices. J. L. McN.

"CLARKE'S DELIGHT."—Can any Cambridge reader of 'N. & Q.' identify the above, which was a bathing-place used *circa* 1618, and in which a scholar appears to have been drowned about that time? L. B. CLARENCE.

'BANTER.'—Some years ago I read a book, the title of which, I believe, was 'Banter,' and I had the impression that it was by G. A. Sala, or that he edited it. Can any reader of 'N. & Q.' help me to find out the author or editor, as, apparently, I am mistaken as to Sala? The book was

illustrated, and contained, as its name implies, a great deal of "chaff." Some of the lines in it have remained in my memory. They ran somewhat as follows:—

Little boy just going to school,
Don't you make yourself a fool;
Don't begin to grieve and fret,
Time enough for that as yet.

EDWARD LATHAM.

61, Friends' Road, East Croydon.

IRISH HISTORICAL GENEALOGY.—I should like to know whom the contributors to 'N. & Q.' consider the best contemporary writer on Irish historical genealogy. TYRONE.

THOMAS HELM was admitted to Westminster School in 1786, and to Christ Church, Oxford, and Lincoln's Inn in 1788. I should be glad to learn particulars of his career and the date of his death. G. F. R. B.

MODERN WITCHCRAFT.—When a boy on Deeside, forty years ago, I knew an old woman who was reputed to be "uncanny," and come of "uncanny" folk. She was a poor, feeble, fragile old body, yet every one was frightened at her. A farmer's wife asserted that she had met her coming out of a cow-byre at midnight. What was she doing there? She did not seem capable of milking a cow. I was told, when I met her, always to speak to her before she could speak to me, as that would counteract her "ill ee." I acted on the advice, but it did not work. I met her one day when I was carrying some eggs, and forthwith fell off the top of a dry-stone dyke and smashed them, so incurring a thrashing for carelessness, the plea that I was bewitched being ignored. Is the belief in uncanny people peculiar to Aberdeenshire? A. R. Y.

[See many references under 'Folk-lore: Evil Eye,' in General Indexes.]

JEWISH CHARM.—During the renovation of an old public-house in the south-eastern district of London there was found nailed to the framework above one of the doors a small piece of tin, about three inches long, folded up to the width of a quarter of an inch. When it was unfolded, a small piece of paper or silk, two inches square, was found rolled up inside the tin, having stamped upon it a number of Hebrew characters. There were twenty-one lines in all. Can any one tell me whether this is a Jewish charm, and what object it was supposed to serve by being placed above the door? G. H. W.

HOCK-: OCKER.—There are several places in the Midlands named Ocker Hill, Hockerill, Hockley, Ockeridge, all hills or hillsides.

Domesday Book records about thirty manors commencing *Hoc-* or *Hoch* (*Iloch*, in the sense of hill, was an old Teutonic word), so that it must have been in Anglo-Saxon use, though unrecorded in dictionaries. In Welsh *ockr* means a hillside, but that can hardly be the root, from the repeated use of *Hoch-* in Domesday. Is it represented by A.-S. *hōh*, which is translated as "a heel! ridge or promontory" (of land), but in practice appears to mean "hill," without regard to shape? Can any one assist me? W. H. DUIGNAN. Walsall.

VERSES ASCRIBED TO LONGFELLOW AND OTHERS.—If you could favour me with the authorship of the following I should feel greatly obliged. The first is, I think, Longfellow's, but I cannot find it in any of the late editions. When I first saw it I am almost sure it was with Longfellow's name; it was in some current publication, and called 'The Cabin Lamp.' It begins thus:—

The night was made for cooling shade,
For silence and for sleep,
And when I was a child I laid
My hand upon my breast and smil'd,
And sank to slumbers deep.

Another verse begins:—

O land of God! O Lamb of Peace!
O promise of my soul!

I would also ask if you could name the author of the following, and say where it is to be found. I have looked through three books of extracts or quotations, and do not see it included. A lady friend is anxious to have it:—

I've often wished to have a friend
With whom my choicest hours to spend;
To whom I safely might impart
Each wish and weakness of my heart.

JOHN MCKIBBIN.

"CELIA IS SICK."—British Museum Harleian 6931 contains a poem commencing "Celia is sick," the author of which is stated to have been a certain Humphrey Lloid. Can any one give me information respecting author and poem? EDWARD OWEN.

27, Cautley Avenue, S.W.

SHAKESPEARE'S GEOGRAPHY.—In the article by Mr. Michael Drummond, K.C., on 'Shakespeare's Contemporaries' in the *National Review* for February the writer quotes from Ben Jonson's 'Conversations' with Drummond of Hawthornden a sneer at Shakespeare's well-known mistake as to the sea-coast of Bohemia. This may perhaps serve as a text for asking whether the equally well-known scene in 'The Two Gentlemen of Verona' in which characters are supposed to go from Verona to

Milan by sea does not, in reality, furnish a good proof of Shakespeare's connexion with Warwickshire and of his accurate knowledge of Italy. We know from the 'Life of Beatrice d'Este, Duchess of Milan,' that in the fifteenth century the usual mode of conveyance from Ferrara to Milan was by river barge. Such also was the usual mode of conveyance from Verona to Milan. The only word in the whole passage in 'The Two Gentlemen of Verona' which really conveys any notion connected with the sea is that of "tide." I should much like to know whether in sixteenth-century English this word was not applied to the rising and falling of freshwater rivers in consequence of floods. Every one who has been at Tewkesbury knows that the eagre—which is, of course, occasioned by the pressure of the tide at the mouth of the Severn—not only extends for some distance up the Avon, but is also spoken of locally (and, of course, correctly) as the "tide." Is there anything in Florio's 'World of Words' which would show that the same Italian word served for "spate," "tide," and "flood"? The question, in view of Shakespeare's accuracy, is worth discussion. Z.

SAMFREY OF BOYLE OR ROSSMOYLE.—Can any one help me to the coat of arms of this Irish family? I fail to discover it.

E. E. COPE.

DUBLIN PARISH REGISTERS.—Are the registers of births, marriages, and deaths for the city and county of Dublin still in existence; if so, where are they kept, and are they available? FITZGERALD.

RITUAL: QUOTATION FROM GLADSTONE.—I take this from the *Church Times* of 16 January:—

"No ritual is too much, provided it is subsidiary to the inner work of worship; and all ritual is too much, unless it ministers to that purpose (W. E. Gladstone)."

This vague sort of citation is annoying. I shall be much obliged by a reference to a more definite character among Mr. Gladstone's many writings. WILLIAM GEORGE BLACK.
Ramoley, Downanhill Gardens, Glasgow.

QUARTERED ARMS.—In the event of an illegitimate son receiving a confirmation or grant of his father's arms (with due difference), does this include the quarterings (say twelve) as borne in the paternal coat; and if it does, are they differenced in any way? ADRIAN.

HISTORICAL CATECHISM.—A lost leaflet issued in 1886 by the Irish Unionist Association gave extracts from an historical

catechism used some years ago in Irish Catholic schools, which justified Queen Mary's burning of Protestants on the ground that burning them here prevented their persuasions from leading many to be burnt hereafter for ever. The existence of this historical catechism is denied. Can you aid me to verify it? H. B.

32, Marlboro' Road, Bradford.

HISTORICAL RIME.—Can you or any of your readers give me information about an old historical rime? It begins:—

The Romans in England long held sway,
The Saxons after them led the way,
Till both of them had an overthrow,
Each of them by a Norman bow.

It goes on to describe each king and queen:—

Good Queen Bess was a glorious dame,
And bonny King Jamie from Scotland came.

I should be very grateful if you could help me, as I cannot remember it after Queen Anne. FLORENCE E. FOSTER.

[The late MR. WILLIAM BATES, of Edgbaston, printed the rime in full at 3rd S. v. 18. It was written by John Collins, and entitled 'The Chapter of Kings.' The concluding verse ran:—

Queen Ann was victorious by land and sea,
And Georgy the first did with glory sway,
And as Georgy the second has long been dead,
Long life to the Georgy we have in his stead,
And may his son's sons to the end of the chapter
All come to be Kings in their turn.

Collins died in 1808.]

PAVO SEPTENTRIONIS.—I should be glad of references to any early writers applying this term to Robert Neville, or to any earlier than Leland styling his younger brother "Daw Raby." J. T. F.

Enigmas.

THE KING'S WEIGH HOUSE.

(9th S. x. 427; xi. 31, 56.)

By raising a point in your columns upon which opinions are so divergent one has the satisfaction of "sowing beside all waters"; so that my statement as to the Steelyard in Upper Thames Street having been so named probably from the weighing beam of steel employed there is a fortunate one in having elicited a reply from so eminent an authority as the writer of 'London and the Kingdom.' DR. SHARPE, however, does not seem to traverse my assertion, except in regard to the material of which the steelyard was made, for he says that the word "came to be applied to the place where the king's beam for weighing goods was used." But while one is ready to admit, as DR.

SHARPE points out, that *statera* is the first official word found to have been used to signify this king's beam—a statement, of course, applying to the beam itself—we are still left in doubt, owing to the conflicting opinions of other London historians, as to the origin of the name of the place where the *statera* was used. With regard to a frequently accepted explanation that the word, as applied to the depôt of the German merchants, is an Anglicized corruption of the German *Stapel-hof*, a sort of goods yard, thus *stapel* contracted to *stael*, and *hof*=yard, one may certainly adduce in its favour some respectable authorities. Among these are Brayley in his 'London and Middlesex,' Herbert's 'Twelve Livery Companies,' Wheatley (and Lambecius, quoted by Wheatley), and Pennant. But they all fail to cite a single document containing this word. On the other hand, the learned historian Dr. Johann Lappenberg, in his 'Authentic History of the Steelyard' ('Urkundliche Geschichte des Hansischen Stahlhofes zu London'), consistently speaks of the "Stahlhof" or "Stahlhofe," nowhere, I think, alluding to the "Staelhof." And as to steel being the principal product in which these merchants trafficked, that article is nowhere commented upon as being the staple commodity imported by the Hanse merchants. On the contrary, if the place had been named after the principal article of commerce that passed through their hands, either wool or iron would doubtless have suggested a name, for the gild in its prosperity is said to have exported annually 40,000 pieces of cloth, whilst all the English merchants united exported only 11,000 pieces. And as to imports, Pennant—who, while countenancing the "Stapel-hof" notion, says "the name of the wharf is not taken from steel"—adds that in his time the place was

"the great repository of the imported iron which furnishes our metropolis with that necessary material. The quantity of bars that fill the yards and warehouses of this quarter strike with astonishment the most indifferent beholder."—Ed. 1790, p. 306.

So also Thomas Allen in his 'Hist. and Antiquities of London,' 1828, vol. iii. p. 514. And still less probable is it that in the earliest stages of its history the gild imported steel in sufficient quantities to suggest the name for the depôt, for the great antiquity of the German trade must not be overlooked. Its merchants are known to have settled here before the year 967, a regulation of King Ethelred of that date declaring that "the Emperor's men or Easterlings, coming with their ships to Belin's-gate, shall be accounted

worthy of good laws" ('Histor. Reminiscences of the City of London,' by Thomas Arundell, 1869, p. 22).

Miss Helen Zimmern, in her 'Story of the Hansa Towns,' 1889, states, without, however, citing her authorities, that it has been now pretty well established that the name Steelyard took its rise from the fact that on this spot stood the great balance of the City of London known as the Steelyard, on which all exported or imported merchandise had to be officially weighed. It was after the Treaty of Utrecht in 1474 that the German factory first took its name, from the circumstance that its domain was then greatly enlarged.

The interesting problem therefore remains without a solution, namely, was the Steelyard employed by the merchants of Almaine at their depôt in Thames Street made wholly of steel? And if so, was it a yard in length, as the name would certainly seem to indicate? Further, when was the name of the weighing instrument transferred to the place where it was used? and why should not "Steelyard" be a corruption of Easterling-yard for brevity's sake, by transposing the first four letters of "Easterling," and adding the letter *l*? There is a steelyard from Caria in the Græco-Roman Department of the British Museum which is about 3 ft. 4 in. long, English measure; and I myself saw one unearthed on the site of Messrs. Pilkington's glass factory in Upper Thames Street in 1890, which, if I remember rightly, was less than 2 ft. in length, with an incised ornamentation. I believe, though I may be wrong, that no example of the English Steelyard of a yard in length exists in any museum in this country, certainly not in the City and British museums. There is a good account of the Steelyard at the time it was demolished, by T. C. Noble, in the *Builder* of 5 September, 1863; and works on the Hanseatic League which might be usefully consulted are: 'Histoire Commerciale de la Ligue Hanséatique,' par Émile Worms, 1864; Mallet, 'La Ligue Hanséatique'; Schlozer, 'Verfall und Untergang der Hansa'; and McCullough's 'Dict. of Commerce,' 1882.

J. HOLDEN MACMICHAEL.

ANCIENT DEMESNE OR CORNWALL FEE (9th S. x. 443; xi. 153).—The Hundred Rolls of 3 Edward I. contain many entries such as the following: "The Manor of Sidbury was anciently part of the king's demesne, but the Dean and Chapter now hold the same in regard to the Manor of Nether Ottery." From this it may be gathered that the memory of their origin clung to some estates

after they had passed into the hands of subjects, and they were occasionally improperly described as royal demesne or ancient demesne, as the case might be.

There was, however, a great difference between ancient demesnes and royal demesnes. Ancient demesnes, at least in the county of Devon, are the original areas of settlement set apart for the use of the Crown, whereas royal demesnes are those set apart for the support of the queen and members of the royal family (the earls). Until the statute was passed abolishing feudal tenures there could be no mistake about the position of the two.

Domesday shows that North Tawton was ancient demesne of the Crown, whereas South Tawton at that time was only a royal demesne, and was held before 1066 by Harold. I should infer from the fact named by Miss LEGA-WEEKES that South Tawton is sometimes described as ancient demesne that it may have originally formed part of the ancient demesne of North Tawton.

MR. WHALE asserts that South Tawton, which Henry I. gave to Rosaline de Beaumont, formed part of Queen Isabella's dowry in the reign of Henry II. Supposing this to be established, it would only account for South Tawton when in the hands of a subject being improperly described as "royal demesne," not as "ancient demesne," except for the suggestion made above. But what evidence is there that the queen's dowry came from South Tawton rather than from North Tawton? The authorities are all clear about Henry I. granting South Tawton to Rosaline de Beaumont. But where is there any mention of a reserved rent of 13*l.*, or of the king's awarding such a reserved rent first to the queen, then to the Earl of Cornwall?

OSWALD J. REICHEL.

QUOTATION WANTED (9th S. xi. 170).—

Distinct, but distant—clear, but oh how cold!
From 'Sun of the Sleepless,' Byron's 'Hebrew Melodies.'
FRANCIS P. MARCHANT.

HENSLOWE'S 'DIARY' (9th S. xi. 169).—Mr. Sidney Lee in the 'D.N.B.,' xxvi. 138, with regard to Philip Henslowe's much mutilated MS. diary states that

"Mr. G. F. Warner, in his 'Catalogue of the Dulwich MSS.,' has pointed out all the forgeries, some of which unwarrantably introduce the names of Nashe, Webster, and other dramatists. A letter at Dulwich purporting to be written by Marston to Henslowe is also a forgery."

A. R. BAYLEY.

MAGIC RING (9th S. xi. 109).—The Sultan Amurath possessed a ring, given him by the

Genius Syndarac, which "marked out to him the boundaries of good and evil," by contracting and pressing his finger whenever he was engaged in any evil action. See 'The Adventurer,' xx. It was the Bracelet of Memory, in Miss Edgeworth's 'Rosamond,' that by means of a clockwork alarm pricked the wearer at any set time as a reminder.

G. E. D.

This incident occurs in the story of 'Le Prince Chéri,' one of the 'Contes des Fées' of Madame Leprince de Beaumont.

E. E. STREET.

The curious ring in general use amongst the young men in Zululand exactly answers George Eliot's description. It is of conical outline, and is worn much as a thimble might be. Made of soft straw plaiting, all is covered and held together on the outside by broad slips of coloured grass, fastened at the top by a knob of twine. Although I have only seen them worn by the Zulus, their singular aids to virtue are stated to be common amongst other tribes in South Africa.

The article is well known by a comprehensive name amongst old colonists, but I do not find the native one recorded in Gibbs's 'Zulu Vocabulary,' the only phrase-book I possess upon that language.

Forty years ago an advertising quack doctor lived in Berners Street, W. He made a speciality of the ailments of debilitated young men, and was accustomed, I well recollect, to supply patients with a ring that, under given conditions, pricked its wearer, and was thus declared by him to be a check to sundry ills the flesh is heir to.

HARRY HEMS.

Fair Park, Exeter.

This subject appeared in 5th S. iii. 149, and reference was given in the reply (p. 194) to vol. ix. New Series of the publications of the Royal Society of Literature, also the *Manchester Guardian*, 6 July, 1874.

EVERARD HOME COLEMAN.

71, Brecknock Road.

THOMAS HARRISON, REGICIDE (9th S. xi. 88).—Some interesting information respecting the wife and family of this Civil War worthy was given some years since in the 'Cheshire Sheaf,' by the late Mr. J. P. Farwaker. From what is there stated we gather that the regicide was born about the year 1616, and in or shortly before 1648 married Katherine, daughter and heiress of Ralph Harrison, of Highgate, in Middlesex. It is not known if Ralph Harrison, who died in May, 1656, was in any way related to his son-in-law, but it is

thought that there was a distant connexion between the two families. Several children were born of this marriage, but all appear to have died in infancy, their burials being registered at St. Anne's, Blackfriars, London, in which parish the regicide was living between the years 1649 and 1653. Within two years of his death, at the end of 1662, Katherine Harrison, widow, married, probably at St. Anne's, Blackfriars, Robert Barrow, of St. Giles's, Cripplegate. In the licence for this marriage (Faculty Office) Robert Barrow is described as "widower, aged 40," and Katherine Harrison as "widow, aged 35." Her second husband, who is also known as "Colonel Robert Barrow," made his will on 4 April, 1670, and in it describes himself as of "Haggerston, in the parish of Hackney, co. Middlesex, esq." This was proved on 9 April, 1673, by his widow, who is described as "Katherine Leigh, *alias* Barrow, the relict," she having already, some time between October, 1672, and April, 1673, married her third husband, Dr. Thomas Legh, son of Col. Henry Legh, of High Legh, co. Chester. On 7 May, 1700, letters of administration were granted to "Thomas Legh, lawful husband of Catherine Legh, late of High Legh, co. Chester, deceased." It does not seem that the thrice-married Katherine left surviving issue by any of her husbands.

From the same source we learn that the regicide was the son and heir of Richard Harrison, a successful and respectable butcher who held the office of Mayor of Newcastle-under-Lyme four times between 1626 and 1648, and who died in 1653 — thus in part at least confirming the statement in 'The Mystery of the Good Old Cause' which says, respecting Harrison, that he was "a man of very mean birth, being the son of a butcher in or near Newcastle-under-Lyme." At the same time the tradition that he was a native of Nantwich, in Cheshire, is shown to have no basis.

Lowton, Newton-le-Willows.

W. D. PINK.

Noble, 'Lives of the Regicides,' says that Harrison left a wife and children in a state of destitution. His sole legacy, apparently, was a Bible. It would be interesting to know whence Noble derived his information.

FRANCIS P. MARCHANT.

Brixton Hill.

Many articles have appeared in 'N. & Q.' with reference to Thomas Harrison, but only the under-mentioned refer to his posterity. His son Samuel is named in 3rd S. ii. 374, and copies of the death registers of three sons, with particulars of other members of the

family, will be found in 6th S. ii. 382. The marriage of his granddaughter to Thomas Willing, on 16 July, 1704, is given in 1st S. ix. 350.

EVERARD HOME COLEMAN.

71, Brecknock Road.

'ENGLISH KINGS: AN ESTIMATE' (9th S. xi. 148).—The book which H. A. B. means is probably 'Estimates of the English Kings from William the Conqueror to George III.,' by J. Langton Sanford, &c., published in 1872 by Messrs. Longmans, Green & Co. The 'Estimates' originally appeared in the *Spectator*. I shall be happy to lend H. A. B. my copy.

T. M. FALLOW.

Coatham, Redcar.

The following is most probably the book required. It is now out of print, but is no doubt easily procurable second-hand, 'Estimates of the English Kings from William the Conqueror to George III.,' by J. Langton Sanford (Longmans, 1872). These 'Estimates' were reprinted from the *Spectator*.

WM. H. PEET.

[Replies also from M. F. H., O. O. H., and others.]

PURCELL FAMILY (9th S. x. 386; xi. 14, 58).—Unable to visit Westminster, I am yet able to state on the authority of Dart (1723) that a shield, with Purcell and Peters arms baron and femme, is to be seen underneath the well-known inscription:—

"Here lyes Henry Purcell Esq^r Who left this Life And is gone to that Blessed Place where only his Harmony can be exceeded. Obijt 21^{mo} die Novembris Anno Ætatis suae 37^{mo} Annoq^{ue} Domⁱⁿⁱ 1695."

The Purcell arms there are: "Barry way of six.....and.....; on a bend.....three boars' heads coupé." The plates in the book are not coloured. For the colour difficulty, and the genealogical question thereby raised, see the first reference above. It is to be hoped that some one will act on Mr. PAGE'S practical suggestion. In Purcell's 'Sonatas' (1688) his arms are represented as identical in design and colour with those of the Shropshire family, a fact which at least may be indicative of a belief that he was so descended. There is a Shropshire tradition (as yet unproved, nor yet disproved) that he was born at Condover in that county.

MUSCUS.

EQUATION OF TIME (9th S. xi. 128).—This is due principally to two causes: the varying velocity of the earth in its orbit according to its distance from the sun, and the obliquity of the ecliptic or earth's orbit to the equator—for time must be reckoned by angles of which the apex is the pole of the earth's rotation, not that of its orbit in which the sun

appears to move. In consequence of these causes the solar day is variable in length, but clocks must be constructed to go as nearly as possible uniformly, making each day of twenty-four hours of the average or mean length of a solar day; hence time so reckoned is called by astronomers mean time, and is that which would be shown by a fictitious sun travelling along the equator at the same average rate as the real sun in the ecliptic. Now the first of the above causes would put the true and fictitious suns together, or make the equation of time nothing, when the earth is at its greatest and least distances from the sun (the aphelion and perihelion of its orbit, as they are called), which it now occupies (but this is subject to a slow change) at the beginning and middle of the year (more exactly on 4 January and 3 July). The second cause by itself would bring the true and fictitious suns together four times a year, at the equinoxes and solstices. The combination of the two produces these coincidences (or reduces the equation of time to nothing) on 16 April, 15 June, 2 September, and 25 December, which dates will, in process of time, become later, in consequence of the motion of the line of apsides of the earth's orbit.

W. T. LYNN.

Blackheath.

There is nothing "arbitrary" at Christmas or anywhen; nor is the equation always "at zero on Christmas Day." If Mr. WILSON will turn to the 'Explanation' pages at the end of the 'Nautical Almanac' he will find a clear account of *apparent* time and of the astronomer's *mean* time. The "equation" is the difference between these. The earth revolves on its axis uniformly, and a perfect clock—no clocks are perfect, of course—would always complete its revolution of the hands in the time of an earth revolution, *i. e.*, would indicate *mean* time. But the earth in its orbit changes its position in regard to the sun, and, moreover, does not move at a uniform pace along its orbit. Hence the popular "clock before," or "after," the sun of Whitaker and its *confrères*. Clock time and true sun time sometimes coincide—this year in April, June, September, and December. C. S. WARD.

COUNSELLOR LACY, OF DUBLIN (9th S. xi. 149).—John Lacy, son and heir of Piers Lacy, of Athlaccá, co. Limerick, was born about 1645, being aged eight when he and his father ("of Athlaccá"), then aged forty-four, were "transplanted" from the co. Limerick in 1653. He was admitted to Gray's Inn (his father "of Ashlaccágh") 15 December, 1673, and to the King's Inns, Dublin, Michaelmas,

1678. He was the only barrister of the name of Lacy admitted to the King's Inns between 1607 and 1765. Rose Lacy, who married Thomas Fitzgerald in 1747, was not the daughter of "Counsellor" Lacy, but of Francis Lacy, of Dublin, gent., whose will, dated 20 June, 1766, was proved in the Prerogative Court, Ireland, 28 July the same year. He left four daughters and co-heirs: (1) Rose, married by licence, 20 February, 1747/8, Thomas Fitzgerald, of Narraghmore, co. Kildare; (2) Mary, married by licence, 24 July, 1749, Daniel Molloy, of Gortacur, King's County; (3) Anne; (4) Bridget, married Richard Strange. This Francis Lacy had a brother Mark Lacy, so they are probably the younger sons of Thomas Lacy the elder, and grandsons of Walter Lacy, referred to in D'Alton's 'King James's Irish Army List,' vol. ii. p. 391. G. D. B.

CONSTANTINOPLE (9th S. xi. 68, 152).—I was long inclined, with the writer in 'Chambers's Encyclopædia,' to regard the derivation of *Istamboul* from *eis tήν πόλιν* as "fanciful." But it seems to be proved beyond question by the parallel *Stanco*, which appears in old (and perhaps some recent) maps as the name for the island of Cos. *Stanco* clearly = *eis tήν Κών*, and the last lingering doubt is removed by L. L. K.'s observation at the last reference that *λινίον* becomes in Turkish *limán*. Otherwise one would still ask why *eis tήν πόλιν* should make *Stamboul* rather than *Stimboul*.

S. G. HAMILTON.

THACKERAY AND 'VANITY FAIR' (9th S. xi. 128).—In Admiral Lord Collingwood's 'Correspondence,' fifth edition, vol. i. pp. 141, 142 (letter to J. E. Blackett, Esq., from Dreadnought off Ushant, 4 February, 1805), there is the following paragraph:—

"If the country gentlemen do not make it a point to plant oaks wherever they will grow, the time will not be very distant when, to keep our Navy, we must depend entirely on captures from the enemy. You will not be surprised to hear that most of the knees which were used in the *Hibernia* were taken from the Spanish ships captured on the 14th February; and what they could not furnish was supplied by iron. I wish every body thought on this subject as I do; they would not walk through their farms without a pocketful of acorns to drop in the hedgesides, and then let them take their chance."

This answers MR. KITTON's query on this subject.

HARRY B. POLAND.

Temple.

"Latude's beard and whiskers." Would not this refer to Henry Mazers de Latude, a Frenchman, who was confined in the Bastille and other prisons during thirty-five years?

He died at Paris in 1805. See Davenport's 'History of the Bastille and its Principal Captives,' 1838. EVERARD HOME COLEMAN.

71, Brecknock Road.

"SANDWICH" (5th S. vi. 508).—So long ago as 1876, PROF. MAYOR wrote on this word:—

"It would be curious to trace its history on the Continent.....and to find contemporary authority for its origin."

A quotation from Gibbon's 'Journal' of 24 November, 1762, is added. The General Indexes do not show any further allusion to the history of word or thing. Several months ago an English magazine* published an article on eighteenth-century London, founded on Grosley's account of his visit to this country, from which I gathered that that vivacious chronicler gave a definite date to the origin of the thing. I have glanced through Grosley's book, but could not find the passage. I hope one of your readers may have better success.

A few years ago the question was raised in the *Intermédiaire* (xxxiv. 666) whether *sandwich* in French is masculine or feminine. Has the point been decided? Q. V.

"SHOULD HE UPBRAID" (9th S. xi. 147).—About sixty-five years ago, I purchased this song (now before me) at Messrs. Goulding & D'Almaine's, 20, Soho Square. According to the title-page "it was sung by Miss M. Tree, in Shakespear's Play of the Two Gentlemen of Verona," and by Miss Stephens at the concerts, festivals, &c.

EVERARD HOME COLEMAN.

71, Brecknock Road.

'THE BURIAL OF SIR JOHN MOORE' (9th S. xi. 105, 143).—Referring to the Rev. Charles Wolfe's poem on this subject, the following extract from Gibson's 'History of Cork' (vol. ii. p. 418) may prove interesting:—

"I see by an unpublished letter of Charles Wolfe, that he sent a copy of these lines to his friend John Taylor, at the Rev. Mr. Armstrong's, Clonoulty, Cashel, on the 16th of September, 1816:—

"My dear John.—I have completed 'The Burial of Sir John Moore,' and will here inflict them upon you. You have no one but yourself to blame (for praising the two stanzas) that I told you so much."

Again, p. 417:—

"I visited the grave [Wolfe's] a second time, accompanied by a literary friend, who told me the following anecdote of his elegy on the burial of Sir John Moore:—

"Charles Wolfe showed me the lines in manuscript, with the beauty of which he [*sic*] was so impressed that I requested a copy for insertion in a

* I did not make a note at the time, unfortunately.

periodical with which I had some connexion. Wolfe first refused, but was persuaded to comply. I laid the verses before some two or three savants, who were in the habit of pronouncing on what should, and what should not, appear in the periodical. The lines were read, ridiculed, and condemned, and I was laughed at for imagining such "stuff" worthy of publication. I felt myself in an awkward position, but I took courage to return the manuscript, and to tell Charles Wolfe that on more mature consideration, I did not think the periodical I had named worthy of its insertion."

The remains of Charles Wolfe lie within the walls of the old unroofed church of Clonmel, about a mile from Queenstown, county of Cork. Gibson says:—

"Wolfe's tomb lies in a dark corner, overgrown with nettles, and sadly in need of the friendly chisel of some old, or new, 'Mortality.'"

WILLIAM C. COOKE.

Vailima, Bishopstown, Cork.

The hoax played on the editor of *Truth* in respect to the alleged French original of this poem—of which A. N. Q. seems quite unconscious—deserves some notice. The present generation cannot be expected to be *au courant* with the light literature of pre-Victorian days, but some of your readers have heard, no doubt, of the Rev. Francis Sylvester Mahony, better known as "Father Prout of Watergrass hill," whose playful translations of well-known poems were among the attractions of *Fraser's Magazine* and *Bentley's Miscellany* in early times.

In 1834 Father Prout contributed to *Fraser* some articles on 'The Rogueries of Tom Moore,' in which some of Moore's best-known songs were rendered into French or Latin, and Moore was wittily accused of plagiarism. "Go where glory waits thee" was alleged to be taken from the French chanson "Va où la gloire t'invente," written by an apocryphal Françoise de Foix, Comtesse de Châteaubriand; "O! 'twas all but a dream of the past," was represented as a translation of "Tu n'as fait, ô mon cœur! qu'un beau songe," by the Marquis de Cinquemars; and "Lesbia hath a beaming eye"—otherwise "Nora Creina"—was stated to have been copied from a Latin poem written by Father Prout on an Irish milkmaid—"In pulchram lactiferam"—beginning:—

Lesbia semper hic et inde
Oculorum tela movit.

No one, however, who was not stolidly matter-of-fact, would have supposed that these articles were more than a clever joke.

When *Bentley's Miscellany* was started in January, 1837, Father Prout contributed to the first number some admirable skits of a similar character. The third of these will be

found at pp. 96, 97 of the first volume, and is entitled "The Original of "Not a Drum was Heard." After giving the Beaumanoir story—which was, of course, a pure invention—ending with "Fides sit penes lectorem." there followed an excellent French version of Wolfe's well-known poem, containing the stanza cited *ante*, p. 105, from the paragraph in *Truth*. One should feel surprised that the editor of *Truth* had been taken in, were it not that the *Spectator*—an essentially literary paper—was caught in the same trap some years ago.

It may amuse some of your readers who are interested in clever translations to turn to the complete edition of the 'Reliques of Father Prout' or to the volumes of *Fraser* for 1834 and of *Bentley's Miscellany* for 1837. An account of Francis Sylvester Mahony and his writings will be found in the 'D.N.B.'

EDMUND T. BEWLEY.

The verse on the above subject quoted from *Truth* is taken from the 'Reliques' of Father Prout, where the whole poem is given in French, entitled 'Les Funérailles de Beaumanoir.'

It is nothing but one of the clever mystifications of which Mahony was so fond.

T. F. FRY.

DOROTHY GIFFORD = JOHN PAGETT (9th S. xi. 128).—Dorothy Gifford was not related to Elizabeth Gifford, who married Sir Peter Courthope. Sir Peter Courthope, of Little Island, co. Cork, who was knighted 16 March, 1660/1, married as his second wife, by licence, Dublin, 14 July, 1662, Elizabeth, only daughter of Sir John Gifford, of Castle Jordan, co. Meath (who was knighted 16 January, 1635/6, and died 24 April, 1657), by his wife Elizabeth, eldest daughter of Sir John Jephson, of Mallow, co. Cork, who was knighted 18 December, 1603 (not 18 October, as in Metcalfe's 'Book of Knights'). The name Dorothy does not occur in the family of Gifford of Castle Jordan.

G. D. B.

BACON-SHAKESPEARE QUESTION (9th S. ix. 141, 202, 301, 362, 423; x. 43, 124, 201, 264, 362, 463; xi. 122).—MR. CRAWFORD in the article at the last reference so strangely and indeed injuriously misrepresents the arguments and even the contents of my book that I must beg the favour of being permitted to expose some of his errors. He says that I give a collection of 230 words "as of Bacon's coinage." And this is important, for if, in this and the other instances which MR. CRAWFORD presents, there is no claim on my part that Bacon coined the words or phrases on which MR. CRAWFORD comments, his entire criticism falls to the ground. Your readers

will be surprised to learn that my book contains no such collection at all. The list of 230 words which I have given is *not* a list of words coined by Bacon, but of words used in Shakespeare in a classic sense, not exactly corresponding to their ordinary use. MR. CRAWFORD might have seen that this is the import of these words, even if he had only so far inspected them as to notice, what he himself points out, that "in most cases I forget to show where Bacon uses them in his acknowledged works." Some attempt to do this would certainly be necessary if I claimed the words as coined by Bacon. I cannot find any excuse for MR. CRAWFORD's enormous blunder. For (1) I expressly point out that the list includes (and I might have added *chiefly* includes) "ordinary English words..... carrying a larger import than their vernacular employment can account for." (2) I myself refer to Ben Jonson, Hooker, Spenser, Raleigh, and others as using many of these words, and I quote passages proving this. (3) As the list contains such words as *act*, *extravagant*, *comfort*, *inequality*, *inform*, *permission*, and a large number of equally familiar terms, the inaccuracy of MR. CRAWFORD's assertion is "gross and palpable." (4) I nowhere enter upon the philological aspects of the argument, and very rarely do I lay any stress upon Bacon's originality in the use either of words or phrases in which parallelisms are pointed out between him and Shakespeare. I admit that other writers may be found using the same phrases or words. My argument depends on the multitude of parallels, and not on the irresistible evidence of any one or any number. I am careful to explain this in many passages of my book, e.g.: "No two writers help themselves in precisely the same way to the current phrases and notions that may be floating in the air at the time." Currency is thus expressly admitted.

I do not think MR. CRAWFORD's style of critical analysis can be easily justified on literary, or even on ethical grounds. He either misstates, or understates, or leaves entirely unstated, the real points of my instances. For example, he speaks of my "quite accidental discovery" of the phrase "out of tune" in Bacon's 'Novum Organum,' comparing it with Shakespeare's

Like sweet bells jangled, out of tune and harsh.

He is careful not to quote the Latin, which is absolutely necessary for a clear statement of the case—*duras et absonas*. And this is only half represented by MR. CRAWFORD's "out of tune." And he leaves out the curious significance of the fact that in two successive aphorisms in the first book of the 'Nov. Org.'

there are remarkable echoes of ideas and phrases which are to be found in 'Hamlet.' Aphorism xxvii. has, "Si homines etiam insaniter ad unum modum et conformiter, illi satis bene inter se congruere possent." And Aphorism xxviii. speaks of "opiniones duras et absonas."

What the Clown in 'Hamlet' says about Hamlet's supposed madness is irresistibly recalled by the first of these aphorisms; and Ophelia's lament by the second.

Now, in view of the inadequate and unfair comments of MR. CRAWFORD, I venture to request your readers to verify any criticism he makes before believing it.

R. M. THEOBALD.

32, Lee Terrace, S.E.

WATCHHOUSES FOR THE PREVENTION OF BODYSNATCHING (9th S. x. 448; xi. 33, 90).—At Warlington, Hants, close to Havant, and only a few miles from Plymouth, there are in the churchyard two watchhouses, said to have been erected for this purpose. In the churchyard of Long Ashton, some two miles from Bristol, I was shown, some forty-five years ago, a ledger stone, 6 ft. by 2 ft. or thereabouts, and weighing several hundred weights, which I was informed had, within living memory, been habitually laid on all new graves to prevent their being rifled by bodysnatchers from Bristol.

JAMES R. BRAMBLE, F.S.A.

Weston-super-Mare.

The ancient Round Tower of Abernethy, near Perth, was used for watching graves by night, its curious door—some feet from the ground and having inclining jambs—being greatly disfigured by the erection of iron bars encasing it, and leading by a passage of cage-like bars to the outside of the churchyard. This for safety of watchers on going to give the alarm. At Crail (Fifehire) is a churchyard watch-tower, I think built for the purpose at the Hare and Burke period, but I may be wrong as to its date.

IBAGUÉ.

SANS PAREIL THEATRE (9th S. xi. 110).—Is the editorial note correct in stating that this theatre was first founded in 1802? I find no mention of it in 'The Picture of London for 1803,' and Peter Cunningham, in his 'London,' certainly says that

"it was built on speculation by Mr. John Scott, a colour maker, and first opened 27 November, 1806. Although not identical with Dibdin's theatre the Sans Souci, it had something in common with it in that Scott obtained his licence from the Lord Chamberlain, for performances similar to those given to the public by the sea-song writer, with the addition of dancing and pantomime. The performances and compositions of Miss Scott at the Sans

Pareil were considered highly interesting and ingenious."—'The Picture of London for 1818.'

When 'Tom and Jerry,' by Pierce Egan, appeared for the first time (26 November, 1821), Wrench as Tom, and Reeve as Jerry, the Adelphi, as it had since 1819 been known, became a favourite with the public. Its fortunes varied under different managements. In July, 1825, Terry and Yates became the joint lessees and managers. Terry was backed by Sir Walter Scott and his friend Ballantyne the printer, but Scott in the sequel had to pay for both Ballantyne and himself to the amount of 1,750*l.* See Cunningham's 'London,' 1850, for its other interesting associations.

J. HOLDEN MACMICHAEL.

As supplementary to the editorial note upon the above subject, I would refer MR. W. BARCLAY SQUIRE to the 'Era Almanack' for 1877, where in 'The Playgoers' Portfolio' the late Mr. E. L. Blanchard occupies nearly ten pages with a history of the Adelphi Theatre, starting from the small theatre erected by Mr. John Scott, who obtained the lease in 1802 of the property upon the site of which it was built, until November, 1876, when the publication in which it appears went to press. There is a rare fund of theatrical information literally crammed into the few pages devoted to it, and most useful to any one interested in such matters, and certainly not easily procurable elsewhere.

W. E. HARLAND-OXLEY.

C2, The Almshouses, Rochester Row, S.W.

CORNISH RIMES IN AN EPITAPH (9th S. xi. 146).—In an excellent little book on 'Cornwall,' by Mr. Arthur L. Salmon, just published by Messrs. Methuen & Co., 1903, p. 203, these lines are said to have been thus translated:—

Eternal life be his whose loving care
Gave Paul an almshouse and the church repair.

W. C. B.

RETARDED GERMINATION OF SEEDS (9th S. x. 287, 358; xi. 53, 155).—The tale of the poppy of Laurium, exterminated by the slag from the silver mines, as told by a Roman naturalist (Pliny?), does not seem to be familiar to MR. DORMER. The further assertion is that in the nineteenth century this expanse of slag was cleared away to be remelted, and that the yellow poppy of Laurium reappeared. There is a more wonderful story about dormant seeds. In a Dorset barrow among a man's bones (his diagnosis is evident) was found a lump of raspberry seeds. Some of these came up in a hotbed, under the care of Dr. Lindley the botanist. "Per contra,"

the scientists of the present day assert that seeds lose all vitality after a very few years. But then (to be sure) the scientists accepted De Rougemont.
H. J. MOULE.
Dorchester.

CROOKED USAGE, CHELSEA (9th S. x. 147, 253, 417, 474; xi. 34).—I do not think that a crooked ridge or plough-land or balk would be so peculiar as to give a name to a path made upon it, unless the double curve which exists in all lands that have been ploughed by oxen may have been broken in some specially noticeable way. Some such reason seems to have existed for the name of one or perhaps two grass strips which were frequently given as boundaries in a tillage field in Sutton in Holderness, where Crookt Mear Balk, Crook Marr Balk, and Crook-marheadland seem to indicate what are sometimes called "balks and marstales in the common fields."
THOS. BLASHILL.

GARRET JOHNSON (9th S. xi. 127).—Geraert Janssen, or Gerard Johnson, executed the famous portrait-bust of Shakespeare in the church at Stratford-on-Avon between the years 1616, the date of the poet's death, and 1623, when Leonard Digges—in his commendatory verses to the First Folio—wrote that Shakespeare's works would be alive

[When] Time dissolves thy Stratford monument.

Johnson, a naturalized Englishman of Dutch descent, resided in the parish of St. Thomas the Apostle, Southwark, near the Globe Theatre. He was probably brother of Bernard Janssen or Jansen (fl. 1610-30), for whom see the 'D.N.B.'; and either he or his father is mentioned in the 'Diary' of Sir W. Dugdale, edited by W. H. Hamper, 1827, p. 99.

A. R. BAYLEY.

Garret is a form of the Christian name Gerald, and Gerald Johnson is familiar to us as the sculptor of Shakespeare's monument in the chancel of Holy Trinity Church, Stratford-upon-Avon. This man was, according to Halliwell-Phillipps ('Outlines of the Life of Shakespeare,' p. 258), "the son of a native of Amsterdam who had settled in England as 'a tombmaker' in the previous reign, and who had died in Southwark" a few years before the order for the memorial to the poet was given. Gerald Johnson's "place of business was near the western door of St. Saviour's Church, within a few minutes' walk of the Globe Theatre." So much has been said against the Stratford monument that it is a pleasure to find no mere bungler was commissioned to execute it.

ST. SWITHIN.

THE ORIGINAL DIOCESE OF NEW ZEALAND (9th S. xi. 126).—On a hatchment-shaped encaustic tile in the south chancel wall of Chesterton Church, Warwickshire, is the following inscription:—

In memory of
George Augustus Selwyn
First Bishop of New Zealand
Ninetieth Bishop of Lichfield
Born April 5th 1809 Died April 11th 1878

What was Bishop Selwyn's connexion with Chesterton?
JOHN T. PAGE.
West Haddon, Northamptonshire.

FASHION IN LANGUAGE (9th S. ix. 228, 352, 435; x. 251, 337; xi. 156).—*Curve*, meaning a fool, is from Hindustani through gipsy. It is a common word in Hindustani, though not in Forbes's 'Dictionary.' In a poem I bought in Delhi the line occurs: "Sampathi bipathi bichârke yu pachtâwat *Kyur*" ("The fool is bad, thinking there is a difference between good luck and misfortune. The wise man, of course, knows there is no difference, since all things are a dream"). I have lost my copy of the poem, but I perfectly remember the line above quoted.

W. WATSON.

NEWSPAPER CUTTINGS CHANGING COLOUR (9th S. xi. 89).—The cheap coarse papers used for modern newspapers are very apt to become discoloured, but in a tolerably long experience of paste-and-scissors work I have never known a cutting to become illegible through discoloration, as air and light are the most active enemies, and to a great extent these are usually excluded from a book of cuttings. The paste used will sometimes cause discoloration: I find fresh starch paste and Higgins's photo-mounter quite harmless. Gum is bad. Washing the cuttings for a time in running water might have a good effect; I have never tried it. Perhaps the rubbishy paper would not stand such an ordeal.
E. RIMBAULT DIBBIN.

If left exposed to the rays of the sun—say in a window recess—cuttings undoubtedly change colour, and quickly so, but those affixed with home-made paste, tempered by a little powdered alum, invariably remain unchanged. I happen to possess more than 26,000 personal newspaper cuttings of my own, the earliest dating back thirty-five years ago (*Building News*, 31 January, 1868). Looking through the whole series through casually, I do not find one instance of discoloration, although the majority are culled from what Mr. F. T. HIGGAME defines as "the cheaper morning and weekly papers." Still, one of

the most practical men in all things appertaining to printing that I know has frequently, in my hearing, stated his belief that a combination of poor paper with poor ink will result in newspaper cuttings of the present day becoming practically illegible a hundred years hence.

HARRY HEMS.

Fair Park, Exeter.

POPE SELF-CONDEMNED FOR HERESY (9th S. xi. 67).—This tale is told of Pope Marcellinus. See Von Döllinger, 'Fables concerning the Popes in the Middle Ages.' There is a reference to the story in Blackstone, book iii. chap. xx., where he alludes to a case in the 'Year-Books,' temp. Henry VI., where the Chancellor of Oxford claimed cognizance of an action of trespass against himself, which was disallowed, because he should not be judge in his own case. Serjeant Rolfe argued on behalf of the cognizance, and Blackstone says the argument is curious and worth transcribing. The serjeant speaks in Norman-French and quotes Church-Latin. Said he :

"Jeo vous dirai un fable. En ascun temps fuit un pape, et avoit fait un grand offence, et le cardinals vindrent a luy et disoyent a luy, 'peccasti': et il dit, 'Judica me,' et ils disoyent 'non possumus, quia caput es ecclesie; judica teipsum'; et l'apostol dit 'judico me cremari,' et fuit combustus, et apres fuit un sainct. Et en ceo cas il fuit son juge demene, et issint n'est pas inconvenient que un home soit juge demene."

The other story is silent as to the burning. Marcellinus is said to have lived in the time of Diocletian, and was accused of having offered incense to Jupiter. At once a council is convened, but the claim is made that only the Pope can judge the Pope. He denies his guilt, but after much testimony has been received admits the truth of the accusation. The bishops say to him, "Tu eris judex; ex te enim damnaberis, et ex te justificaberis, tamen in nostra presentia. Prima Sedes non judicabitur a quoquam." Thereupon he pronounces his own deposition.

JOHN E. NORCROSS.

Brooklyn, U.S.

I cannot tell the origin of the story given by A. W., but it is evidently founded on the fact of the self-deposition of Gregory VI. for simony. In a synod held at Sutri (1046) Gregory related the manner of his own election, and confessed he had been guilty of simony, but with the best intentions. The bishops were unwilling to pronounce sentence upon him, the legitimate Pope; but he himself pronounced his own condemnation, and declared that, on account of the bribery which had accompanied his election, he then resigned the pontificate.

W. T. H.

'DISCURSOS DE LA NOBLEZA DE ESPAÑA' (9th S. xi. 128).—This is the third edition of a "work on heraldry much appreciated in Spain," as Señor F. de Arteaiga informs us. It is described in Salva's 'Catalogo' (Valencia, 1872), vol. ii. pp. 676-7, and was first printed in 1622.

X.

Miscellaneous.

NOTES ON BOOKS, &c.

Slang and its Analogues, Past and Present. Compiled and edited by John S. Farmer and W. E. Henley.—Vol. V. *N to Razzle-dazzle.* Vol. VI. Parts I. and II. (Printed for Subscribers only.)

It is welcome, indeed, to subscribers, and to all interested in philology and in folk-speech, to witness the resumption of the great work on 'Slang and its Analogues' of Mr. Farmer. Pleasanter still is it to find still associated with his name that of Mr. W. E. Henley, a brilliant writer and poet, whose collaboration has always been regarded as a guarantee of success. Though the fact is comparatively unknown, familiarity with slang is a remarkable portion of Mr. Henley's equipment; and as the volume and two parts which now appear bring the work up to *slop*, we are already within measurable distance of completion. It is not a point of criticism, but we have personally witnessed the delight with which the reappearance of the work has been greeted. Our own latest reference to it occurs when dealing with vol. iv., 8th S. ix. 239, where abundant testimony to its utility and the recognition awarded it in the most influential circles is to be found. In the same volume of 'N. & Q.' (see p. 345) a correspondent whose capacity and right to speak on such subjects will be conceded, MR. JAMES PLATT, Jun., certified to the justice of our comments, and spoke of it in high terms. Once more we profess our high admiration for the wide range of reading which the illustrations indicate. Under *patter*, in the fifth volume, we thus find quotations from 'Alliterative Poems' (Morris, p. 15, l. 485), circa 1360, 'Piers Plowman's Crede,' 'How the Ploughman learned his Pater-noster' (Halliwell), Tyndale, [John] Heywood's 'Godly Queene Hester,' Nashe, Roxburghe Ballads, and twenty-three other authorities up to 1897, in addition to thirty or more French synonyms. Under one word, unquotable here, thirteen columns are given, and include examples of use from Shakespeare, Jonson, Marston, [Thomas] Heywood, Beaumont and Fletcher, Aubrey, Etherege, and others, down to Sir Richard Burton. French equivalents are principally from Rabelais, but the authors quoted include La Fontaine, Musset, Diderot, and Béranger. Italian, German, and other synonyms are largely from Florio and the dictionary makers. It is obvious, as we have before indicated, that 'Slang and its Analogues,' Dr. Murray's great 'Oxford Dictionary,' and Prof. Joseph Wright's 'Dialect Dictionary,' must constantly overlap. Though colloquial at the outset, a word such as *philander*, which our editors trace to Massinger, has long won a place in literature, while *philistine* is accepted in a sense quite different from that recorded. *Philip* and *Cheimey*, as equivalent to "Tom, Dick, and Harry," that is, any and every one, was current

in the sixteenth and seventeenth centuries, but would scarcely be now understood. Were we writing an essay instead of a notice of a portion of a work, we could find under words such as *shake*, *skeddadle*, *scrawny*, &c., matter for endless comment. In commending this work to philologists it must be understood that it is to them and to students alone. Its value as a supplement to established dictionaries is real and high, and there are modern authors of repute the perusal of whose works it will facilitate. For the general reader, and those liable to be aggrieved or shocked by crudity of speech, it is not intended. In our last notice we were able to state that a few subscriptions might be received. Whether this is still the case we know not, but the would-be purchaser may easily ascertain this. To judge by what has already appeared, two further volumes should see the completion of the work.

Shakespeare's Plots: a Study in Dramatic Construction. By William H. Fleming, A.M. (Putnam's Sons.)

MR. FLEMING, who is responsible for more than one work on Shakespeare, and has edited three plays for the "Bankside Edition" of his works, is a man of exemplary erudition as well as a devout student of Shakespeare's writings. He has, moreover, mastered the science of criticism, and quotes freely as well as judiciously from previous or contemporary writers from Aristotle to Amiel. By "resolving the play into its constituent parts, and then following Shakespeare step by step in his construction of the drama," he seeks to "preserve the rhetorical perspective, the balance between the minor parts and the plays as complete and perfect Works of dramatic Art." This process is so far successful that an interesting book is the result. We are far, however, from accepting the treatment when applied to Shakespeare as convincing. The days are past when the homage of Milton is any more satisfying than are the misrepresentations and sneers of Voltaire. That Shakespeare is a great artist has, after being long contested, been conceded. When, however, it is attempted to show in his work the borders between the protasis, epitasis, peripeteia, katabasis, and catastrophe, and demonstrate that Shakespeare conformed to the laws of Aristotle or the practice of the "mighty grave tragedians," we draw rein, and will not accompany our author further in his canter. We concede much that is true, but unimportant. If Shakespeare had introduced the witches of 'Macbeth' into his Roman or Italian plays, he would, of course, have made a mistake. In such cases, however, he would have been false to his originals, and would not, in fact, have been Shakespeare. In all that is said about the opening scenes in 'Macbeth,' which is one of the plays treated at length, the acceptance of Mr. Fleming's theory means the substitution of method for poetic inspiration. In dealing with 'The Merchant of Venice' Mr. Fleming again and again uses the word "tragic": "Its dramatic purpose was to foreshadow the tragic in the play," that is, to foreshadow nothing. There is no more that is tragic in 'The Merchant of Venice' than in 'The Two Gentlemen of Verona' or 'As You Like It.' Shakespeare would have been but a mean craftsman instead of an incomparable artist had there been such. Continually we find ourselves in the perusal of the book thinking, What special pleading! or, What extravagance! Shakespeare needs no such vindica-

tion or eulogy as is proffered. We own to pleasurable sensations in reading a book which is the work of a scholar. We are none the less disposed to say of it that there are few things which are not either too simple to need restatement or too fantastic to win acceptance.

Memoirs of Count Grammont. By Count Anthony Hamilton. Edited by Gordon Goodwin. 2 vols. (Bullen.)

IN very pretty and attractive guise Mr. Bullen has issued a convenient and charming edition of Grammont's 'Memoirs,' illustrated by one-and-twenty well-executed process portraits. The work, an acknowledged masterpiece, is equally popular in England and in France, and has acquired some added reputation in this country since the attempt of a society—now, we believe, extinct—to interfere with its publication. During more than a hundred years it has been a favourite book for illustration, and extra-illustrated copies have fetched large prices. The portraits now given are admirably selected, and comprise Hamilton and Grammont, Charles II., the Duke of Monmouth, St. Evremont, and the principal among the frail beauties of Charles's Court. There is, after Lely, a new, very pretty, and—well—*décolleté* portrait of Nell Gwynne, and another, from the same painter, of Moll Davis. Many highly interesting likenesses are drawn, by special permission, from the galleries of the Duke of Buccleuch, and are virtually unknown. One portrait, that of Miss Jennings, is from Althorp. We can fancy reading these sparkling 'Memoirs' in no pleasanter form. The translation is that by Boyer, edited by Sir Walter Scott. Boyer's work originally appeared, with a nicely rubricated title, in 1714, and is now a very scarce book, as is the original French edition from which it was taken. It differs in many respects from the later editions, including the present. The type is both pretty and legible to old eyes, and the binding and general get-up are excellent. A judicious selection of notes is given by Mr. Goodwin, who also supplies introductory memoirs. If Mr. Goodwin would avoid the split infinitive, "to again cite Gibbon" and "to eminently qualify him," we should look upon the edition as ideal.

WE have received with much pleasure the first number of a new quarterly magazine devoted to local history. Its title is the *Rutland Magazine and County Historical Record*. Judging from the sample before us, it ought to be a success. The paper on Oakham Church is good, but we prefer that entitled 'Some Characteristics of Rutland Churches,' which contains information that will be quite new to many readers. The notes on tradesmen's tokens are interesting, but we are sorry to say that the plate in our copy is so dark that the inscriptions are well-nigh unreadable.

THE Literary Supplement in the *Fortnightly Review* constitutes not seldom the most interesting portion of its contents. In the March number it is occupied with 'A Man of Honour,' Mr. William Somerset Maugham's clever, but realistic and satirical play of modern life, recently given by the Stage Society. The impression conveyed in reading this conforms with that created by its performance. Dr. A. R. Wallace shows the theological lessons conveyed in recent astronomical discovery. Mr. J. C. Bailey writes on 'Matthew Arnold's Note-Books,' and commends Arnold's views in favour of reading

only the best books, which is equal to living in the best company. Arnold himself is said to have read every night a canto of 'The Divine Comedy.' 'The Happiest of the Poets,' by Mr. W. B. Yeats, deals with William Morris, who, if a childlike faith in his own ideals constituted happiness, might have been regarded as such. Morris, however, though free from petty jealousies and small unrests, had not the equanimity indispensable to happiness, or, at least, most conducive to it. In Mr. Synons's article on 'The Painting of the Nineteenth Century' we find, as was to be expected, a eulogy of Mr. Whistler. —In concluding, in the *Nineteenth Century*, his 'The Raven,' Mr. Bosworth Smith declares that in his youth he was 'fond of birds, not merely in the sense in which Tom Tulliver was 'fond of them'—'fond, that is, of throwing stones at them.'" As his avowed love consisted in robbing their nests, this appears to be a distinction without a difference. In these days the plunderer of a nest is as destructive as the user of a catapult or gun. In the later portion of the article the writer is more merciful, and the appeal for protection for wild birds is as earnest as it will be, we may be sure, unavailing. Not easily is the lust of destruction to be got out of the mind of the Briton. Mr. Langton Douglas, in 'The Real Cimabue,' disposes of the restored Cimabue legend, and speaks of that artist as "the Mrs. Harris of Florentine painting." 'The Brontë Novels' are the latest victims of the Novocastrian style of criticism, such as we are beginning to expect in the *Nineteenth Century*.—The frontispiece to the *Pall Mall* consists of a good portrait of Mr. Whistler, following which comes a well-illustrated account of the etcher and pastellist M. Paul Cesar Helleu. Some striking female portraits are reproduced. Lady Randolph Churchill follows with an account of 'American Women in Europe'—familiar, if attractive objects. Lord Wolsley's 'Genesis of a Great Career' follows Bonaparte's Italian campaign to the combat of Dêgo, 1796. 'President Roosevelt, the Man of Duty,' is the subject of an interesting paper. 'In the Service of St. Stephen' describes a portion of the duties of a Member of Parliament. The number contains also a not very convincing article on 'Hypnotism' by Mr. Harold Begbie.—Under the title 'The Twentieth Century City' *Scrivener's* gives an account by pen and pencil of New York. The views taken are in spring, winter, or twilight, and the general effect produced is that of gloom. An excellent account of the coronation of the Tsar Alexander III., by Mary King Waddington, is compounded from the letters of the ambassador of France. 'A Moro Princess' is not very brightly written, but the pictures of spots on the Rio Grande del Mindanao are exceptionally interesting. An account by Mr. Ernest C. Peixotto of 'Marionettes and Puppet Shows, Past and Present,' constitutes pleasant and instructive reading.—The Hon. George Peel sends to the *Cornhill* a smartly written account of the Durbar. He has some amusing passages concerning "chits" or testimonials, and says that the natives think of changing their Oriental robes for frock coats and tall hats—a sorry hearing, surely. 'Prospects in the Professions,' part vii., shows that there is a chance for the land agent and the farmer. Mr. Shenstone, F.R.S., deals with the advance of 'The New Chemistry.' 'Servants and Service in the Eighteenth Century' has an antiquarian flavour. 'Travels with a T-Square' is interesting.—In the *Gentleman's* Mr. William Miller describes 'Crete

under the Venetians, 1204-1669.' Mr. Cropper writes on 'Inns Past and Present,' and Mr. Philip Sidney tells what is known concerning 'The Young Pretender in London.'—Mr. Andrew Lang, in *Longman's*, derides, happily enough, public dinners. He maintains also some good philological opinions.—In addition to a significant 'Story of a Devil,' by Maxime Gorki, the *English Illustrated* has an account of "Arcady": Dr. Jessopp's Country,' and 'The Caves and Cliffs of Cheddar.'

MR. JOSEPH HENRY SHORTHOUSE, whose death we in common with all lovers of literature regret, was a contributor, though we fail to trace any recent communication, to our columns. He was born 9 September, 1834, and began life as a chemical manufacturer in Birmingham, an occupation from which he retired. Many works are associated with his name, but none shared the popularity of 'John Inglesant,' issued in 1881.

MR. F. HITCHIN KEMP, author of 'The Kemp(e) Families,' announces a supplement to that work, fifty copies of which will be struck off and issued from 6, Beechfield Road, Catford, to the first applicants. The new matter will deal with the Kemp and Kempe families of Kent.

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."

F. M. H. K. ("Thackeray's Lord Steyne").—Lady Louisa Howard's letter, from which an extract was printed in the *Daily Telegraph* of 16 February, was sent to 'N. & Q.' by LORD SHERBORNE, and appeared in full 9th S. vii. 250.

E. R. T. ("Arms of the Isle of Man").—See 1st S. iii. 373, 510; 2nd S. vii. 474; 4th S. vi. 224; 5th S. vii. 309, 454; viii. 118.

B. HALL ("Curse of Scotland").—See 8th S. iii., iv., v., vi., vii., *passim*.

VALTYNE ("After life's fitful fever").—'Macbeth,' III. ii.

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, MARCH 21, 1903.

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Notices to Correspondents.

Notes.

WOMEN IN THE TALMUD.

WHEN it is pointed out that no inconsiderable portion of the Talmudical writings is assigned to the intricacies of gynæcology, one may be excused some slight amazement on perusing Mill's 'Subjection of Women' to find a positive lacuna. As a matter of fact, the whole social conditions of Hebrew women in Biblical and post-Biblical times are quietly ignored. This is the more remarkable, considering that the entire subject is one that, if it had been handled by Mill at all, would have furnished matter of the first order for the defence of his case and formed the ground plan of his unrivalled powers of attack. Grant that direct access to this vast original mass of evidence was closed to him; still his association with the most cultured Jews of his age would have made it all accessible. Why did he then elect to ignore it? The answer is not hard to supply. For while "subjection" in Mill's special sense was possibly the dominant note of the marital compact between the sexes of Greece and Rome, the doctors of the Talmud (Chagiga, 107) strongly condemned it. In its stead they inculcated a spiritual side to the rela-

tionship. They looked upon marriage as a sacred trust existing exclusively for the enlargement of the boundaries of the State, and not for personal gratification. This was no use to Mill at all. The apostle of Utilitarianism, the disciple of Malthus, found himself, when working up the materials for his essay, bound either to admit the whole evidence or to discard it altogether. He decided to ignore it.

That Jewish women have played important rôles on the stage of history barely needs to be said. Deborah, Hannah, Miriam, Hildah, Ruth, Esther, Beruriah, the wife of Rabbi Myer, and Queen Alexandra are all fragrant memories. All these women in divers ways took some share in the public life of their times, although the unwritten law was against them. "Women," we read (Nazir, 59), "are not to take up arms in defence of their country." This, like most Talmudical dicta, must be read in the broadest possible sense. Nor was it any special hardship for Jewish women to be debarred from public work. They, very properly, left the entire management of State affairs to more virile hands, and did not seek to weaken authority by competition with it in the council chamber. Nevertheless, if the Hebrew ladies were not asked to frame laws, to sit in the Sanhedrin or in the judgment seat, or to take part in politics, if they never held office, sacerdotal or political, still their social status was immeasurably higher than that of their Greek and Roman sisters.

Much as Mill complains that in the home alone woman's larger life is stifled, the Jewish home gave its mistress ample scope for the expansion of her higher nature. There she was priestess as well as mistress. Many of the religious ordinances were very properly consigned to her care; the education of her children was a primary duty, which she shared equally with her husband. It would take me too far to descend to details. I will give one or two illustrations out of Erubin, 96. Meechal, King Saul's daughter, was in the habit of wearing *tephellin* (phylacteries). The wife of Jonah, when he was away engaged in professional duty, attended the customary festivities in Jerusalem on his behalf. Another illustration may well be the custom that has persisted from time immemorial—that of lighting up the Sabbath lights by the mistress of the house herself. This beautiful rite is the only relic left to us of that idyllic age when the Jewish matron was the Pythonesse of the sacred hearth; and so widely is it cherished that, even in those families where the last vestige of Jewish

ritualism has passed away, where *kashruth* (examination) of the edibles has been quietly relegated to the Christian cook, this charming old rite still shines in solitary splendour over the ruins of our modern respectability, and recalls the famous line of Lucretius,

Quasi cursores vitali lampada tradunt.

This is the last relic of the golden age of Jewish scholarship, when learning and not wealth won the smiles and caught the glances of Hebrew maidens, when the Chabba (professor) and the Talmid Chacham (distinguished student) were courted by dames of high degree. The following citations show the status of Hebrew women. "A man might sell his all to enable his daughter to marry a Talmid Chacham" (Pesachim, 49). If he did impoverish himself for so noble an object he is said (Ketuboth, 111) to possess fine spiritual insight, "to cleave to the Shekinah." Money had no particular merits in those bucolic ages. "A man should not let his daughter marry an old man" (Sanhedrin, 71). "That was an ill-assorted marriage when a daughter of the priestly caste stooped to an Israelite, or when a scholar's daughter allied herself with an *amaretz*" (tradesman) (Pesachim, 49). The study of the Torah was continuous; still it might be indefinitely postponed to promote a bridal feast (Megillah, 3). Equality and spiritual sympathy between the sexes, for which Mill pleaded so eloquently, find a responsive note in these dicta: "When a man finds his mate Elijah kisses him and God loves him" (Dayrech Ayretz, cap. i.). "The wife of a scholar was honoured as a scholar" (Shevuoth, 30). Even to-day this rule obtains in many continental cities owning a Chief Rabbi, whose wife is invariably an accomplished lady, and is called "Rabbitsin." Owing to her extreme tactfulness she is better equipped for resolving many of the minor cases of conscience than even the Rabbi himself.

In the work I have referred to Mill labours most painfully to show that women from the cradle onward are trained to look upon marriage as their ultimate destiny. Was it so among the Hebrews? Listen to the Talmudical fathers, who pushed, if they did not quite bully, our frightened Lothario into the marital shafts. "A bachelor is not a man" (Chagiga, 63). "A bachelor leads an inglorious life and has no luck" (*ibid.*, 62). "A widower is not entitled to live a lonely life" (*ibid.*, 61). "A man should build a house and then marry" (Sotah, 44). "At eighteen every man should take a wife" (Pirkei Aboth, cap. i.). Do they address these admonitions to the women? Not at all. For they are as

greatly favoured by the Rabbins as were the English maidens by our own Constitution, if Blackstone is correct. They certainly vote them a set of chatterboxes. "Out of ten parts of small talk women claim nine" (Keddushin, 49). Inasmuch as they regarded the sex as "superior beings," "God having given them an oversoul" (Niddah, 45), small talk with them was strenuously condemned, as it tended to promote frivolity of conduct (Pirkei Aboth, cap. i.).

These are some of the fine things they said of them: "Women are all tender-hearted" (Megillah, 3). "A noble wife will give birth to princes" (*ibid.*, 10). "The man who has a prudent wife is rich" (Sabbath, 25). "A good woman is a fortune to any man: a pretty one pays her husband a compliment" (Chagiga, 63). The Rabbins knew the wonder-working effects of kindness. They will tell you (Ketuboth, 62) "a woman prefers liberty in a cottage to restraint in a palace." And again (*ibid.*, 59), "Whosoever desires to retain his wife's affection will provide her with genteel attire." Here are a few of the duties they owe to each other: "A man is not allowed to reduce his wife to a state of carnal servitude" (Chagiga, 107). On the other hand, he is not to endanger her reputation by excessive absence from the family hearth. He was directed (Ketuboth, 9), "before setting out for the wars, to furnish his wife with documents entitling her to get a divorce." Neither was the man encouraged to embark on the perilous seas of matrimony without full deliberation. He was told (Baba Bathra, 10) to institute inquiries into the lady's family history, so that if he tied himself to a vulgar woman he must pay the penalty "in having vulgar offspring" (Sotah, 70). They did not favour divorce. "When a man puts away his first wife even the altar weeps for him" (Gittin, 90). He was plainly told "he had no business to marry the woman" (Chagiga, 37). But their sympathies went out in fullest measure to the man bereft of his mate. "The destruction of the Temple would not be so keen a blow to a man as the loss of his first love" (Sanhedrin, 22).

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BURTON'S 'ANATOMY OF MELANCHOLY.'

(See *ante*, p. 181.)

Vol. i. (A. R. Shilleto's edition), p. 253, l. 8 (Part I. sect. ii. mem. ii. subs. i.):—

"Our *Italians* and *Spaniards* do make a whole dinner of herbs and sallets (which our said *Plautus* calls *cenas* [I copy the spelling with reluctance]

terrestres, Horace cœnas sine sanguine) by which means, as he follows it,

Hic homines tam brevem vitam colunt," &c.

Shilleto, observing that *cœnas sine sanguine* is nowhere in Horace, suggests "Hegi means" c. s. s. The passage does not invite any such violent remedy. *Horace* would appear to be a slip of Burton for *Ovid*, and the Latin words to be an inexact quotation of "epulas sine cœde et sanguine" ('Met.,' xv. 82). An example of the substitution by Burton of the name of one Latin poet for the name of another is to be found on p. 30 of vol. iii. (Part III. sect. i. mem. ii. subs. iii.), where

Velle et nolle ambobus idem, satiatque toto Mens ævo,

is ascribed in the margin to Statius. Shilleto leaves this unidentified. It is taken from Silius Italicus, ix. 406-7 (Burton's *et* should be *ac*).

Vol. i. p. 428, l. 7 from bottom (Part I. sect. ii. mem. iv. subs. vii.), "to avoid eminent danger." Shilleto's note is "Perhaps we should read *imminent*, but I am by no means sure that *eminent* is not the right reading. I therefore retain it in the text." An examination of the passages quoted in the 'H.E.D.' to show the confusion which existed between *eminent* and *imminent* makes one feel that the text may well be left in peace. Here, however, as elsewhere, a knowledge of the successive issues of the 'Anatomy' is desirable, and Shilleto does not help. I hope before long to be able to give the results of a collation of some of the early editions.

Vol. i. p. 478, l. 10 (Part I. sect. iii. mem. ii. subs. iv.), "They.....love to be alone and solitary, though that do them more harm." Shilleto's note on *do*, "*Qu. doth*," seems uncalled for. What is objectionable in the subjunctive *do*? ("Though there *be* not so much blood in them, as was in those of the Ancients.")

Vol. iii. p. 30, l. 3 (Part III. sect. i. mem. ii. subs. iii.), "Many, saith *Favorinus*, that loved and admired *Alcibiades* in his youth, knew not, cared not, for *Alcibiades* a man, *nunc* [non? A.R.S.] *intuentes querebant Alcibiadem*; but the beauty of *Socrates* is still the same." The passage from *Favorinus*, which Shilleto fails to identify, is given in *Stobæus's* 'Florilegium,' lxxvi. 3. A glance at the Greek confirms one's belief that the insertion here of *non* instead of *nunc* would destroy the point of the remark.

Vol. iii. p. 266, l. 5 from bottom (Part III. sect. ii. mem. v. subs. v.), "*Phyllida* flouts me." It is rather surprising to read Shilleto's "*Qu. Phyllis?*" Of course *Phyllida* is right. See 'The Complete Angler,' Part I. chap. iv.,

and Appendix to the edition of that book with notes by Sir Harris Nicolas, reprinted for Chatto & Windus, 1875, and W. Chappell's 'Old English Popular Music,' ed. H. E. Wool-dridge, 1893, vol. ii. pp. 133-4.

EDWARD BENSLEY.

The University, Adelaide, South Australia.

(To be continued.)

ACCURACY IN QUOTATION.

(See *ante*, p. 161.)

I HOPE that I shall, at all events, be credited with being a well-meaning person, and therefore may perhaps be forgiven for the inadvertent misplacing of a sentence on p. 162, col. 1, l. 5. It is not the printer's fault, but my own; and I humbly apologize for the error. The words "After that *on peut tirer l'échelle*" are mine, and should immediately follow the quotation from Bayle beginning on line 7.

May I with regard to the proposed rule 2 ("Quotations") add that there does not appear to be the same objection—apart from verbal accuracy—to a selection from poetry or fiction of exactly the words that suit the purpose, always of course giving the exact reference, just as "the devil can cite Scripture for his purpose" ('Merchant of Venice,' I. iii.)? In such cases no one is deceived, for words taken out of a poem, a play, or a novel may or may not represent the author's own opinions or sentiments. An autobiography, an essay, a speech, a sermon—these are a different matter, and then something more than verbal accuracy is often necessary to avoid misrepresentation or misapprehension.

It may or may not be in good taste, but what valid objection can otherwise be raised against an advertising contractor, for instance, adopting the words "Yet doth he give us bold advertisement" ('Henry IV.,' IV. i.) as his motto, or "O, my prophetic soul! my uncle!" ('Hamlet,' I. v.) being jokingly remarked of a pawnbroker?

Or take Tennyson's well-known lines:—

And thus he bore without abuse

The grand old name of gentleman,

Defamed by every charlatan,

And soil'd with all ignoble use.

'In Memoriam,' canto cxi.

A Gladstonian would select, probably, the first two lines to quote, whereas a Conservative would prefer (if not all four) to quote not less than the first three.

While on the subject an interesting case of tracing—not necessarily the same thing as verifying—quotations may be fittingly referred to here.

I had for a long time been on the look-out

for the author or origin of the oft-quoted phrase, "*Tout savoir, c'est tout pardonner*," but without success. One day, quite by accident—things do happen so—I met with the following: "*Tout comprendre, c'est tout pardonner* (Madame de Staël)." This variant furnished me with the necessary clue, and the word "comprendre" enabled me to trace the phrase, "*Tout comprendre rend très indulgent*,"* in Madame de Staël's story 'Corinne' (book xviii. ch. v. par. 3). Is not this a parallel case to the story of 'Le Couteau de Janot' (or Jeannot), in which the blade and handle of a knife are successively renewed, so that, although the original ownership remains, not a portion of the original article exists? With regard to the phrase, it is a marvel that the original sentiment or idea has not also been changed beyond all hope of recognition.

I lately met with the following, but without any reference being given, nor was it put in inverted commas: "*Le prince qui veut tout savoir, doit vouloir beaucoup pardonner*." This puts a somewhat different aspect on the idea.

In 'N. & Q.,' 7th S. xi. 469, under 'Authors of Quotations Wanted,' occurs "*Comprendre, c'est pardonner*," with a note, "This has been quoted in reference to Charlotte Corday, and attributed to Madame de Staël." The correspondent may consider the above as a more satisfactory answer to his question.

Here is a suggestion, in conclusion, and I think that the experiment would be worth trying. Why should not some well-known author in his next book give the exact reference (in a foot-note or otherwise) to all the quotations he uses as such? It would certainly be a new departure, and the addition would, I venture to think, be appreciated by all thoughtful readers. If the author used a quotation the source of which he was unable to find, a ? would indicate this, and no doubt some one having the knowledge would supply the omission, either direct to the publisher or through 'N. & Q.'

EDWARD LATHAM.

61, Friends' Road, E. Croydon.

THE FIRST RECTOR OF EDINBURGH ACADEMY.
—In the *Public School Magazine* for January, 1901, there is an article on the above school by Mr. J. H. Millar, of Balliol College.

* There appears in 'N. & Q.' (7th S. xii. 19) another version, "*Tout connaître, ce serait tout pardonner*," but source not mentioned. The comparison referred to (St. Luke xxiii. 34), "Then said Jesus, Father, forgive them; for they know not what they do," seems scarcely pertinent to the question.

With reference to the appointment of the first Rector, the Rev. John Williams, vicar of Lampeter (subsequently Archdeacon of Cardigan), all that the writer says is that he "was summoned from Wales at Sir Walter Scott's instance to take charge of the new venture." Nothing could be more misleading. As a reference to Mr. Llewelyn Thomas's life of Williams in the 'D.N.B.' shows, his candidature was backed up, and perhaps originally suggested, by Sir Walter and Lockhart; but he had to fight a stiff contest for the post against a large and formidable array of competitors. Full particulars of the competition, with copies of the leading candidates' applications and testimonials, are bound up in a volume at the British Museum (catalogued under Williams's name). This volume contains Lord Cockburn's set of the testimonials, and there is in it an interesting MS. opinion of Cockburn's own on Williams's suitability for the post. One of the competitors was Malden, subsequently Professor of Greek at University College, London; and among Malden's testimonials is one from Dr. Harford, of Blaise Castle and Falcondate, Lampeter, lord of the manor of Lampeter. It was owing to Harford's hostility that Williams failed to secure the principalship of St. David's College, Lampeter—that "university *in petto*," as it was described a few months ago in the *Times*, on the occasion of Archbishop Temple's visit.

J. P. OWEN.

TRINITY SUNDAY FOLK-LORE.—Some French nuns, whom Miss F. P. Cobbe encountered on her way to Cairo in 1857, told her that "if any one looked out on Trinity Sunday exactly at sunrise he would see 'toutes les trois personnes de la sainte Trinité.' I could not help asking, 'Madame les aura vues?' 'Pas précisément, Madame. Madame sait qu'à cette saison le soleil se lève bien tôt.'"—'Life of F. P. Cobbe,' vol. i. pp. 228-9.

I think this belief does not exist on this side of the Channel, or at any rate that it is not popular with us.

ST. SWITHIN.

CÆSAR AND THE ELEPHANT.—A more than usually remarkable anachronism occurs in Thornbury's 'Old and New London,' vol. ii. p. 277, where we read:—

"Now it is certain that the Romans in Britain employed elephants, as Polybius expressly tells us, when Julius Cæsar forced the passage of the Thames near Chertsey, an elephant, with archers in a houndah on its back, led the way and drove the astonished Britons to flight."

Polybius died nearly seventy years before Cæsar's invasions of Britain, and the author intended is Polyænus. It may be said that we have only to turn *b* into *æ*, and *i* into *n*, to

make the name correct; but we have also in doing so to refer to one of the least, instead of the most, trustworthy of ancient writers. The statement occurs in the eighth and last book (c. xxiii.) of the 'Strategics' of Polyænus. In no case does he give any of his authorities for the miscellaneous collection of anecdotes which he compiled with very little care or discrimination, but we can ourselves in several instances trace the sources and note some of the author's mistakes. For the statement, however, that Cæsar took an elephant (an animal nowhere mentioned in the 'Commentaries') from Gaul into Britain, and by this means succeeded in frightening away the Britons who were endeavouring to defend the ford of the Thames, Polyænus himself is our sole authority, and it seems to me we cannot possibly accept it on the word of an author who probably confused it with an event which may have happened somewhere else.

W. T. LYNN.

Blackheath.

"COFFEE-LETTER"—NEWS-LETTER.—'N.E.D.' does not give the special combination *coffee-letter*; but with *coffee house letter* it was frequently used by Anthony Wood as an equivalent for *news-letter*. Under date 24 February, 1675, "news in the coffee-house letter" is to be found referred to; both "the public coffee letter" and "the coffee letter" are mentioned in 1680 and 1681; and "a letter at the coffee-house" is quoted in the last-given year. These are only a few such references; and I should be glad if any others from contemporary sources could be given.

ALFRED F. ROBBINS.

"PRIGG."—This word is usually explained as meaning to plead hard with a person, to haggle over a bargain, to filch, to steal; but it occurs in a sermon preached by the Rev. D. Williamson, of the West Kirk, Edinburgh, at the opening of the General Assembly of the Church of Scotland, in March, 1703, where the meaning seems to be different from any of the foregoing. The preacher, referring to evils connected with a system of patronage in the Church, says:—

"If a vassal had a son fit for no other employment, he would sute his patron for a presentation. I pray that none of our nobility or gentry prigg with God in this matter, and that neither covetousness on the one hand, nor envy on the other, prompt men to wreath this yoke on us."

The copy of the sermon in my possession bears to have been printed at Edinburgh, in 1703, "by the Heirs and Successors of Andrew Anderson, Printer to the Queen's most Excellent Majesty." I hope the 'Oxford English

Dictionary' will give several illustrative quotations showing the different senses in which the word has been used by old authors before 1703. W. S.

"LOATHLY." (See *ante*, p. 60.)—In the notice of a section of vol. vi. of 'A New English Dictionary' it is remarked that "the 'loathly worm' = serpent seems to be first used by Besant (1886), though Thomson (1748) has 'loathly toad,'" and the writer adds: "We should have thought that ballad literature would supply earlier instances." In ballad literature we have, of course, the well-known instance of 'The Laidly Worm of Spindleston Heughs,' which was first published in book form in 'A View of Northumberland, Anno 1776,' by W. Hutchinson, 1778, ii. 162-4. Though founded on an ancient theme, this ballad was the composition of the Rev. Robert Lambe. *Loathly* and *laidly* are the same word, the A.-S. *læðlic*.

W. F. PRIDEAUX.

THACKERAY AND 'PENDENNIS.'—In Merivale and Marzials's 'Thackeray,' "Great Writers Series," it is stated, p. 155, that

"after the publication of the eleventh number of 'Pendennis' in September, 1849, there came a break for four months. Thackeray was ill, sick well nigh unto death, in the latter part of September and during October and November, and kindly tended by Dr. Elliotson, to whom 'Pendennis' was afterwards dedicated, and by Dr. Merriman, of Kensington Square."

The thirty-six chapters in the eleven numbers formed about half the story. Mrs. Ritchie, in her introduction to 'Pendennis,' states that Edward FitzGerald "said it was very stupid, and advised my father to give it up. My father was not satisfied either." Fortunately this advice was not taken. Thackeray says in the preface "that this book began with a very precise plan, which was entirely set aside." Without doubt we are indebted to Thackeray's illness for those three most charming chapters—li. 'Which had very nearly been the Last of the Story,' lii. 'A Critical Chapter,' and liii. 'Convalescence.' These are chaps. xiii., xiv., and xv. of vol. ii. of the first edition. Thackeray suffered from a bilious fever that almost killed him. Pen also was "in a high fever," "delirious." "The fever, if not stopped, might and would carry off the young fellow," and at one time "his life was despaired of." Dr. Goodenough, of Hanover Square, who was sent for by Major Pendennis to attend Pen, is, of course, Dr. Elliotson, who was then living in Conduit Street close to that square. He is "the good and honest and benevolent man" who "laughed at the idea

of taking a fee from a literary man or the widow of a brother practitioner." In the chapter headed 'Convalescence' Thackeray says:—

"Let Pen's biographer be pardoned for alluding to a time not far distant when a somewhat similar mishap brought him a providential friend, a kind physician, and a thousand proofs of a most touching and surprising kindness."

Pen's illness also commenced in September. In addition to the dedication of 'Pendennis' to Dr. Elliotson, Mrs. Ritchie sets out an interesting letter to the doctor in which Thackeray asks permission to make the dedication "as a compliment in return for a life saved." HARRY B. POLAND.

[See also 'Thackeray a Believer in Homeopathy,' 9th S. x. 63, 132, 197, 329.]

"CUP-TURNING" IN FORTUNE-TELLING.—I have been interested in a bit of folklore recently found in a rather unlikely quarter. A little book, now somewhat rare, entitled 'Hair-breadth Escapes from Slavery,' was published at Manchester in 1861. It was written by the Rev. William Troy, a "coloured" clergyman, of Windsor, Canada West. One of his narratives refers to the adventures of Lewis Williams, a slave who escaped from Kentucky to Cincinnati, where he fell in love. Uncertain as to whether his affection was returned, he applied to a Dutchwoman who carried on the trade of a fortune-teller. "She said she must first have the sum of 4s. 2d., or one dollar, before she could tell anything; and it must be paid *in silver, or the cup would not turn well*" (p. 66). She wormed out of him the fact that he was an escaped slave and the name of his "owner," to whom she sent information, for which she was paid 200 dollars. He was arrested, but the friends of freedom stood by him, and during the hearing in the crowded courtroom another person was substituted in his place whilst he escaped. A reward of 1,000 dollars was offered, but Lewis Williams, disguised as a girl and wearing an enormous crinoline, remained undetected, and made his way to Canada. The particular form of divination employed by this treacherous sibyl is not further described.

WILLIAM E. A. AXON.

Manchester.

THE PRINTING OF RECORDS.—That records should be chosen for printing in an apparently fortuitous way is probably to a certain extent inevitable. It is owing in most cases to individual, in a few others to local, enthusiasm, that manuscripts of this nature see the light at all. Societies formed for

printing them generally begin to dwindle away when it becomes evident that the only method of selection is the preference of a few leading spirits, and when supplies fail the work necessarily stops.

But what I would like to suggest is that in records of such widespread interest as Marriage Licences, Will Calendars, and other indexes, the practice has been and is to begin at the wrong end. The vast majority of those who want these guides to searching belong to those families which—from the absence or break-up of territorial connexion, or from the service abroad of their successive representatives, or their emigration, or other variations of residence and fortune—have not kept their own annals in order. To those who want to reconstruct their annals from the time of their grandparents it is useless to offer an index which begins with the Restoration and stops with Queen Anne, and, apparently, with a full stop. If, on the other hand, such works were issued in instalments, working back from say 1813, or even 1754, I believe they would appeal to a much larger section of the public, and secure lists of subscribers who would gather appetite in eating, and as they picked up each crumb would be always "asking for more."

A. T. M.

STORY OF AN UNGRATEFUL SON.—*T. P.'s Weekly* for 20 February contains an interesting article on Sir Charles Gavan Duffy's 'Two Hemispheres,' with several extracts. Amongst others is quoted one of his favourite stories as follows:—

"In a dear summer, as the famine periods were called in Ireland, a small farmer was induced by his wife to send out his father to beg. The old man was equipped with a bag, a staff, and half a double blanket, which the frugal housewife prepared for him. After he was gone she inquired for the moiety of the blanket to make sure he had not carried it off. When the house was ransacked in vain, the father thought of asking his little son if he had seen it. 'Yis, father,' the boy replied, 'I have put it by till the time comes when I'll want it.' 'What will you want with it, Owen, agra?' inquired the father. 'Why, father,' replied the boy, 'you see, when I grow up to be a big man, and I'll be sending you out to beg, I'll want it to put on your back.'"

This is a curious instance of the oral transmission of stories. The story is the widely diffused one called by Mr. Clouston 'The Ungrateful Son.' It is otherwise known as 'La Housse Partie,' from the fabliau of that name.

It will be fully treated in the series of articles now appearing in 'N. & Q.' on the sources, &c., of the 'Merry Tales,' when the portion is reached dealing with No. ciii. of

'Tales and Quicke Answeres,' "Of the olde man that put himselfe in his sonnes handes."

A. COLLINGWOOD LEE.

BETTY OR BETTEE.—In the 'H.E.D.' very little is told us about the word *betty*, meaning a wine-flask, the only quotation for it being of the year 1725, while no measure for it is suggested, and we are asked if it was in use only in the United States. In 'A New Guide to the English Tongue,' by Thomas Dilworth, one finds at the beginning of Part II. 'A Table of Words, the same in Sound, but different in Spelling and Signification,' which includes "*Bettee*, a Pint Flask of Wine." Of this book the Bodleian Library possesses three editions: one without title-page, and otherwise undatable, but seemingly the oldest of the three; then "The Fifty-fourth Edition" (London, 1793); and thirdly "A new edition," published at London, without date, but apparently after 1793. In the two earlier of the editions the author's dedication bears date "Wapping School, June 14, 1740." We may presume, therefore, that *bettee*, as the name of a pint bottle, was familiar in England throughout the eighteenth century. The 'H.E.D.' suggests that the name Eliza or Elizabeth may be considered to be the etymon of this word. But, as I believe that "By Jingo" came into English from Bask sailors and soldiers in the sixteenth and seventeenth centuries, so I would suggest that here we have bottled another bit of Baskish. A Bask will say to his companion who is drinking with him "Beté!" in the sense of "Fill up (your glass)!" For *beté* or *bethé* (pronounced *bet-hay*) means *fill, filled, full*.

I am told by Dr. Hardin Craig, of Princeton University, that the people of the United States use the term "black betty" as the name of a certain kind of bottle, and associate it with the diminutive of Elizabeth. One may therefore regard the name as correlative to "black-jack," the old English name for a leathern beer-jug. E. S. DODGSON.

"MAIZE."—In his valuable and suggestive 'Notes on English Etymology,' 1901, Prof. Skeat sums up all that was known of the history of this term by saying that it is "from some one of the languages of Hayti." There can be no question of the truth of this, and I have lately come upon evidence which enables me to state positively that the language is Arawak, and that the fullest form of the native name is that used by the Arawaks of the mainland, viz., *marisi*. My authority is Brinton's interesting, but little-known booklet, 'The Arawak Language of Guiana,' published in 1871. The letter *r* in

American dialects appears to have always been a very unstable sound. It interchanged with *l* and *n*, as in the variants *Caliban*, *cannibal*, *Carib*; and in the particular case we are discussing it seems to have disappeared altogether in the Arawak spoken in the islands of Hayti and Cuba. The index to the 1851 edition of Oviedo here gives us a valuable bit of confirmatory evidence, in recording that "los Indios de Cuba parecian pronunciar *maisi* ó *majisi*." In other words, the *marisi* of Guiana becomes in Cuba *maisi*, whence the *maizium* of Eden and other old authors. 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.

RECUSANT WYKEHAMISTS.—1. The identification of the Thomas Butler, LL.D., who wrote the treatise on the Mass mentioned in Strype's 'Parker,' 477, and Ames's 'Typ. Ant.,' iii. 1627, with the Thomas Butler who took his B.A. at Cambridge in 1548 seems to be merely conjectural. From Cooper's 'Ath. Cantab.' it has found its way into the 'D.N.B.,' viii. 79, and Gillow, i. 366. I venture to submit the real author was Thomas Butler, admitted to Winchester College in 1546, who took the degree of LL.D. at Oxford, and was expelled from his New College Fellowship for recusancy, as Wood records 'Hist. and Ant.' (ed. Gutch) vol. ii. p. 144.

2. Mr. Kirby, in his 'Winchester Scholars,' says of William Wygge, Fellow of New College 1577 to 1585, that he was a Papist executed at Kingston on 1 October, 1588. The late Father Law in his Calendar recognizes a person of that name as suffering at that place and date, but if Mr. Foster's 'Alumni Oxonienses' is correct, it cannot have been the Wykehamist, for that authority states him to have been rector of Facombe, Hants, in 1595. Wood, in his 'Fasti,' under date 1582 says: "One Will. Wygge, sometimes called Way, was executed for being a seminary and denying the oath of supremacy at Kingston in Surrey on the first day of October, 1588. Whether the same with him who was M of A [i.e. the Wykehamist] I know not." Challoner says of William Way that he was born in Cornwall, educated at Rheims, sent on the mission in 1586, and executed at Kingston in 1588—"some say on the 1st of October, but the bishop of Chalcedon's cata-

logue says on the 23rd September, who believes him to be the same whom Mr. Stow, in his chronicle, calls Flower when, writing of the year 1588, he says, 'on the 23rd Sept., a seminary priest, named Flower, was hanged, beheaded, and quartered, at Kingston'; though bishop Yezep and others speak of Mr. Flower and Mr. Way as of two different persons." From this it appears that, whether Mr. Flower and Mr. Way are identical or not, William Way and William Wygge certainly are but one person.

3. The John Clare, or Dominicus, of Chilmark, who was admitted to Winchester College in 1563, was clearly the father of the John Clare, *alias* Dominic, noticed in 'D.N.B.,' x. 383, and Gillow, i. 487.

4. The Thomas Risbye who entered Winchester College in 1500 and became a Fellow of New College in 1508, resigning his Fellowship in 1513 to enter religion (Boase 71), would seem to be the same as the Thomas Risby, O.S.F., noticed by Gillow, v. 425, as suffering at Tyburn, 20 April, 1534.

5. The writer of the biography of Nicholas Rishton in 'D.N.B.,' xlviii. 321, states that he became a Fellow of New College in 1407, and apparently identifies him with Richard Rixton or de Risheton who entered Winchester College in 1402, as Nicholas Rixton who entered Winchester College in 1407 is obviously too late in date. What are the grounds of this identification?

6. The John Ruge who was beatified by Pope Leo XIII. in May, 1895, is said by Gillow (v. 452) to have been at one time a Prebendary of Chichester. Was his prebend one of the four founded by Bishop Sherborne in 1526? If so, he is probably to be identified with the John Ruge who entered Winchester College at the age of eleven in 1488.

7. Is the Thomas Owen who entered Winchester College in 1567 at the age of eleven from Winchfield to be identified with the Thomas Owen whose biography occurs in 'D.N.B.,' xlii. 455, and Gillow, v. 224?

8. Except for the fact that George Raynes is said by Gillow in his notice of him (v. 397) to have been of good Yorkshire family, he might have been the George Raynes who entered Winchester College from Mereworth in 1549. Is Gillow wrong? Is Mereworth in Kent the only Mereworth?

JOHN B. WAINWRIGHT.

BRUCE AND AVENELL.—In a charter granted by King Robert Bruce, 6 February, 1324/5, to Alexander Keith, who is described as "his beloved and faithful," it appears that Alexander Keith had no heirs male of his body,

as his lands were to pass to his daughter Agnes and William Avenell, the latter of whom is styled the king's cousin ("et Willelmo Avenell consanguineo nostro"). Can any readers of 'N. & Q.' kindly inform me how this connexion came in between King Robert Bruce and William Avenell? It is said that King William the Lion had by a daughter of Robert Avenell a daughter Isabel, who married first Robert Bruce, but by him had no issue, and secondly Robert de Ros, one of the barons appointed to enforce the observance of Magna Charta. Any notes on the Avenell family will be thankfully accepted. The charter above quoted is from the Fourteenth Report of the Hist. MSS. Commission, Appendix, part iii. p. 174. R.

MANSION, MINIATURE PAINTER.—Can you give me any information about Mansion, the miniature painter? There is an example of his work in the Wallace Collection.

MINIATURES.

[The only Mansion mentioned in Mr. Graves's admirable book is L. Mansion, who, between 1829 and 1835, contributed three historical pictures to the R.A.]

CHAPELS TO ST. CLARE.—Is there any evidence to prove that the dedication of chapels to St. Clare was a favourite one among the Knights of St. John of Jerusalem?

VIAD.

'LYRA APOSTOLICA.'—Is the following list of identifications of writers correct?—

α = J. W. Bowden.

β = Hurrell Froude.

γ = John Keble.

δ = J. H. Newman.

ε = Isaac Williams.

ζ = Robert Wilberforce.

Who wrote No. 55, 'Hidden Saints,' and the third part of 'Commune Pontificum,' No. 163? These bear no Greek letters in my copy (third edition, 1838). JOHN T. PAGE.

West Haddon, Northamptonshire.

HUBBELL ARMS.—Can any one give me information as to the coat of arms granted to Hugo Hubbell (warrior, 1060), settled in Wales, &c.? The figures of his shield were two raven heads and two estoiles; on the helmet a tower partly demolished; two eagles are holding the shield. What are the colours and motto for this special coat of arms; and are any of these arms now in existence?

INQUIRER, U.S.A.

'ACCOUNT OF HISTORICAL AND POLITICAL EVENTS.'—'An Account of Historical and Political Events during the last Ten Years,' by Sir John Redcliff, was published in London about 1870. We shall be much obliged to

any one who will kindly assist us to obtain a copy of this book. Can any reader of 'N. & Q.' give us information concerning the author?
G. & A. HERRING & Co.
78, Gracechurch Street, E.C.

"LET IT CHECK OUR PRIDE."—Can you oblige me with a reference to the following fragment?—

Let it check our pride,
The virtue nearest to our vice allied.

I believe it to be Pope's, but cannot disinter it.
P. E. GEORGE.

['Essay on Man,' ii. 196.]

CHARLES HINDE was admitted to Westminster School 13 March, 1782. I should be glad to learn any particulars of his parentage and career.
G. F. R. B.

"C.I.F."—What is the meaning of the commercial symbol "C.I.F.," which one sees in price-lists, tenders, and such-like documents? It seems to have been overlooked in the 'N.E.D.,' which usually explains all recognized abbreviations under the various letters. For example, the kindred abbreviations "f.a.a." ("free from all average") and "f.o.b." ("free on board") are duly registered under the letter F. I can find no help in the dictionary for "c.i.f."
PERTINAX.

PROVERBS RELATING TO LINCOLN.—A correspondent of 'N. & Q.' (7th S. vi. 108) asked for earlier instances of "Lincoln was, London is, and Yorke shall be" than Thomas Decker's mention of it in his 'Wonderful Year, 1603.' Was this query ever answered? I am anxious to know on what authority the proverb rests. Whence, too, do we derive

The first crown'd head that enters Lincoln's walls,
His reign proves stormy and his kingdom falls?

I have a vague remembrance of hearing it stated that this saying was mentioned by some chronicler in connexion with King Stephen.
G. W.

SCOTCH BALLAD: 'HABBIE SIMPSON.'—Who was the author of the ballad 'The Life and Death of Habbie Simpson, Piper of Kilbarchan'? Mr. T. F. Henderson in the 'Dict. Nat. Biog.' attributes the authorship to Robert Sempill (1595-1665?), son of Sir James Sempill, of Beltrees, Lochwinnoch, Renfrewshire; but Mr. H. G. Graham, in 'Scottish Men of Letters' (p. 393), and others ascribe it to Francis Semple (1616-82), son of Robert Sempill, "who is also credited, somewhat indecisively," according to Mr. THOMAS BAYNE, "with the ballad of 'Maggie Lauder.'" Which is right?
JOHN HEBB.

CIPHER PRICE-MARKS.—In the course of a recent examination of an ancient book of accounts it has become material to ascertain the date when certain entries were made. The entries refer to events of the year 1630 and thereabouts, but after a careful examination I am of opinion, from the wording and spelling and so forth, that they were, in fact, inserted many years after, probably about 1740, and are copies of an older account, genuine enough, no doubt, in its day. I have not traced anything from the watermarks, but I find inside the cover of the book one of the ordinary bookseller's private price-marks or ciphers, such as are in common use in business, taken from the use of a word, or rather the letters in a particular word, for numerals. The letters are

$$\begin{array}{c} B \\ i \\ \hline u \\ n \end{array}$$

Can any one tell me at what date this custom of private letter price-marks or ciphers came into common use? Would it be likely to be generally used among booksellers in the seventeenth century? Of course there is nothing magical about the cipher; any one can have his own with a suitable word. I want to fix approximately the date when the book was manufactured and sold. It is a book which might cost 5s. or so.

W. H. QUARRELL.

"WEEP NOT FOR HER."—Can any of your readers inform me where I can find a poem which commences with

Weep not for her, she is an angel now?

EVERARD HOME COLEMAN.

71, Brecknock Road.

[A similar thought, "Weep not for him," &c., occurs in N. P. Willis's 'Death of Harrison.']

"AND WHOSE LITTLE PIGS ARE THESE?"—Can any of your readers tell me the author of the following, and also give the rest of the song?—

And whose little pigs are these, these, these?
And whose little pigs are these?
They are Johnny Coke's,
I know them by the looks;
I found them among my peas.
Go pound them, go pound them.
I dare not, on my life,
For though I love not Johnny Coke,
I dearly love his wife.

M. F. H.

ELIZABETH, COUNTESS OF WILTSHIRE, AND MOTHER OF ANNE BOLEYN.—Who is the probable painter of a portrait of Elizabeth Howard, Countess of Wiltshire and Ormonde, and mother of Anne Boleyn, which is known to have originally belonged to her daughter

Mary Carey? It is a half-length on copper about nine inches by nine inches, and somewhat in the style of Holbein, but is certainly not by him.

I have never seen any work by Alice Carmelian, the miniaturist, and should like to know where any can be seen, as this picture may be by her. Z.

"To DIVE."—In the 'N.E.D.' a special sense of the verb *to dive* ('Dive,' + *c. spec.*) is defined as

"to plunge a fork into a large pot containing portions of meat, having paid for the privilege of taking whatever the fork brings up. *Obs.*"

The only quotation given for this use is 'Roderick Random,' chap. xiii., but the passage does not appear to bear out the definition. Roderick Random says his friend "conducted us to a certain lane, where stopping, he bade us observe him, and do as he did, and walking a few paces, dived into a cellar and disappeared in an instant."

He adds:—

"I followed his example, and, descending very successfully, found myself in the middle of a cook's shop, almost suffocated with the steams of boiled beef, and surrounded by a company of hackney-coachmen, chairmen, draymen, and a few footmen out of place or on board-wages; who sat eating shin of beef, tripe, cow-heel, or sausages, at separate boards."

Subsequently the cook is overturned "as she carried a porringer of soup to one of the guests." After a painful episode, in which Strap, the cook, and a drummer of the foot-guards figure conspicuously, Roderick Random and his friends "sat down at board, and dined upon shin of beef most deliciously: our reckoning amounting to twopence half-penny each, bread and small beer included."

There is nothing here to support the 'N.E.D.' definition—indeed, the mention of the several items of the bill of fare, the separate boards, the porringers of soup, would point to the scene of entertainment being simply an underground (or, as Roderick Random terms it, an "infernal") ordinary into which the guests had to "dive."

What is the authority for the 'N.E.D.' definition? W. F. R.

Hutton Rectory, Weston-super-Mare.

"TRAPEZA" IN RUSSIAN.—Could any reader of 'N. & Q.' kindly inform me as to the meaning of the word *trapeza* in Russian when it is used in connexion with a church? It is quite an ordinary thing, for instance, to find in a list of Russian churches such an entry as the following: "The church of the Epiphany with a wooden," and then follows the word *trapeza* in its proper case.

According to Alexandrow the word has a great variety of meanings—table, victuals, meat, viand, refectory, dining-hall, altar, nave, aisle. Here it would seem we have three if not five meanings to choose from. I suppose that, strictly speaking, the word *nave* cannot be applied to a Byzantine church. T. P. ARMSTRONG.

Epithes.

"UNRAM."

(9th S. xi. 188.)

UNDER this head a correspondent remarks, "The dictionaries.....do not seem to have loaded themselves with all the possible words beginning with *un*." I think it is certain that the largest dictionaries have not loaded themselves with one-tenth, perhaps not even with one-fiftieth, of "all the possible words" in *un*. When it is considered that *un*- may, when occasion calls or humour inclines, be prefixed to any adjective of quality in the language (*unreal, unhigh, unactable, unmentionable*), to almost any present participle (*unbelieving, unloving, unchying, unsatisfying, unending*), to any past participle (*unrun, unread, unwritten, unconsidered, unlimited*), to any abstract noun derived from any adjective or participle (as *untruth, unreality, unmentionableness, unlovingness, unsatisfyingness, unreconciledness*), to any adverb derived from any adjective or participle (*untruly, unwisely, unbecomingly, unbendingly, unskilfully, unweariedly, unendingly*), to any verb expressing an action that can be undone (*unbuild, undress, unfold, unpin, uneducate, unram, unsettle, unman, unmarry*), to any phrase of which the writer wishes to express the opposite, as in Humpty Dumpty's "*un-birthday presents*," it will be seen that to try to load a dictionary with all the possible words in *un* would to a great extent be to duplicate its existing mass, in the attempt to achieve a task as impossible as useless. What the lexicographer has to do is to give the history and use of the element *un*-, and state to what classes of words it can be prefixed at will when needed (or supposed to be needed), with sufficient examples to show the use, and with particular mention of *un*- words which do not fall under these classes, or of which the sense cannot be exactly gathered from that of the element *un*- and the positive element. He may also tell where, in forming such words (and most of them are "perpetual nonce-words," formed anew by the speaker every time he uses them), *in*- is better than *un*-. If aiming at a historical

dictionary, he may moreover show when each class of *un-* words began, with some chronological lists and data as to the older and more frequently used examples in each class. But to attempt to load himself with "all the possible words" in *un-* would be to try to close the parabola, or grasp the infinite, in which the greater the effort and the vaster the result, the vaster and the more conspicuous the failure. J. A. H. MURRAY.
Oxford.

ST. MARY AXE (9th S. x. 425; xi. 110).—I am glad to find that MR. J. HOLDEN MACMICHAEL accepts the view that the name of this church is not necessarily derived from a "holy relic" preserved in the building, though I think there are difficulties in the way of believing Stow's statement that it was so called "of the sign of an axe over against the east end thereof." Personally I may say that my affection for the old chronicler would induce me willingly to accept his theory if I thought the evidence warranted it. It did not escape my notice that it was Cunningham who was the first to contradict Stow on this point; but as the contradiction was repeated in Mr. Wheatley's 'London Past and Present,' which is stated on the title-page to be "based upon 'The Handbook of London' by the late Peter Cunningham," and is, in fact, an enlarged edition of that work, I preferred to cite Wheatley rather than Cunningham, just as I would prefer to cite the 1754 edition of Strype's Stow rather than that of 1720. The sign of the "Axe" was certainly not uncommon in London, and in Ogilby and Morgan's map of London, 1677, we find not only the well-known "Axe Inn" in Aldermanbury, but "Axe Alley" and two "Axe Yards," all of them doubtless derived from the signs of taverns or beerhouses. But I do not know of any instance of a church deriving its name from a sign, and I think it doubtful if the sign of the "Axe" was so old as the early days of the Plantagenets. MR. MACMICHAEL thinks that it was probably derived from the arms of the Company of Wheelwrights, but this was not a very ancient company, as it was not incorporated till 3 February, 1670, and a livery was not granted till 1773. As the "Rotuli Hundredorum" date from the beginning of the reign of Edward I., and the church had evidently then been in existence for some time, it may be asked if any of the City guilds possessed at that date armorial bearings. MR. MACMICHAEL asserts that the church of St. Mary Axe is not the only instance of a church stated by Stow to be named after a trade sign; but here, with

deference, I think he has misunderstood the language of the chronicler, for Stow makes no mention of a church of St. Mary Coney-Hope, but merely says that at the end of Coney-Hope Lane there was a chapel dedicated to Corpus Christi and St. Mary. These are the exact words of the chronicler, which I quote from the 1603 edition of the 'Survey'—the last published in the author's lifetime—at p. 265:—

"West from this Counter [in the Poultry] was a proper Chappell, called of *Corpus Christi*, and saint *Marie* at Conie hope lane ende, in the Parish of saint *Mildred*, founded by one named *Ionirunes*, a Citizen of London, in the raigne of *Edward* the third, in which Chappell was a Guild or fraternitie, that might dispend in lands, better then twentie pound by yeare: it was suppressed by *Henrie* the eight, and purchased by one *Thomas Hobson*, Haberdasher, he turned this Chappell into a faire Warehouse and shoppes, towards the streete, with lodgings ouer them. Then is Conyhope lane, of old time so called of such a signe of three Conies hanging over a Poulters stall at the lanes end."

It is plain from this extract that it was the lane which derived its name from the sign, and not the chapel. But this is, of course, merely a side issue, and to my mind the chief argument against the statement that the designation of St. Mary Axe is derived from a sign is the employment of the Latin preposition *apud*, which is properly only applied to persons and places.

W. F. PRIDEAUX.

MRS. GLASSE (9th S. xi. 147).—With reference to Mrs. Glasse's famous cookery book, although the date of the first London edition (folio) is always stated to be 1747, this same date appears on the title-page of the second edition. Were the two editions brought out in the same year? This seems so unlikely that I think there must be an error somewhere. I have never seen a copy of the folio edition, but possess one of the second. This does not bear Mrs. Glasse's autograph in facsimile, as do subsequent editions, but the list of names of subscribers includes those of "Mrs. Glasse, Carey Street," and "Mr. Glasse, Attorney-at-Law." RACHEL E. HEAD.
57, Wynnstay Gardens, Kensington, W.

It is surprising that any one can have imagined Mrs. Glasse to be a mythical personage. She was well known to our great-grandmothers as an authority on cookery. The good lady was for years credited with making a ponderous joke *à propos* of the cooking of a hare. She was supposed to have said, "First catch your hare," instead of "case," which she does in the directions. We had what, if I remember rightly, was the first edition; but after being much damaged

by successive cooks, it disappeared entirely. Since reading 'N. & Q.' I have found an old book, undated, lettered on the back "Glass, Cookery." The frontispiece has a lady in the costume of the time of George III., giving directions to her cook, and the following verse underneath:—

The fair who's Wise and oft consults our book,
And thence directions gives her prudent Cook,
With Choicest Viands has her table crown'd,
And Health with Frugal Ellegance is found.

On the title-page is:—

The
Art of Cookery
Made
Plain and Easy.

At the foot is:—

"London, Printed for a Company of Booksellers and sold by L. Wangford in Fleet Street, and all other Booksellers in Great Britain and Ireland. Be careful to observe (Mrs. Glass being dead) that the genuine edition of her Art of Cookery is thus signed by W. Wangford."

MATILDA POLLARD.

Belle Vue, Bengoe.

'N. & Q.,' 2nd S. v. 322, furnishes a copy of Mrs. Glasse's advertisement of the articles sold at her shop in Tavistock Street, Covent Garden, taken from the fourth edition of her book 'The Art of Cookery made Plain and Easy,' London, 1751. It does not appear that her business as a "Warehouse Keeper" was very prosperous, for in May, 1754, she was declared bankrupt, for which see p. 444.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"BAGMAN"=COMMERCIAL TRAVELLER (9th S. xi. 149).—Surely the spelling "bug-man," quoted by Mr. A. WARREN, must have been a misprint. "Bagmen" appear to have been so styled from their originally carrying samples in bags. To travel as a commercial traveller, a "bag-man," was styled "bumping the bags." I well remember many years ago hearing an old member of the fraternity, now long dead, say, "I began 'bumping the bags,' as they call it, in 1820."

LOBUC.

The 'E.D.D.' says that in Cheshire he is known as "bags"—an old name from his formerly carrying samples with him on horse-back, in a pair of saddle-bags.

J. HOLDEN MACMICHAEL.

A long article by the late CUTHBERT BEDE on the explanation of this term given in Hotten's 'Slang Dictionary' appears in 'N. & Q.,' 3rd S. vii. 473. EVERARD HOME COLEMAN.

71, Brecknock Road.

"MAIDEN" APPLIED TO A MARRIED WOMAN (9th S. xi. 128).—The above certainly obtains

in Anglo-Saxon poetry—e.g., in 'Beowulf' l. 944 runs, "Whatever woman [*hwylc mægða*] brought forth this son." So in l. 1284 *mægða cræft* is the strength of woman as opposed to man.

H. P. L.

In this neighbourhood "maiden" is, I think, more frequently heard than the shortened form, and it is, as "maid" is in most places I know, used of any female servant (domestic), whether married or single.

C. C. B.
Epworth.

"LOON-SLATT" (9th S. xi. 127, 174).—When James I. was about to visit England in 1603 he, for the convenience of his suite, who presumably were not overburdened with English coin, issued a proclamation in which the interchangeable value of the money of the two countries was fixed. Thus the Scottish mark was to be of the value of thirteen pence halfpenny ('Annals of the Coinage of Great Britain,' vol. ii. p. 192).

HENRY SMYTH.

Harborne.

KEATS: "SLOTH" (9th S. xi. 187).—I fear Keats has made a sad mistake. He seems to refer to the animal known as a *sloth-hound*, and he has called him a *sloth*, for short, which is as bad as calling a *cart-horse* a *cart*. He may have confused the *sloth-hound* with the vegetarian *sloth*; but it seems rather sad.

The *sloth-hound* is better known by the name of *sleuth-hound*; and I should like to point out a fact which I have nowhere seen noticed, viz., that the name *sloth-hound* is etymologically correct, and that *sleuth-hound*, common as it is, is only a dialectal variant.

And first, the etymology of *sloth-hound* is obvious, viz., from the Old Norse *sloth*, a track, a trail. It means the animal who follows the *sloth* or track. That *sloth* is the correct form for "track" appears from the following. *Sloth*, a path, a track, occurs ten times in the 'Ormulum': ll. 1194, 3238, 4989, 5296, 5618, 6664, 8540, 8875, 10708, 14588; and four times in the 'Cursor Mundi': ll. 1254, 1285, 4791, 18786. Hence the compound *sloth-brache*, a *sloth-hound*, in 'Wallace,' v. 96; written *sloth-hund* in the same, v. 135, with the word *sloth*, in the sense of track, two lines below.

In the North we find the variant *sluth*, whence the derivative *sluth-hunde* in the 'Catholicon Anglicum,' p. 345. And in Barbour's 'Bruce' the forms are: *sleuth*, a track, vii. 21, 44; *sleuth-hund*, vi. 484, 669; *sluth-hund*, vi. 36. It is probably from the famous story in Barbour that this Northern form

has become so familiar as to displace the true Southern form *slot-hound*.

The Normans, disliking the initial *sl* and the final *th*, turned *slot* into the remarkable form *esclot*, for which see Godefroy's 'Old French Dictionary.' By restoration of the English *sl*, this was later modified to *slot*. Hence the form *slot-hound*, used by Sir Walter Scott, according to the 'Century Dictionary,' which omits the reference. The quotation is "misfortunes, which track my footsteps like *slot-hounds*."

WALTER W. SKEAT.

The animal referred to is the glutton (*gulo*) or wolverine, a carnivorous animal inhabiting the north of Europe and America. It was formerly believed that it leaps from trees upon deer, but the belief was probably ill-founded. The same stories are told of the Tasmanian devil. HERBERT A. STRONG.
University College, Liverpool.

CORNISH WRECKERS (9th S. xi. 126, 196).—For alleged authentic instances of Cornish wrecking see 'Autobiography of a Cornish Rector' (London, 1872, chap. ii., where the story is told how "Uncle Mike Steven's old lame mare, with a great ship's lantern round her neck," was driven on to the cliffs to entice Indiamen ashore. HERBERT A. STRONG.
University College, Liverpool.

THE ORIGIN OF THE TURNBULLS (9th S. xi. 109).—On behalf of a relation of my own bearing this name, I devoted considerable time and research to the subject, with a view to elucidating the point. I may be allowed, therefore, to put on record, in a condensed form, the result of my investigations and my deductions therefrom, for what they are worth. The story of Bruce and his being saved from an attack by a wild bull by a person named Roull, who for this act was named Turnbull, never appealed to me with any impress of truth. Barnes, an English historian, recounts the story that Bruce, while hunting in the woods of Callendar, was attacked by a wild bull, when Roull took the bull by the horns, overpowered and killed him. The account referred to by MR. ALEXANDER TURNBULL has doubtless the same origin, but is very different in its particulars. The chief actor in this story only "overthrew" and held the bull while others dispatched him, and the name of the hunter is not mentioned. This is somewhat remarkable, because Boece was a great lover of the legendary. His 'History of Scotland' demonstrates his credulity as well as his great research. Is it conceivable that a man, no

matter how powerful, unprepared for such a conflict, could single-handed have performed such a feat? Yet this fabulous story is said to be the origin of the family name Turnbull.

Is it unfair to say that the story rests entirely on this incredible narrative? Dr. Leyden, however, refers to the incident, with a poetical licence worthy of a better cause, thus:—

His arms robust the hardy hunter flung
Around his bending horns, and upward wrung,
With writhing force, his neck retorted round,
And rolled the panting monster on the ground,
Crushed with enormous strength his bony skull,
And courtiers hailed the man that turned the bull.

Here we have a most circumstantial account of how the brave act was accomplished, and if allowance is made for the poet's flight of fancy, it might yet be said the bull was not turned, but killed, and Killthebull would have been more significant than Turnbull.

Let us look at the facts as far as traceable. The grant which Bruce made Willielmo dicto Turnbul of lands in Teviotdale is from the Ragman Roll, which originally was a true account of all benefices, so that they might be taxed at Rome. Subsequently the name Ragman Roll was applied to four great rolls of parchment recording acts of homage done by the Scotch nobility to Edward I., 1296. This may be considered worth more than a passing notice, because the gift by Bruce in all probability must have been anterior to 1296. Bruce was crowned in 1306, and died 1329.

The battle of Halidon Hill was fought in 1333, at which it is stated a man named Turnbull, a Scottish knight of great strength and courage, challenged an Englishman to mortal combat. A young Norfolk knight is said to have accepted the challenge, and the duel took place in view of both armies. It is further recorded that at the beginning of the combat a large black mastiff belonging to Turnbull rushed upon the English knight, who with one blow "cut him in two at the loins," and killed Turnbull. We are informed Turnbull, the challenger, lacked the dexterity and nimbleness of the English knight. This serves a double purpose, to palliate the defeat of the "knight of great strength" and to give a semblance of truth to the further statement that this Turnbull was the same man who figures as the hero of the bull fable in which Bruce's life was saved.

It is somewhat remarkable that authorities differ as to the name of the English knight: Barnes calls him Benhale, Howes says the knight's name was Venal. This apparent uncertainty as to who fought with Turnbull is

suspicious, and casts some doubt on the story.

Major's 'Greater Britain' devotes many pages to the life and work of Bruce, and while his notice of the battle of Halidon Hill is a fairly full one, not a word is mentioned of Turnbull or his mastiff, nor does he anywhere retail the wild bull story; but in his account of the battle of Nisbet Muir, 1355, mention is made of the death of Sir James Turnbull and Sir John Halliburton. We learn from Major that among the numerous Scottish students at Paris during his residence there was one George Turnbull.*

The name Bullock is not uncommon at an early date. In 1287 we find a Richard Bullok, in 1296 a Walter Bulloc, in 1329 William Bulloc, attorney for the provosts of Haddington, and William Bulloc was provost of that town in 1330. The name carried "Or, three bulls' heads carbossed gules," and we learn the Turnbulls' arms is "Argent, a bull's head erased sable," and of late three of them, disposed two and one.† The name Bull had "Or, three bulls' heads caboshed gules."‡ In 'The Scottish Arms,' from which I quote the arms, one Turnbull is spelt Tourneboule, and another "Turnbull of yat ilk." The various ways in which Turnbull is spelt are not remarkable, for in 1586, at the time of James IV.'s visit to the borders, for punitive purposes, one of those punished was Trubillis, which here means Turnbull. Now the deductions I draw will not make a greater demand on readers' credulity than to realize that Trubillis and Turnbull are one and the same name.

We find that the name Trumble often occurs in Border history. Readers will form their own opinion as to whether there is any connexion between it and Turnbull. In 1675-1678 the names might well be understood to refer to distinct families, but close investigation of the Lord High Treasurer's accounts, 1473-8, will dispel the idea.

In 1490 we find the name Trumble, and in 1494 George Trumbill and George Turnbull, the difference in spelling being doubtless due to the scribe, for the names are indexed under the same head. In 1266 there is a Walter de Trembeley, and in 1296 Robert de Tremblay swears fealty. This name occurs before Bruce could have had any part in the bull episode. So far, then, we have Trumble, Trumbill, Trembeley, Tremblay, Tremblee, &c., and I venture the opinion that they are all variants of the same name.

We now turn to the name said to have been originally Roull, and learn that there was a Richard de (?) Rullos in 1130.* Then we find an estate or lands of Behule about the period mentioned, or nearly 150 years before the birth of Bruce, and about 176 years prior to his being crowned. In 1248 is found a Gilbertus de Behulle, and mention of "terra de Rul" in 1266, from the context no doubt in Roxburghshire; a Thomas de Roule in 1296. In short, there is an estate variously called Bedrule, Bedroule, Bethiroull, Bethieroule, &c., all of which I opine to represent one estate, land, or stronghold, Bedrule.† I take it that the head of the clan was Turnbull, whose stronghold was Bedrule Castle. I assume that the head of the clan was known as Rule, Roull, or any of its variants. For this assumption ample grounds exist to-day in Scotland and in its past history. Turnbull of Fenwick, in State documents, 1572, is referred to as Fenwick, and Ker of Ferniehurst, in similar documents, as Ferniehurst. I submit, therefore, with all diffidence, when Bruce is recorded as having granted lands to Turnbull for services rendered, these services are more likely to have been for the furtherance of his kingdom and its interests than for the mythical bull incident, which I am disposed to think was introduced by an enthusiastic admirer of Bruce, who wished to give a pleasing finish to his master's generosity. Roull was the name Turnbull was invariably known by, and his personal name was never altered. Had Roull been his personal name, and not that by which he was associated with his land, and had it been changed to Turnbull, it is more than probable the alteration would have been referred to in some way in the grant mentioned.

ALFRED CHAS. JONAS.

VANITY FAIR (9th S. x. 488). — Bunyan's explanation of the phrase appears to indicate that he himself was the originator of it. He says, "It beareth the name of Vanity-Fair, because the town where it is kept is *lighter than vanity*; and also because all that is there *sold*, or that cometh thither, is vanity." Now Psalm lxii. 9 says, "Surely men of low

* 'Calendar of Documents relating to Scotland,' vol. i.

† In the interesting 'Diary' of George Turnbull (1687), of Fifehire, who is said to be a descendant of the original Border family, there is a pedigree which begins with a Turnbull, whose Christian name is unknown, but who is followed by his two sons, Andrew and George, from whom the pedigree is worked out. In the introduction we are told the Turnbills are descended from a family named Roule, and are thus introduced to the bull story again.

* Major went to Paris in 1493.

† 'Scottish Arms, A.D. 1370-1678,' R. R. Stodart.

‡ 'Synopsis of Heraldry,' 1682.

degree are vanity, and men of high degree are a lie: to be *laid in the balance*, they are altogether *lighter than vanity*." The Prayer-Book version has, instead of "to be laid in the balance," "the children of men are deceitful upon the weights," expressions which probably suggested to Bunyan the image of a Vanity-Fair where Truth was found by his pilgrims, as narrated, to be an unpurchasable commodity, and where, as in the fairs of his time, visits to which must have been a constant phase of his earlier wandering life as a tinker, weighing and measuring, buying and selling, and too often cheating and lies, were the salient features.

J. HOLDEN MACMICHAEL.

A SEXTON'S TOMBSTONE (9th S. x. 306, 373, 434, 517; xi. 53).—The full lines asked for by J. T. F. are these:—

Through Grandsire and Trebles with ease he could range,
Till Death called a Bob, which brought round the last change.

This is a Bingley version of the date 1844.

There are several ringers' epitaphs in my 'Curiosities of the Belfry.' In the graveyard of Scothorne, in Lincolnshire, is a sexton-ringer-clerk epitaph on John Blackburn's tombstone, dated 1739/40. It reads thus:—

Alas poor John
Is dead and gone
Who often toll'd the Bell
And with a spade
Dug many a grave
And said Amen as well.

My 'Gleanings from God's Acre' contains several epitaphs of sextons and ringers.

J. POTTER BRISCOE.

Nottingham.

Among famous epitaphs upon sextons should be mentioned that upon old Scarlett, of Peterborough Cathedral, who interred two queens within the cathedral precincts: Catharine of Aragon and (more than fifty years later) Mary, Queen of Scots. The following is the inscription over him:—

You see old Scarlett's picture stand on hie
But at your feet here doth his body lye
His gravestone doth his age and death-time show
His office by thes tokens you may know
Second to none for strenth and sturdye limm
A scarebabe mighty voice with vision grim
Hee had interd two queenes within this place
And this Towne's House Holders in his lives space
Twice over: but at length his own turn came
What hee for others did for him the same
Was done: no doubt his soule doth live for aye
In Heaven: to here his body clad in clay.

The spelling and punctuation of the original, the whole of which is written in capitals, have been reproduced here. Along with the

inscription there is a picture of the old man on the church wall. The "tokens" with which he is represented are the spade, keys, and whip. Ninety-eight is given as his age, and 2 July, 1594, as the date of his death.

ALEX. LEEFER.

Trinity College, Melbourne University.

18TH HUSSARS, 1821 (9th S. x. 488; xi. 56).

—Possibly the following particulars from Burke's 'Landed Gentry,' fourth edition, may refer to the officers inquired after by COL.

MALET:—

Charles Synge, of Mount Callan, second son of George Synge, Esq., of Rathmore, born 17 April, 1789; married Caroline, daughter of P. Giles, Esq., and died 21 October, 1854, leaving a son, Capt. Charles Edward, 98th Regiment, and three daughters. He is described as lieutenant-colonel.

J. M. Clements, born 4 May, 1789, son of the Right Hon. Henry Theophilus Clements, lieutenant-colonel 69th Regiment, M.P. for co. Leitrim (brother of the first Earl of Leitrim), by his second wife, Catherine, daughter of the Right Hon. John Beresford; married Catharine, daughter of Godfrey Wentworth, Esq.

George Luard, born 1788, third son of Peter John Luard, Esq., of Blyborough Hall, co. Lincoln; major (half-pay); served in the Peninsula and at Waterloo; died unmarried in December, 1847.

Charles Maximilian Thomas Westarn, lieutenant-colonel in the army and K.T.S., born 4 June, 1790; died 14 May, 1824.

George Schreiber, captain (half-pay) 1st German Hussars and 18th Hussars; married Anne, daughter of — Hume, Esq., of Colchester, and has issue. See Schreiber of Henhurst, co. Kent.

John Thomas Machell, lieutenant 9th Hussars at Waterloo, died 13 October, 1853, son of Col. Machell, of Beverley, co. York.

Richard Doyne, perhaps son of Philip Doyne. See Doyne of Wells, co. Wexford.

H. P. de Montmorency. There was a Raymond Hervey of Viscount Frankfort's family, described as lieutenant-colonel of Hussars and M.P., who died 1827. He was a nephew of the first viscount. I question whether he would be entitled to the Hon. as a prefix.

R. Wilford Brett, probably an uncle to late Lord Esher, who had a brother Sir Wilford, K.C.M.G. RICHARD JOHN FYNMORE.

Sandgate, Kent.

NOTES ON SKEAT'S 'CONCISE DICTIONARY' (9th S. x. 83, 221, 356, 461; xi. 43, 141).—At the last reference COMESTOR OXONIENSIS quotes the Windhill dialect to prove that a

spirant was formerly pronounced at the end of the word *sigh*. He may be glad to know that earlier and better evidence on this point is to be found in Ellis's 'Early English Pronunciation,' 1869. In his first volume, p. 212, Ellis quotes Miège, a French orthoepist of 1688, to the effect that the *gh* in "*sigh*, un soupir, et le verbe *to sigh*, soupiper, ont un son particulier qui approche fort de celui du *th* en Anglois" Two English orthoepists, Jones (1701) and Buchanan (1760), are quoted to confirm this statement and show that the standard pronunciation was *sith* far into the eighteenth century. The change of a final guttural to a dental may seem strange, but is not without parallel. The place-name Leigh is still locally called Leith (in Lancashire), and the Gaelic surname Mac Giolla Riabhaigh is always anglicized as Mac Ilwraith.

JAS. PLATT, Jun.

PORTRAITS OF JOHN NASH (9th S. x. 387).—In 'Royal Palaces and their Memories,' by Sarah Tooley, p. 307, there is a copy of a picture by Sir Thomas Lawrence at Jesus College, Oxford. There is also a curious old engraving representing John Nash impaled on the spire of All Souls' Church, Langham Place.

ANDREW OLIVER.

DICTIONARY OF GREEK MYTHOLOGY (9th S. x. 48, 176, 291).—There is a good paper entitled 'The Myth,' by Prof. David Masson, in Chambers's 'Papers for the People,' vol. i. No. 5, 1850. It is a systematic account of the Greek mythology. ADRIAN WHEELER.

"THE BEATIFIC VISION" (9th S. ix. 509; x. 95, 177, 355, 436).—An early use of this phrase occurs in the following passage from Bellarmine, quoted in an article on the 'Invocation of Saints' which appeared in the *Church Quarterly Review* for January, 1899, p. 284, note 5:—

"Bellarmine, 'De Sanc. Beat.' i. 20, 'Dico solum Deum cognoscere cogitationes omnes omnium cordium, idque naturaliter et propria virtute; sanctos autem solum cognoscere eas quæ a Deo ipsis manifestantur sive beatifica visione sive etiam nova revelatione."

I have been unable, lacking leisure, to ascertain the date of Bellarmine's discourse; it was, however, prior to 1621, the year of his death.

F. ADAMS.

115, Albany Road, Camberwell.

RACES OF MANKIND (9th S. xi. 169).—The attribution of dolichocephaly to both Negro and Negrito is traceable to the assumption that the latter represents the primitive stock of the former. But it appears that the dolichocephalic Negro is craniologically

divergent, for Sir W. Flower "placed it beyond doubt that the typical Negroites are brachycephalous" (Keane, 'Ethnology,' Cambridge, 1896). The difference is clearly shown by contrasting the mean cephalic index of the Negro, about seventy-one, with that of the Andamanese, about eighty-two.

J. DORMER.

SAVOIR VIVRE CLUB (9th S. xi. 127).—The date of 'An Ode addressed to the Savoir Vivre Club' is assumed in the Catalogue of the British Museum Library to be 1710. But this seems to be a mistake, if we may consider that the following passage alludes to the Oxford Street Pantheon, opened, according to Cunningham, for the first time in 1772:—

Or bid the great in splendid circles tread
The gay Pantheon's wide illumined round.

But while the Society of Arts was established in the year 1754, the Savoir Vivre Club seems to have given rewards before the existence of that admirable Society, for some lines respecting resolutions by which premiums were adjudged to those who excelled in the arts and sciences run:—

See! where the touch Promethean they bestow,
Beneath the painter's and the sculptor's art
Unwonted life begins to start;
A Phidian feature and a Raphael's glow:
The poet takes a bolder wing,
The votive wreath they twine to gain,
And o'er each emulative string
Sublimar raptures wake the strain.

J. HOLDEN MACMICHAEL.

161, Hammersmith Road, W.

STATISTICAL DATA (9th S. x. 29, 116).—The following work gives dimensions of buildings, heights of mountains, length of rivers, &c., classed under the four quarters of the globe:—

"A Complete Geographical Chart, containing a View of the World [to 1834, in MS.] with an account of its inhabitants, religion, products, soil, minerals, imports and exports, trade, islands, seas, rivers, mountains, cascades, waterfalls, lakes, modern discoveries, cathedrals, churches, national debts, monuments, climates, bridges, chief buildings, &c. Multum in parvo. London, compiled by A. Dyer for L. P. Pollock. E. Justins & Son, printers, 50, Mark Lane, City; and 41, Brick Lane, White-chapel."

ADRIAN WHEELER.

QUOTATIONS WANTED (9th S. xi. 68, 118).—I much doubt "Neat not gaudy" being a quotation from any work. About fifty years ago it formed part of a phrase which the boys at school used to express their satisfaction with anything to their liking—the colour of a necktie, cricket-cap, &c. The whole ran, "Neat not gaudy, elegant and, at the same time, inexpensive, as the devil

said when he painted his (hind quarters) sky-blue scarlet, to go to a fancy dress ball."

FRANK REDE FOWKE.

24, Netherton Grove, S.W.

"Neat but not gaudy, as the devil said when he painted his tail sky-blue."—W. Carew Hazlitt's 'English Proverbs and Proverbial Phrases,' 1869; second edition, 1882.

"The nation, indeed, possesses one or two interesting individuals, whose affectation is, as we have seen, strikingly manifested in their lake villas; but every rule has its exceptions; and, even on these gifted personages, the affectation sits so very awkwardly, so like a velvet bonnet on a ploughman's carrotty hair, that it is evidently a late acquisition. Thus, one proprietor of land on Windermere, who has built unto himself a castellated mansion with round towers, and a Swiss cottage for a stable, has used, with that admiration of the 'neat but not gaudy,' which is commonly reported to have influenced the devil when he painted his tail pea-green, painted the rocks at the back of his house pink, that they may look clean. This is a little outcrop of English feeling in the midst of the assumed romance."—'The Poetry of Architecture,' by Kata Ruskin [*s.e.*, John Ruskin]: No. 3, 'The Villa,' in the *Architectural Magazine*, conducted by J. C. Loudon, v. 483, November, 1838.

It would appear from this that the author of this quotation is still to seek, Ruskin apparently only quoting it.

"I think this will be as good a pattern for orders as I can think on. A little thin flowery border, round, neat, not gaudy, and the Drury Lane Apollo, with the harp at the top. Or shall I have no Apollo?—simply nothing? Or perhaps the comic muse?"—Lamb's letter to Wordsworth, June, 1806.

ADRIAN WHEELER.

"DUTCH COURAGE" (9th S. xi. 47, 97).—May not this expression have arisen out of the practice, stated to have existed, of making Dutch criminals sentenced to death drunk before hanging or beheading? The custom is often referred to, as in Webster's 'Westward Ho,' iii. 3 (1607), "looking as pitifully as Dutchmen first made drunk, then carried to beheading." Taylor, the Water Poet, says it was the custom, "whereby they might be hanged senseless" ('Travels from London to Hamburg,' 1617). And see also Shirley's 'Constant Maid,' II. i. After all, the custom was only an exaggeration of our own "St. Giles's cup." H. C. HART.

"PLACE" (9th S. x. 448; xi. 157).—This term has as little connexion with palace as with royalty, and is plain English, meaning a plot of ground or site. At Salisbury each of the plots as set out when the town was first laid out in 1221 is called "a place," and each "place" paid a chief rent of, I think, fourpence or sixpence to the bishop, and still pays it to the Ecclesiastical Commissioners. In a lease from Dunkswell Abbey in 1483 is

a grant of a mill, "as also the piece of land called the Mill-Place." In many manors in Devon the principal barton, or rather the site on which the manor court was held, is called Court Place. No doubt manor courts, like hundred courts, were originally held in the open at certain well-known places. The legality of the court turned on its being held on the traditional site. The Stannaries Court was opened on Crockern Tor, and then adjourned for shelter, just as a vestry is opened in the vestry and then adjourned to the schoolroom. OSWALD J. REICHEL.

Ala Ronde, Lymptstone.

DAIRY WINDOWS (9th S. xi. 50, 154).—I am able to add still another example of the old-world dairy or cheese-chamber window. In the oldest part of this ancient Hall—a bit dating from the thirteenth century—there still remains an old wooden label fastened beneath the window of the old cheese room, and inscribed "Cheese Chamber." During some recent repairs I was most careful to see that this old label should not be touched.

DE MORO.

Hill Hall, Essex.

Windows with "dairy" painted on a board were common enough while the window-tax was in force. I remember one which survived the tax over a window in a house at Lipson, near Plymouth, then a country place. The house has now been pulled down for many years. LOBUC.

In the rectory of Stockton, Warwickshire, is a window with a board attached, inscribed "Cheese Room," which was formerly exempt from window-tax. R. T.

WITNESSING BY SIGNS (9th S. xi. 109, 175).—The use of a mark in place of ordinary signature does not always indicate ignorance of the art of writing. Looking through some family papers, I recently came upon one in which a cross did duty for the signature of a relative who wrote a good hand till an illness in his old age caused blindness and obliged him to sign by a cross his numerous deeds and documents. Blindness may in many other instances account for the use of signs. I. CHALKLEY GOULD.

CASTLE RUSHEN, CASTLETOWN, ISLE OF MAN (9th S. xi. 168).—By "the Lady Molineux (that should be)" one writing of the year 1651 would *prima facie* appear to mean Mary, daughter of Sir Alexander Barlow, of Barlow, in Lancashire, who had married Caryl Molyneux about 1650, and became Lady Molyneux some four years later, when her husband suc-

ceeded his brother as Viscount Molyneux of Maryborough. Both brothers had fought under the Earl of Derby, and it is, perhaps, not strange that the young wife should have fled to the Isle of Man for safety. The Earl and Countess of Derby and their children had withdrawn there after the raising of the first siege of Latham House in May, 1644, and the countess had apparently been there ever since. That others were in the castle besides the family is, I think, implied in the letter from the earl to the countess, written when he was a prisoner at Chester, in which he tells her "to procure the best conditions you can for yourself, and our poor family and friends there" (Seacome's 'House of Stanley,' p. 309). JOHN B. WAINWRIGHT.

Is your correspondent acquainted with 'The Story of Rushen Castle and Rushen Abbey in the Isle of Man,' by the Rev. J. G. Cumming? If not, I think he might study it with advantage.

EVERARD HOME COLEMAN.

71, Brecknock Road.

LINGUISTIC CURIOSITIES (9th S. x. 245, 397, 456; xi 34, 172).—When I was a youngster in the 52nd Regiment, twenty-five years ago, I was greatly interested in military slang—a subject which has hardly received the attention it merits—and I remember that "scorf" was a common expression for "to eat," with a faint idea of hastiness or greediness. "Who's the beggar that scorfed my rooty?" (i.e., that ate my bread.) "If I catch him he'll get a telling-off; he will, man horse!" "Rooty" is the Hindustani *rūti*, picked up by the regiment in India, of course. Many regiments use Maltese words, or fragments of Spanish acquired at Gibraltar. "Man horse!" is a common phrase for enforcing an asseveration. Every soldier uses the verb "to stop" for to stay, to dwell, to be quartered in a place. "Where are you stopping?" means, Where is your regiment quartered? "Have a drink, Tom?" "No, I'm going up the pole." This means, I am avoiding drink and minding my conduct, with a view to getting my lance-corporal stripe. A "square-moll" is a respectable girl with whom a soldier keeps company, as distinguished from a female companion of easy virtue. "I'll watch it" is invariably said for I'll take good care that such-and-such an untoward event shall not occur. An interesting article might be written on the phraseology employed by private soldiers and non-commissioned officers.

JOHN HOBSON MATTHEWS.

Town Hall, Cardiff.

ARMS WANTED (9th S. xi. 8, 117, 195).—In Burke, 1888, and in Debrett, 1901, the arms of Sir John St. Aubyn, Lord St. Levan, are given within a bordure wavy, and the crest is charged with a bendlet sinister wavy. These are the modern marks of illegitimacy—at least in England. GEORGE ANGUS.
St. Andrews, N.B.

SMYTHIES FAMILY (9th S. xi. 68, 196).—A somewhat noted member of this family was Thomas Bywater Smythies, who died 20 July, 1883. He was founder and editor of the *British Workman*, *Band of Hope Review*, and several other kindred publications. See obituary notice in *Athenæum*, 28 July, 1883.

JOHN T. PAGE.

West Haddon, Northamptonshire.

JOHN WILBYE, FL. 1598-1609 (9th S. xi. 148).—Absolutely nothing is known of the family of this musician. I had at one time an impression that it was an Eastern Counties name, and made inquiries at the Probate Offices of Bury St. Edmunds, Ipswich, Peterborough, and Norwich for wills of persons of the name, but without any result. If F. J. A. S. wishes to pursue his investigations I should suggest that the Lincoln Probate Office might possibly have some entries of the name. The parish registers of St. Mary's, Bury St. Edmunds, have entries of a name which may be read as Wilbye, but very doubtfully. G. E. P. A.

FOOTPRINT OF THE PROPHET (9th S. xi. 126).—The following instance of a miraculous footprint has not, I think, been given in 'N. & Q.' I quote from the recently published 'Journal of a Tour in the Netherlands in the Autumn of 1815,' by Robert Southey, with an introduction by W. Robertson Nicoll. The place where the traveller saw the footprint is near Spa:—

"Close by the other [springs] is a footstep cut in stone some four or five inches deep, with these words beside it: 'Le Pied de St. R.' Not knowing who the Saint might be, but not doubting that his footstep had been imprinted there for some good purpose, I enquired the meaning, and was informed that Ladies who desired to become fruitful were to set a foot in it and obtain their wish thro' the merits of St. Remacle."—P. 141.

I am not sure that I can identify this saint. Is it St. Remaculus, Bishop of Maestricht, whose life occurs in Butler's 'Lives of the Saints' under 3 September?

EDWARD PEACOCK.

Wickentree House, Kirton-in-Lindsey.

RECORDS IN MATERNITY (9th S. xi. 66, 152).—While dealing with this subject, reference might surely be made to 2nd S. vii. 260, with

its editorial explanation of the old story, referred to by Pepys, of a certain Countess of Hennesberg, who was cursed in the thirteenth century by a beggar woman to whom she had refused alms, and, as a consequence, bore as many children in one day as there were days in the year—365. A. F. R.

MONARCH IN A WHEELBARROW (9th S. x. 467; xi. 14, 78).—There is an interesting article on Czar Peter's life in Deptford, with mention of his companions in his wheelbarrow frolics, and a view of a house there in which he lodged, pulled down in 1858, in the *Illustrated London News*, 21 August, 1858, p. 184. ADRIAN WHEELER.

LORD WHITEHILL (9th S. xi. 49, 156).—MR. BARCLAY - ALLARDICE'S query as to Lord Whitehills may refer to a Lord Whitehill, a judge of the Court of Session in Scotland. He was the son of John Scougal, Lord Whyte-kirk, also a judge. He succeeded Lord Presmennan on the bench, taking his seat on 9 June, 1696, by the title of Lord Whitehill, from his estate. He died 23 December, 1702. GEORGE STRONACH.

Miscellaneous.

NOTES ON BOOKS, &c.

Two Biographies of William Bedell. Edited by E. S. Shuckburgh, M.A. (Cambridge, University Press.)

BISHOP BEDELL (1571-1642) is an ancient worthy who deserved well of his generation. His name ought to be had in remembrance, if it were merely for the reason that he seems to have been one of the very few men of his time who took a wise and statesmanlike view of the duties of the Church of Ireland towards the recalcitrant people whose allegiance it claimed, and over whom he as bishop was called to preside in a troublous time. He saw clearly that the Church must lay aside its foreign English garb and become Irish for the Irish if it was ever to win the affection of that alienated nation. Above all, it must learn to speak to them in their own tongue. With this object he took care to secure the ordination of Irish-speaking clerics, and had the Old Testament translated into their vernacular under his own direct supervision; the New Testament and Prayer Book had already been translated by Archbishop Daniel of Tuam. He also put forth a short catechism in Irish for their instruction, for, as he remarked, "those people had souls which ought not to be neglected till they would learn English."

Notwithstanding, he was a sturdy champion of the Anglican position, and indefatigable in his efforts to win over the Romanists. In this he had no great success, but he did succeed in conciliating the respect and goodwill of even those who rejected his ministrations. When the rebellion broke out in 1641, in which so many were driven from their homes and barbarously maltreated, Bishop Bedell's house was almost the only one that

enjoyed immunity from attack, and he was promised the Odyssean favour that "he should be the last of the English that would be put out of Ireland." "Such," adds the contemporary biographer, "is the praise and reward of virtue even amongst the very enemies of it!"

The two lives here edited are not new to the public. The first, written by the bishop's son, was published by Prof. Mayor in 1871, and in the following year by the Camden Society. The other, entitled *Speculum Episcoporum*; or, the Apostolic Bishop, and written by his chaplain Alexander Clogie, was printed in 1862 by Mr. W. W. Wilkins. To these are now added a number of his letters to Laud, Ussher, Samuel Ward, and other well-known men with whom he corresponded; and a theological treatise of his on 'The Efficacy of Grace' is here printed for the first time.

The bishop was a capable scholar, and a student to the end of his days, a man of rare courage and still rarer charity. Though it was his unhappy lot to be involved in endless controversies and harassed by many petty persecutions, which would have soured a less sweet nature, his never-failing courtesy seems to have exercised a fascinating influence over all who held relations with him.

Bedell first came into notice through his being taken to Venice by Sir Henry Wotton as his chaplain. There he formed a close intimacy with the famous Fra Paolo Sarpi, a part of whose 'History of the Council of Trent' he translated into Latin. Through the influence of Wotton and Ussher he was promoted in 1627 to the Provostship of Trinity College, Dublin, where he found ample scope for his reforming energies. Two years later he was made Bishop of Kilmore, a diocese in which he found an ignorant clergy, a disaffected laity, ruined churches, and every sort of laxity and disorder rampant. Mr. Shuckburgh, as a member of Bedell's old college, has with laudable *pietas* revived the memory of a good and worthy man, and given him a new lease of fame.

Archæologia Eliana. Vol. XXIV. Part II. (Reid & Co.)

THE first place in the present issue is occupied by an obituary notice of Cadwallader John Bates, by Mr. Thomas Hodgkin. Bates was an active man, trained in many lines of thought. Had he lived to carry out what he designed he would have filled a distinguished place on the roll of Northern antiquaries. At the time of his death he was engaged on a work relating to the struggle which took place as to the time of keeping Easter, in which St. Wilfrid took so great a part, and which terminated in favour of the Roman reckoning at the synod of Whitby. The historical labour he is best known by is his dissertation on the 'Strongholds of the Border Country,' which contains much valuable and well-arranged information. He was the owner of Langley Castle, having bought it from the Greenwich Hospital trustees, and renovated it, as we understand, in a manner which will not offend the strongest opponent of what goes by the name of restoration. Mr. Bates was well known also in another and widely different line of thought. As great-nephew of Thomas Bates, the founder of the Kirklevington herd of shorthorns, he had inherited the papers and correspondence of his collateral ancestor, and fully realized that the development of this distinguished breed of cattle had never been treated from the scientific standpoint, or with the

fulness it deserved. He therefore published 'Thomas Bates and the Kirklevington Shorthorns, a Contribution to the History of Pure Durham Cattle,' a work of great interest, which astonished not a little those who had been in the habit of regarding him as "a mere antiquary."

The extracts from the Privy Seal Dockets, mainly relating to the north of England, contributed by Mr. F. W. Dendy, form a valuable paper. Mr. Dendy is the owner of a manuscript, probably compiled by Robert Sartees, the Durham historian, and author of 'Bartram's Dirge,' containing notes from these dockets. Although they have been collated with the originals in the Record Office, they are by no means complete, but nevertheless will be of much service to those interested in Northern family history. From them we find that while in Lord Shrewsbury's custody the captive Queen of Scotland had paid for her 5*l.* per week—a large sum for even a royal prisoner in the sixteenth century. In 1604 pardons were granted to Robert Heron, Walter Heron, Robert Ramsay, and John Swyneborne for burning the house of John Lilburne, at East Thickey, in the bishopric of Durham. Here we have an indication of a Border feud, whose history, could we recover it, might be of great interest. The criminals were evidently members of neighbouring families of the upper rank. John Lilburne, the sufferer, must have been a relative, probably a near one, of his namesake the patriot or fanatic—call him which you will—who became memorable during the Civil War and Commonwealth.

Mr. W. W. Tomlinson contributes a paper on 'Seaton Sluice,' once a harbour belonging to the Delavals, and Mr. J. C. Hodgson furnishes 'Notes on a Northumbrian Roll of Arms.' Some of the bearings do not seem to be recorded elsewhere.

The Language Question in Greece. Three Essays by J. N. Psichari and One by H. Pernot. Translated into English from the French by Chiensis. (Calcutta, Baptist Mission Press.)

We have here a strong protest against the attempt to revive the Greek language as it existed in classic times, and, as a consequence, a defence of vulgar, that is, dialectic Greek. The grammar has so far altered by the lapse of time and the frequent conflicts with Latins, Slavs, Teutons, and other races, that a return to the past is impossible. To attempt such a feat shows surpassing ignorance of what we thought was common knowledge regarding the evolution of human speech, though we cannot say that we are surprised that there should be some so enthralled by the splendour of the past as to make the hopeless attempt. Dialect in Greece is everywhere the spoken tongue—in the drawing-room as well as the cottage. The translation seems to be, on the whole, a good one, but it is evident that English is not the mother-tongue of Chiensis.

We have received the January number of the *Berks, Bucks, and Oxon Archaeological Journal*. It contains, as usual, some useful information. The paper on Hungerford by the editor, the Rev. P. H. Ditchfield, records some local customs. It appears that at Hocktide "the tithing or tutti men, so called from their wands of office being wreathed with tutties or posies of flowers, collect from any person, being a householder, and of every journeyman, a duty called a head-penny, and from every woman a kiss." The latter payment, we are sorry

to hear, has been abandoned very recently. Was it regarded, we wonder, as a sign of barbarism? Of course it was really a survival of the kiss of peace. Mr. A. J. Foster's 'Tour in Buckinghamshire' is continued, and there are some notes on Berkshire by the late Rev. E. R. Gardiner, which we trust may be carried on in further issues.

ANOTHER popular edition of the works of Charles Dickens is announced. Messrs. Chapman & Hall and Mr. Henry Frowde, the joint publishers of the "Oxford India-Paper Dickens," are co-operating in the production of a new, complete, and fully illustrated edition, to be known as "The Fireside Dickens." There will be twenty-two volumes in all, printed in large type on good opaque paper.

MR. C. E. BYLES (of 36, Sidney Road, Stockwell, S.W.), a son-in-law of the late Rev. R. S. Hawker, vicar of Morwenstow, is preparing a memoir of Mr. Hawker for a new edition of 'Footprints of Former Men in Far Cornwall.' Mr. Byles would be glad to hear from any one who knew Mr. Hawker, or who has letters or MSS. of his, and would be much obliged for any assistance in the shape of new material. Mr. Hawker, who died in 1875, was a frequent contributor to 'N. & Q.'

MR. FRANK HOLLINGS, of the Turnstile, Lincoln's Inn, promises a bibliography of Robert Louis Stevenson by Col. W. F. Prideaux, C.S.I., issued in a style uniform with the "Edinburgh Edition" of Stevenson's works.

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. D. ("Little Willie the Conqueror long did reign")—The information you require was supplied last week, *ante*, p. 209, under the heading 'Historical Rime.'

ERRATUM.—The family inquired after *ante*, p. 209, is Sampey, not "Samfrey."

NOTICE.

Editorial communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

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

LONDON, SATURDAY, MARCH 28, 1903.

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Notices to Correspondents.

Notes.

A SEVENTEENTH-CENTURY BOOK SALE:
RICHARD SMITH'S LIBRARY.

ON Monday, 15 May, 1682, "at the Auction-House known by the Name of the Swan in Great St. Bartholomews-Close," began the dispersal of the extraordinary library formed by Richard Smith, of London. The Catalogue (a copy, with the prices and purchasers' names, is before me) extends to 404 quarto pages. It is prefaced by an address 'To the Reader,' subscribed "Richard Chiswell," from which I take the following interesting particulars regarding the collector:—

"The Gentleman that Collected it, was a Person infinitely Curious and Inquisitive after Books, and who suffered nothing considerable to escape him, that fell within the compass of his Learning; for he had not the vanity of desiring to be Master of more than he knew how to use. He lived to a very great Age, and spent a good part of it, almost intirely in the search of Books: Being as constantly known every day to walk his Rounds through the Shops, as he sat down to Meals: where his great skill and experience enabled him to make choice of what was not obvious to every Vulgar Eye. He lived in times, which ministred peculiar opportunities of meeting with Books, that are not every day brought into publick light; and few eminent Libraries were Bought, where he had not the Liberty to pick and choose. And while others were forming Arms, and New-modelling Kingdoms, his great Ambition was to become Master of a good Book. Hence arose as that vast number of his Books, so the choiceness and rarity

of the greatest part of them, and that of all kinds, and in all sorts of Learning.....Nor was the Owner of them a meer idle Possessor of so great a Treasure: For as he generally Collected his Books upon the Buying of them (upon which account the Buyer may rest pretty secure of their being perfect) so he did not barely turn over the Leaves, but observed the Defects of Impressions, and the ill arts used by many, compared the differences of Editions, concerning which and the like Cases, he has entred memorable and very useful remarks upon very many of the Books under his own hand, Observations wherein certainly never man was more Diligent and Industrious."

I may state that very many of the books are in Latin, and these I pass over. The limited selection which follows is entirely confined to works in English literature.

'Æsop's Fables, in very old English, and printed by Rich. Pynson, no Title,' realizes only 1s. 2d., while in the very next line that comparatively common book (and this the third edition, if I do not mistake) "Advertisements from Parnassus, with the Politick Touchstone, by Bocalini," 1674, fetches the handsome price of 5s. 10d. Chaucer's "Works of Antient Poetry; best Edition (with a MS. of a Tale of Gamelyn, taken out of a MS. of Chaucer's Works in the University Library of Oxford)," 1602, goes for the sum of 1l. 2s. There is a most covetable group of Caxton's, and the prices realized will be to most people a matter of astonishment: Caxton's 'Chronicle of England,' 1498, 13s. 6d.; Caxton's 'Translation of the Knights of the Toure, out of French,' 1483, 5s. 1d.; Caxton's "Mirrour of the World, &c. (in very old English)," 1480, 5s.; Caxton's "History of Jason touching the Conquest of the Golden-Fleece (in very old English)," 5s. 1d.; Caxton's 'Recuile of the Histories of Troy, of the Destruction thereof,' &c., 1553, 3s. 7d.; Caxton's 'Ancient Treatise, Intituled a Book of good Manners,' &c., 1486, 2s. 10d.; Caxton's 'Translation of Cato, with many Hist. and Examples of Holy Fathers, and Ancient Chronicles,' &c., 1483, 4s. 2d.; "Three Books more of the said Caxton (viz.), 1. Pilgrimage of the Soul. 2. Chastising of Godly Children. 3. The Rule of St. Benet (all in very old English)," 5s. 2d.; Caxton's "Translation of Virgil's Æneides, in English Prose," 1490, 3s.; Caxton's "Game of Chess; it being Mr. Smith's Opinion; one of the first Books which ever were printed in Engl. (with his Observations on the several Editions of the same MS.)," 1474, 13s. 2d.; Caxton's "Books entituled Vitas Patrum, or Lives of Old Ancient Fathers, Hermites, &c.," 1485, 8s. 4d.; Caxton's "Godfrey of Bulloigne, of the Siege and Conquest of Jerusalem (being K. Edward's the 4th own Book)," 1481, 18s. 2d. As a sort of set-off to these Caxton values,

I find that the "Golden Legend of the Lives of Saints (with Mr. R. S. Observations on the Edi. MS.," 1527, was sold for 1*l.* 11*s.* There is a group of histories, both original and translated, and I shall select one, as it stands highest in price, which in these latter days has much fallen away in monetary appreciation. To quote the catalogue: "History of the Civil Wars of France, by Davila, first and best Edition," 1647, realized 1*l.* 5*s.*, while the second edition of 1678 is appraised at the handsome figure of 17*s.* 6*d.* In this catalogue I have been much taken with the assuring and alluring ascription (it is repeated a good many times) "first and best edition." I always understood that this phrase was of modern coinage; but I see, however, I have been mistaken.

I come now to a book deserving wider recognition than, perhaps, it has received in these latter days, I mean Dr. George Hakewill's 'Apologie.' This is how it appears in the catalogue: "Hakewill's (G.) Apologie of the Power and Providence of God, &c., best Edition," 1635, and the purchaser paid 13*s.* for it. Before 1635 there were two editions of this work, one in 1627, and the other in 1630; but the first-named—1635—is, as the compiler accurately states, the best edition. As a variant on Sir Henry Taylor's famous line, I might say that the best books are not always the best known; and from a pretty intimate acquaintance with the 'Apologie' I have no hesitation in calling it a great and noble work. Those who come to read it for the first time will be astonished at the wealth and variety of illustration the author brings forward in support of his proposition. Hakewill has given us a list of his authorities (in number extending to over eight hundred) in every conceivable branch of learning, both ancient and modern. Before passing on, I may mention that he has references in the text, for example, to Chaucer, Spenser, Sir Philip Sidney, George Buchanan, Ronsard, Du Bartas, Ariosto, and Tasso; but I cannot trace any reference to Shakespeare. Let me, however, quote the following passage ('Apologie,' p. 127):—

"Whence it comes to passe that unseasonable weather, and the like crosse accidents are printed in our memories, as it were with red letters in an Almanacke; but for seasonable and faire, there stands nothing but a blanke: the one is graven in brasse, the other written in water."

These concluding words recall the well-known passage in Shakespeare's 'Hen. VIII.' (IV. ii.):—

Noble madam,
Men's evil manners live in brass; their virtues
We write in water.

One would like to assume that Hakewill was not altogether unacquainted with the works of our great dramatist, and that in the present instance he found his words a very apposite close to his reflection.

As if the one item was not sufficient in itself to take the market without the other, we have Lydgate's 'Translation of Boccace's fall of Princes,' 1554, and Gower's 'De Confessione Amantis,' 1554, bracketed together as one lot, and bringing no more than 6*s.* 8*d.* Higden's 'Polychronicon,' 1527, is knocked down at 1*l.* 0*s.* 2*d.*: we ought to note the odd coppers, as if each bid was limited to that sum, or even penny pieces. A Dr. Sampson—he was a considerable buyer—was the purchaser of Cawood's edition, 1570, of the "Stultifera Naves, or the ship of Fools, with other small works," for 6*s.* 6*d.* Spenser's 'Faery Queen,' 1609, went for 6*s.* Alderman Tench—he too bought considerably—was the purchaser of "Coryat's Crudities, or the Travels of Tho. Coryat, with his Curious Observations on things Remarkable; with Pictures of the Clock at Strasb. Gt. Tun. at Heidelb., &c.," 1611, for 9*s.* The "&c." would, no doubt, be meant to embrace the curious plate of Coryat's visit to the Venetian courtesan. Dr. Donne is well represented in his prose works, but excepting the two folios 1640-49, the prices obtained ruled low. A copy of his 'Letters,' published by his son John in 1651, is entered at 1*s.* 1*d.*; while his metrical 'Anato. of the World, or Anniver. on the Death of Mrs. Eliza. Drury,' 1612, goes for 2*d.* John Derrick's "Image of Ireland, with a discovery of Wood karne, &c.," 1581—a reproduction in facsimile appeared not many years ago—went for the miserable sum of 7*d.*; and Sir Tho. Chaloner's translation of Erasmus's 'Praise of Folly,' 1549, for 1*s.* 8*d.* A Dr. Lock became the possessor of Guevara's "golden and familiar Epistles Englished by Edw. Hellowes," 1584, for 1*s.* 10*d.* The same gentleman was the purchaser of Milton's 'Paradise Lost,' 1669, for 3*s.* 2*d.*; and also the first edition of "Paradise regain'd a Poem in 4 Books, with Samson Agonistes," 1671, for 2*s.* 9*d.* 'Aulicus Coquinaria,' 1650, realized only 11*d.*; while Sir Edward Peyton's 'Divine Catastrophe of the Kingly Family of the House of Stuarts,' 1652, fetched the very substantial sum of 6*s.* 2*d.* The purchaser of this last-named book was a Dr. Sampson. These two pieces were reprinted by Sir. Walter Scott in his 'Secret History of the Court of James I.,' 1811. John Bale is largely represented, but his books do not appear to have been held in much esteem, to judge from the prices realized, the highest

being "Acts of English Votaries, comprehending their unchast Practices, &c." 1550, which fetched 4s. 2d. The seventh edition of Bunyan's 'Sighs from Hell' went for 7d., and the fourth edition of his 'Grace Abounding' for 6d. Two works by David Dickson—of Scottish Covenanting fame—went for 3s. 2d. and 2s. 10d. If we may judge from the names of the buyers—Sinclare and Steward—they were probably his fellow-countrymen. There were a great many of Fuller's works, the more important, like the 'Worthies' and 'Church History,' realizing well, his smaller pieces indifferently. That poetical curiosity 'David's Hainous Sin, hearty Repentance and heavy Punishment,' 1631, went for 6d. In all this great expanse of solid, pious, learned, and informing books it is almost a relief to find one piece which comes upon us with a little surprise. The title of it is "Holborn Drollery, or beautiful Chloret surprized in the Sheets, Love Songs, &c.," and this went for 4d. I may record that the purchaser was Steward, probably the same who bought one of David Dickson's works mentioned above. Here is a most interesting item, and the purchaser was a Dr. Newton: "Ovid's Elegies, 3 Books by C. M. with Epigrams by J. D. at Middleborough." It went for 10d. The first edition of Bacon's 'Essaies,' 1597, made no more than 7d. George Herbert's "Temple, Sacred Poems, and private Ejaculations (with the Synag., &c.)," 1635, realized only 3d.; and the same author's "Remains, being the Country Parson's outlandish Prov. Sentences, with his life," 1657, 1s. 3d. Lord Peterborough (not Macaulay's brilliant and eccentric peer, but his uncle) was a purchaser of several lots, one of them being "Antient Order, Society, and Unitie Laudable, of Prince Arthur. and his knightly Armory of the Round Table, with a 3-Fold Assertion, &c. Englished from Leland by R. Robinson," 1583. It went for 5s. A. S.

(To be continued.)

—"SLOUGH": ITS ETYMOLOGY.

THE Old English form of the word "slough"—namely *slōh*—is a term of frequent occurrence in ancient land charters in the description of boundaries, as we may see from the quotations from the 'Codex Diplomaticus' (ed. Kemble) given in the Bosworth-Toller dictionary. In an old vocabulary *slōh* is glossed "devium, loca secreta, quasi in via, sine via." Chaucer uses the word in its modern meaning, "a miry place" ('C. T.,' Group H. 64):—

He hath also to do moore than ynough
To kepe hym and his capul out of slough.

What is the derivation of the word *slōh*? I have consulted a good many English dictionaries and works on English etymology, but have not succeeded in finding an etymology of O.E. *slōh* that is scientifically satisfactory. The most recent dictionaries, such as Kluge's 'English Etymology' and Skeat's 'Concise' (ed. 1901), do not take us beyond the Old English form. I propose now to suggest an etymology which occurred to me many years ago, and which still appears to me satisfactory both from a phonological and from a semantological point of view.

I believe that the original meaning of the word "slough" (O.E. *slōh*) was a quagmire, a piece of soft boggy land that moves and shakes under the foot, and that it is formally connected with the O.E. verb *slingan*, of which the primitive Germanic sense was, as defined by Brugmann, 'Comp. Gram.,' 1892, ii. 1001, "bewege mich, schlinge, schwinde hin und her ziehend, schleiche." My view, in fact, is that the word "slough" has precisely the same phonological history as the word "clough," a note on which appeared in the *Academy*, 31 August, 1889; see 'H.E.D.' (s.v. *clough*). O.E. *slōh* (a quagmire) represents a primitive Germanic type *slanχoz*, a cognate of O.H.G. *slingan* (to shake, to swing to and fro), just as O.E. *clōh* (a clough) represents a Germanic type *klanχoz*, a cognate of O.H.G. *klingo* (a ravine).

There might be given many instances besides these two words *slōh* and *clōh* in which an O.E. *ō* represents a primitive Germanic *an* + spirant. Compare the following: O.E. *brōhte* (brought) = Germ. **branχta* with *bringan* (to bring); O.E. *thōhte* (thought) = Germ. **thanχta* with E. *think*; O.E. *tōð* (tooth) = Germ. **tanthoz* with Gr. *ὀδόντα*; O.E. *sōð* (sooth) = Germ. **santhoz* with Lat. *sonticus*. See 'Synopsis of Old English Phonology,' 1893, §§ 312-14. COMESTOR OXONIENSIS.

A BIBLIOGRAPHICAL ACCOUNT OF THE WORKS OF CHARLES DIBDIN.

(See 9th S. viii. 39, 77, 197, 279; ix. 421; x. 122, 243; xi. 2.)

1794. Nature in Nubibus, a Table Entertainment, composed of Materials from 'The Wags,' 'The Oddities,' and 'Private Theatricals,' performed by Dibdin as an alternative entertainment during the run of 'Castles in the Air'; first performed Tuesday, 18 March, 1794.

This entertainment, for which Dibdin used the sub-title of 'Private Theatricals' (1791), probably contained no new songs. The advertisement of the first night contained a list of

songs, eight from 'The Oddities,' seven from 'The Wags,' six from 'Private Theatricals,' one entitled 'Quaky Bungy,' and a 'Finale.' Hogarth assigned five to this entertainment and 'The Coalition' (1792), *q. v.* :—

1. The Pleasures of the Chase. (No. 35 in 'The Wags'.)

*2. "Time was, for Oh, there was a time" (Vauxhall Ballad).

*3. They tell me I'm mad.

*4. Brown Poll.

5. Finale, "Lawyers pay you with words." (No. 48 in 'Musical Tour Entertainment'.)

1794. *Song in honour of His Majesty's Birthday, written and composed by C. Dibdin, and sung June 4 at Covent Garden Theatre. Folio.

1794. Great News; or, A Trip to the Antipodes; a Table Entertainment, written and composed by Charles Dibdin, first performed 11th October, 1794.

The songs were published in folio, price 1s., signed by Dibdin, on a sheet of 4 pp., the front blank, except where noted. In most cases there are arrangements for two flutes on p. 4. Headings of songs are similar to No. 2.

*1. An Axiom.

2. Buy my Straw, written and composed by Mr. Dibdin and sung by him in his New Entertainment called Great News or a Trip to the Antipodes. London Printed and Sold by the Author, at his Music Warehouse, No. 411, Strand, opposite the Adelphi.

3. The Fortune Teller. Title on front page.

4. The Smile of Benevolence. "For the Flute or Violin" on p. 4.

5. Lovely Nan. (There were two or more sets of plates of this very popular song.)

6. The Sportsman in Style. Title on front.

7. The Masquerade.

8. The Veterans.

9. Clemency.

10. Rambooze.

11. Fish out of Water.

12. Scug.

13. Jack Junk. Title on front page.

14. Variety in One. (Stamped C.A.D., and signed.)

15. The Telegraphe.

16. A Play upon Words.

17. Philanthropy.

18. Tom Truelove's Knell.

19. Home's Home. Title on front page.

20. The Raree Show.

*21. Long Live the King.

The above formed the original programme of songs, in the order as advertised; the following were also introduced :—

*22. Poor Old England.

*23. The Antipodes. (According to Hogarth.)

I have seen Leicester Place issues of Nos. 3, 5, 8, 13, 19, and 20, and issues from old plates by J. Lawson of Nos. 3 and 11. No. 22 was published as 'The Hair Powder Tax,' 2 pp. folio, by Hime of Dublin, probably a pirate.

1795. *Ode In Honour of The Nuptials of Their Royal Highnesses the Prince and Princess of Wales, written and composed by Mr. Dibdin. [Vignette

by Stothard, engraved by Heath, representing a Temple, with a female figure blowing a trumpet.] London. Printed by the author & sold at his Warehouse, No. 411 Strand, opposite the Adelphi. Folio. Price 12s. 53 pp. Dedication to the Queen signed by Dibdin in ink.

This ode was first performed by Dibdin between the parts of 'Great News' on 28 April, 1795. Books of the ode, without the music, are mentioned in the advertisement.

1795. Will of the Wisp, a Table Entertainment, written and composed by Charles Dibdin, first performed 10th October, 1795.

The songs were published in folio, price 1s., signed by Dibdin, on a sheet of 4 pp., the front blank, except where noted. In nearly every case there is an arrangement for two flutes on the last page. Headings of songs are similar to No. 2 unless noted.

*1. The Magic Spectacles.

2. The Caterer, written and composed by Mr. Dibdin, and Sung by him in his new Entertainment called Will of the Wisp. London Printed and Sold by the Author, at his Music Warehouse 411 Strand opposite the Adelphi.

3. The Symbol of Life.

4. Paddy O'Blarney.

5. Fashion's Fools.

6. The Sailor's Journal. Title on front.

7. Lord Mayor's Day. 8 pp. Price 2s.

8. Moorings.

9. Mad Peg.

10. Bachelors' Wives.

11. Second Thoughts are best.

12. The Dream.

13. Life's Harkaway.

This is the title in Dibdin's advertisements, but in the only copy I have seen, the song is headed "Life's a General Chace, a new Hunting song sung by Mr. Dignum at Vauxhall Gardens, written & composed by Mr. Dibdin. Printed for the Author & Sold at Bland & Wellers Music Warehouse 23 Oxford Street." 4 pp. price 1s. 6d.; watermark date 1801.

*14. Modern Gallantry.

15. All Girls. 4 pp. Title on front. London Printed & Sold by the Author at his Music Warehouse, Leicester Place, Leicester Square.

This was expanded from No. 35 in the 'Musical Tour Entertainment,' 1788, *q. v.*

16. Soldiers Farewell and Return. 4 pp. Title on front.

17. Love's Likeness.

18. The Irish Wake.

19. The Town Crier.

I have seen only a Leicester Place edition with watermark 1802. Title on front.

20. Who Cares. (One copy stamped C.A.D., and signed.)

*21. Perfection.

The above formed the original programme of songs, in the order as advertised. I have seen Leicester Place issues of Nos. 4 and 6,

and issues from old plates of No. 15 by Diether, and No. 4 by G. Walker. The latter also had Nos. 6 and 18 re-engraved.

1795. (Museum date.) *A collection of Songs from 'The Oddities, The Wags, Private Theatricals, The Quizes, Castles in the Air, Great News, Will of the Wisp, and Christmas Gambols, Adapted for Two flutes, by Mr. Dibdin. To be continued occasionally in Numbers Price Three Shillings each Number. London. Printed by Mr. Dibdin at his Warehouse, No. 411 Strand. Where may be had every Article specified in his catalogue. [Signed] C. Dibdin. Oblong 4to, 24 pp.

1795. Christmas Gambols. A short Table Entertainment, written and composed by Charles Dibdin, first performed 28th Decr. 1795.

The songs were published in folio, and otherwise as described in 'Will of the Wisp.' Headings of songs are similar to No. 1, unless noted.

1. England's Tree of Liberty. Written & composed by Mr. Dibdin, and sung by him in his New Entertainment called Christmas Gambols. London. Printed & Sold by the Author at his Music Warehouse, 411 Strand, opposite the Adelphi.

2. Love at Fifty.

3. The Pedlar. 4 pp. Title on front.

4. A Voyage to Margate.

This is the title in Dibdin's advertisement, but the title on the song as published is 'The Margate Hoy,' Leicester Place edition; I have not seen one issued from 411, Strand. Title on front.

5. The Lads of the Glen. Signed, and stamped C.A.D.

6. Jacky and the Cow.

7. Ned that died at Sea.

8. Kickaraboo.

9. Leap Year.

No. 9 in 'Private Theatricals,' 1791, had the same title, but was a different song.

*10. Christmas Gambols.

The above formed the original programme of songs, in the order as advertised. I have seen Leicester Place editions of Nos. 1, 3, 4, 6, 7, and 8, and issues from old plates of No. 9 by Diether, and No. 4 by G. Walker. The latter also had No. 6 re-engraved.

1796. The fourth volume of Dibdin's Collection of Songs was probably published in this year: see under 1790.

1796. Hannah Hewit; or, The Female Crusoe. Being the History of a Woman of uncommon, mental, and personal accomplishments; who, After a variety of extraordinary and interesting adventures in almost every station of life, from splendid prosperity to abject adversity, was cast away in the Grosvenor East Indiaman: And became for three years the sole inhabitant of an Island, in the South Seas. Supposed to be written by herself. There is an especial providence in the fall of a sparrow. Volume I. (II. or III.) London: Printed for C. Dibdin, at his Music Warehouse, No. 411, Strand.

3 vols. 12mo. Vol. i. pp. iv (unnumbered), xviii, 220; vol. ii. pp. ii, 271; vol. iii. pp. ii,

275. No date, but was published about April or May, 1796.

1796. The General Election, a Table Entertainment, written and Composed by Charles Dibdin, first performed 8th October, 1796.

The songs were published in folio, price 1s., signed by Dibdin, on a sheet of 4 pp., the front blank, except where noted. In nearly every case there is an arrangement for two flutes on the last page. Headings of songs are similar to No. 2.

*1. Sans Souci.

2. The Good of the Nation. Written & composed by Mr. Dibdin, and sung by him in his New Entertainment called The General Election. London Printed & Sold by the Author, at his Music Warehouse, Leicester Place, Leicester Square.

3. The Irish Wedding.

4. The Rustic Orpheus. 4 pp. Title on front page.

5. Love's Lesson.

6. Nancy Dear

*7. The Rowdydowdydow.

Hogarth assigns this to 'Tom Wilkins (1799).

8. Jack's Claim to Poll.

9. The Mad Lover. 4 pp. Title on front page.

10. The Irish Echo.

11. Meg of Wapping.

12. Anne Hatheawaye.

Words previously printed in 'Hannah Hewit, vol. iii. p. 81.

13. Pope Joan.

*14. A Song of Songs, containing (1) Clovy, (2) No, I thank you, (3) Gentle God of Love, (4) High Down Diddle, and (5) A Glee.

This group of songs was apparently used in other entertainments. It is in the book of words of 'Heads and Tails' (1805), and Hogarth places it in 'The Cake House' (1800).

15. Cheap Experience.

16. The Sailor's Maxim.

17. Mounseer Nongtongpaw.

*18. Negro Philosophy.

19. The Tye-Wig Volunteers.

*20. The Finale.

The above formed the original programme of songs, in the order as advertised. I have seen later issues from Dibdin's plates of No. 15 by J. Lawson, and Nos. 3, 8, 11, and 17 by G. Walker. E. RIMBAULT DIBDIN.

Morningside, Sudworth Road, New Brighton.

(To be continued.)

WILLIAM BARNES AGAIN. (See 9th S. x. 486.)—There is no doubt that Barnes was a genius in his way, and that he produced many pastoral poems of considerable beauty, though it may be questioned whether local dialect is a good vehicle for poetry or anything else. But the Dorsetshire dominie was in some matters what the Americans call a downright

"crank." He undoubtedly had a bee in his bonnet, and that bee chiefly buzzed to the tune of the eradication from our language of all elements but those drawn from the strictest English or Saxon sources. The faintest trace of Latin, Greek, or any other foreign origin in any given word was to him what a red rag is to a bull. In his opinion all such words ought to be ruthlessly rooted out from our speech.

Now to sane people it is obvious that this is not only undesirable, but impossible. We know that the truly English element in our language forms but a fraction of the grand and marvellous compound which we call English. Prof. Meiklejohn, himself a reasonable champion of Saxon, truly says that the Latin element is indispensable, and that without it the writings of Shakespeare and of Milton would have been simply impossible; and the same author cites a brief passage written by Leigh Hunt in express condemnation of the use of Latin derivatives, and enjoining the employment of the Saxon element alone; and yet that very passage, brief as it is, contains no fewer than thirty-five words of Latin origin, or about one-half of the whole passage. In point of fact, it would be almost impossible to write, or to accept, an invitation to dinner without the use of words drawn from Latin sources; and even if it were possible to dispense with such words, it would be undesirable and ridiculous to do so—just as ridiculous, in fact, as it would be for us to discard the comfortable and complete clothing of the present day, and return to the rude and scanty habiliments of Gurth and Wamba; or, to use a still homelier simile, it would be as absurd as to try to make a plum-pudding out of suet alone, rejecting all the other valuable and indispensable ingredients which go to the composition of that delicacy.

In the pursuit of this ridiculous fad Barnes regaled the world with some most extravagant and ludicrous forms of speech. He wanted to abolish the word "language" itself, and to call it "speechcraft." Adjectives were in future to be "markwords of suchness." Degrees of comparison were to be known as "pitchmarks"; and he gravely tells us that "pitchmarks offmark sundry things by their sundry suchnesses." "Carnivorous" was to become "flesh-eatsome"; "ruminating" was henceforth to be "cud-chewsome"; logic was to be known as "redecoraft"; a syllogism was in future to be styled "a redship of three thought-puttings"; and so forth. However, to cut the matter short, I append a brief list containing a few well-

known English words as now by custom established, placing opposite to each the grotesque and gruesome new-fangled expression which Mr. Barnes kindly proposed to substitute in its place. Here it is:—

Criticism—Deemsterhood.
 Quadrangle—Fourwinkle.
 Botany—Wortlore.
 Perambulator—Pushwainling.
 Generation—Child-team.
 Electricity—Fire-ghost.
 Democracy—Folkdom.
 Ambassador—Statespellman.
 Telegram—Wirespell.
 Omnibus—Folkwain.
 Butler—Cellar-thane.
 Epidemic—Manqualm.

Could the force of folly further go?

PATRICK MAXWELL.

Bath.

ARTHUR O'CONNOR. (See *ante*, p. 81.)—At this reference OXONIENSIS calls attention to the language used by Froude in regard to Arthur O'Connor, one of the Irish malcontents of 1798. Froude describes him as "another Phelim O'Neil, with the polish of cultivation, and with the inner nature of a savage." Those who have lived much amongst savages know that at bottom they are extremely like civilized people. But we know what Froude meant, and those who have studied the history of the Irish discontents know also that "savage" was the last epithet that could rightly be applied to such a nature as that of Arthur O'Connor. There is a short account of this leader in that very rare book 'Critical Essays of an Octogenarian,' privately printed, 1851, ii. 147, 148. After O'Connor's death in 1852 at the Château de Bignon, the birthplace of Mirabeau, MR. JAMES ROCHE, of Cork, the author of the 'Critical Essays,' amplified his former account, and made a most interesting communication to 'N. & Q.' (1st S. v. 579). MR. ROCHE did not long survive his friend, dying in 1853, and leaving a much regretted gap in the ranks of the early contributors to this journal (see 1st S. vii. 394; ix. 217).

W. F. PRIDEAUX.

LITTLE WILD STREET CHAPEL, DRURY LANE.—The pulling down of this old chapel by the County Council, and the removal from it of several hundred coffins to Brookwood Cemetery, may be worth a passing mention in the pages of 'N. & Q.' Almost the last of the old Dissenting chapels of the seventeenth century, it ranked at one time with Whitefield's Tabernacle, Bunhill Row Chapel, and the celebrated Spa Fields Chapel. People came from far and near to attend the ministrations of popular ministers there, and

Nonconformist visitors to London invariably found their way through the maze of streets and courts which surrounded this modest place of worship. One wonders whether the sermon which has been annually preached for nearly two centuries to commemorate the great storm of 1703 will continue to be delivered in whatever chapel has taken the place of this old one. Many well-known ministers and prominent members of the Baptist community found a last resting-place in the vaults of Little Wild Street, and it is hoped that some antiquary will preserve their names to us.

A writer in the *Daily News* recalls the fact that it was in a house near this chapel that on 1 January, 1825, the old actor Ralph Wewitzer died in great destitution. His 'School for Wits; or, the Cream of Jest,' was at one time well known, and may even now occasionally be met with. Perhaps some reader of 'N. & Q.' will tell us of other associations which linger round this old temple of Dissent.

FREDERICK T. HIBGAME.

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.

"OVERSLAUGH."—Can any reader of 'N. & Q.' help us with information as to the origin and history of the term *overslaugh* in the British army, and with quotations for it before the middle of the nineteenth century? The first instance that has yet reached us is one of 1855, in which the well-known General Perronet Thompson, in one of his political pamphlets, refers to "what soldiers call their overslaugh." This looks rather colloquial; but the word is used in 1859 in 'Musketry Instruction for the Army,' p. 8:—

"In *dépôt* battalions, the officers holding the permanent appointments of instructors of musketry are to be allowed an overslaugh on the roster for duty with the service companies, which they are not to be required to join without special orders from the Commander-in-Chief."

This passage, I am informed, does not occur in the 'Musketry Instruction' of 1855 or 1856. Finally, the term is used in the 'Queen's Regulations' of 1868, paragraph 837: "When an Officer's turn of duty comes along with other duties, he is to be detailed for that duty which has the precedence, and he is to receive an overslaugh for any other duties." This paragraph, I am

told, does not occur in the 'Regulations' of 1866, 1854, or any earlier year. On the other hand, I have been assured by one of the oldest of retired officers that the term was as well established and fully recognized in the army, when he joined it in the thirties, as it is to-day. Apparently, however, it had not yet received official recognition. As to derivation, the term appears to be adopted from the Dutch *overslaan*, to pass over, omit. But when, why, or in what circumstances was a Dutch word likely to gain currency in the British army? Any information throwing light on this question will be heartily welcomed, as will any quotation for the word, printed or written, before 1855. (Please be it noted that I am not asking about the American *overslaugh*, a bar in a river, or to *overslaugh*, to pass over the senior candidate for an appointment; only about *overslaugh* in the army.) J. A. H. MURRAY.

Oxford.

ARMS OF BOROUGHS AND DIOCESES.—When were boroughs and dioceses first granted arms, and with what object? I have consulted Clark, Planché, Boutell, &c., without success. D. K. T.

TREVELYAN LEGEND.—I should be much obliged if any of your readers could inform me where is first told in literature the legend of a Trevelyan swimming a horse from the submerged land of Lyonesse to a spot near St. Michael's Mount. A. M. Z.

CAPTURE OF CADIZ IN 1589.—Can any of the correspondents of 'N. & Q.' give me a list of the 117 ships and of the captains of each that constituted the fleet which sailed from England and captured Cadiz? If so, I shall be much obliged. F.R.A.S.

SIR TOBIE MATTHEW.—I should be grateful for information as to the present whereabouts of a MS. entitled 'A History of the Late Times,' an *opus imperfectum* of Sir Tobie Matthew. A. H. MATHEW.
Chelsfield, Kent.

SCHULZE, THE GERMAN ORGAN-BUILDER.—I shall be grateful for any information as to Edmund Schulze—the man, his methods, &c. J. H. BURN.
The Parsonage, Ballater, Aberdeenshire.

HEDGEHOG.—A friend of mine named Harris has the above creature as his crest. It has therefore occurred to me that some gentleman of that name bore that crest. I recollect that the French for hedgehog is *hérisson*. Can the gentleman who bore that crest in

1610 have been an ancestor of Lord Harris, the hero of Seringapatam? Or some one of the name of Harrison may have had that crest. The crest of the Earl of Malmesbury is a hedgehog.
M.A.OXON.

ARCHER FAMILY.—I should be glad of any particulars about Daniel Archer, younger brother of Thomas, first Baron Archer, and of Henry Archer, M.P. for Warwick; also of information about the said Henry Archer. He married Lady Elizabeth Montague, and died in 1768.
LAUNCELOT ARCHER.

SENESCHAL.—I shall be much obliged for reference to 'N. & Q.' or any other publication where the history and functions of the above-named official are set out. I have read what the 'Encyclopædia Britannica' says on the subject.
HENRY SMYTH.
Harborne.

SEABORNE FAMILY.—On 14 March, 1672, Sir John Robinson, Lieutenant of the Tower, wrote to one Williamson:—

"I request you to remind Lord Arlington of what I spoke to him last night, namely, not to have Baxter, that was my Ensign, imposed on me after his insolent behaviour. On my complaint to his Majesty, he gave his Commission to Mr. Seaborne, nephew to Sir Herbert Price, and near akin to Madame Wells."—John Seaborne, of co. Hereford. I should be very grateful for any reference to military or other records giving any information about this John Seaborne.
BARRY WAVY OFTEN.

LONDONERS OF CHARLES II.'S TIME.—Can any one tell me who Ellis Lockier, John Adams, and Samson Truelock were? Letters of theirs addressed to Valentine Greatraks are in my possession, the contents of which suggest that they lived in London and were probably connected with the Court of Charles II. Also any information regarding Serjeant Fontayne, who died 1671, will be welcome.
A. PETER.

[Truelocke, a celebrated gunsmith, is mentioned by Pepys (ed. Wheatley, vol. v. p. 245). A Mr. Adams is mentioned often in the first volume of the same work.]

MAP QUERIES.—In early maps it was usual to place the east to the top of the sheet; it is now customary to place the east to the right-hand side, and the north to the top. When did the change take place? In the figure which is added to maps to indicate the points of the compass, it is usual to find the north point marked by a fleur-de-lis, and in early maps (such as, for example, Christopher Saxton's county maps) the east point is often marked by a cross. When did the cross

disappear; and is there any reason why the north point should have a fleur-de-lis?

BENJ. WALKER.

Gravelly Hill, Erdington.

BIBLIOGRAPHIES WANTED.—Book of Job, Butler's 'Hudibras,' Illuminated Manuscripts. I should be obliged if one of your correspondents could furnish me with a bibliography of each of the above.

JAS. CURTIS, F.S.A.

179, Marylebone Road, N.W.

"DOGNOPER."—Can you tell me what a "dognoper" is? I believe it is a North-Country word and has something to do with the verger or sidesman in a church, but I am quite in the dark both as to its meaning and origin.
F. H. C.

[A Yorkshire name for the beadle.]

HOPS.—I find in the first half of the seventeenth century one Suffolk landowner writing to another of his "hops and corne"; also in Dorset, about the same time, mention is made of a close of land as "the Hop-yard." Were hops then grown in those counties?
LOBUC.

'QUARTERLY' ON BROWNING.—In the *Quarterly Review*, vol. clxx., 1890, appeared an article on Browning. Is it known who was the author of this?
F. M. H. K.

"TO SKIN"=TO HASTEN OR HURRY.—Is there any locality or district, especially in the north of England and the south of Scotland, where the verb "to skin," in the sense of "hastening or hurrying," still occurs, not in slang language, but in the popular, quaint speech of old country people? Thus it is found in Middle English *skinden* = Anglo-Saxon *scymdan* = Icelandic *skynnda* = Danish *skinde* (see Messrs. Mayhew and Skeat's 'Middle Engl. Dictionary'). To investigate this special use of the verb, which "has merely dropped out of literary English," but is still preserved even in colloquial American English, and is evidently of Norse origin (where the final *d* in Icel. *skynnda* and Danish *skinde* is not sounded), would be interesting to the 'Engl. Dialect Dictionary,' and tend to throw light on early Norse settlements in England (see an excellent report on the work of the American Dialect Society in vol. ii. part iv. of their publication *Dialect Notes*, New Haven, Conn., 1902).
H. K.

DREW FAMILY.—I have been asked by the librarian of the Toronto Public Library if I could ascertain whether any descendants of Commander (afterwards Rear-Admiral) Drew, of the Royal Navy, are now

living in England or elsewhere. Can any of your readers give information on this head, which I have failed to obtain from other sources? Commander Drew was on half-pay of the navy and settled in Canada when the rebellion of 1837-8 occurred, and distinguished himself by cutting out the steamer *Caroline* from under the protection of Fort Schlosser, and sending her on fire over the Falls of Niagara. The undertaking was a very hazardous one, owing to the fact that any boat injured by shot, or loss of an oar, was practically sure to be carried over the Falls.

C. W. R.

'SHE STOOPS TO CONQUER.'—Can any of your readers throw any light on the allusion to the "Joiners' Company" and the "Bedford Corporation" in Act II. in the above play?

R. A. POTTS.

"WAIK," "WENE," AND "MAIKE."—Can any of your readers give me the meaning of the Scotch words "waik," "wene," and "maike," in the sense in which they are used by Hogg, as I cannot find a satisfactory meaning for them? They occur in 'Kilmeny' thus:—

In yon green wood there is a waik,
And in that waik there is a wene,
And in that wene there is a maike,
That neither has flesh, blood, nor bone;
And down in yon green wood he walks his lane.

In that green wene Kilmeny lay,
Her bosom happed wi' the flowerits gay.
'Queen's Wake,' pp. 178-9, fifth edition,
Edin., Blackwood, 1819.

"Waik" may be a derivative of "to waik," to be unoccupied, and mean an unoccupied space, and in the same way "wene" may be derived from "venall," a lane or alley. Those meanings agree with the context in the same way as "maike" seems to denote a gnome or brownie, though I think that all the words have a distinct meaning in *Etrick Forest*.

H. J. GIFFORD.

[A query on these three words appeared 7th S. v. 148. Replies followed at v. 276; vi. 75; vii. 33.]

'JOHN BARLEYCORN.'—Has the meaning of this ballad been discussed in 'N. & Q.'? Have "the three kings" who "went out into the East" anything to do with the season of Epiphany, which seems very early for the sowing of the old less hardy kinds of barley, except in climates as mild as that of Palestine?

T. WILSON.

[See 6th S. xi. 368, 409.]

THE CHRISTENING DOOR.—A burgess of Northampton, by his will dated 1527, left his body to be buried in his parish churchyard "before y^e crystynge dore." Can any of

your readers explain this term? In the church in question there are three doors in close proximity to the font.

R. M. SERJEANTSON.

St. Sepulchre's, Northampton.

THE EXPERIMENTAL GARDENS, CALEDONIAN ROAD.—Thomas Coull ('History and Traditions of Islington,' p. 115) records the founding of this Socialistic colony by Peter Henry Joseph Baume, and informs us that when he wrote in 1861 the leases had almost expired and the property become much dilapidated. I believe the large block of model lodging-houses in *Randell's Road* now covers the site, but shall be pleased to have further data identifying their exact situation. Several of Cruchley's large-scale maps are of some assistance.

ALECK ABRAHAMS.

39, Hillmarton Road.

Replies.

SHAKESPEARE'S SEVENTY-SIXTH SONNET.

(9th S. x. 125, 274, 412, 495, 517; xi. 96.)

It appears that we are getting more than we expected out of this great sonnet. MR. WILSON takes me to task for my criticism of Ben Jonson's varying but, he thinks, natural testimony to Shakespeare's learning, and assures me that, although Jonson abused Shakspeare during his life, "he came to know the man and had a better opinion of him after his death." But, unfortunately, Jonson continued his severe strictures on Shakspeare after his death, when he informed Drummond that Shakspeare "wanted art, and sometimes sense," and wished that "he had blotted out a thousand" of his lines. Certainly Jonson varied his criticism with such opinions as Shakspeare being "the wonder of our stage." To more than Jonson was he the "wonder of our stage" in the days of "Eliza and our James," and even to Shakespearians, let alone Baconians, he has remained a "wonder" ever since. If Ben Jonson, a Latin scholar himself, believed that the author of the classical dramas had "small Latin and less Greek" and that "he wanted art" in the construction of the dramas, he may have known the man Shakspeare, but he knew very little about the plays or their author. Aubrey, Shakspeare's first biographer, says "he knew Latin very well," and recently Canon Ainger, a fervid Shakespearean, maintained that Shakespeare must have known Cicero, Horace, Juvenal, and Plautus, from the last of whom he derived his plot of 'A Comedy of Errors.' If Shake-

spere could read such Latin, his knowledge of Latin was not "small."

How is it that even the writers of the introductory matter in the First Folio are at loggerheads over the man of their admiration? Jonson writes:—

And, that he
Who casts a living line, *must sweat*
(Such as thine are).

Then Heminge and Condell write:—"What he thought he uttered with *that easinesse*, that wee have scarce received from him a blot in his papers."

Here we have a direct contradiction—that Shakespere "sweated" over his work and that he wrote it with "easinesse." And yet we are asked to believe that Shakespere wrote 'The Merry Wives,' to the order of Queen Elizabeth, in a fortnight! His calligraphy, to accomplish this feat, must have been somewhat different from that displayed in the five autographs now extant.

Neither Fleay nor Ingleby attaches any value to "the abundant praise lavished on Shakespere by Jonson and others in commendatory verses after his death." Another contemporary tried his hand on "commendatory verses," by the name of Leonard Digges, the Oxford scholar—who wrote of Shakespere certain lines introductory to the 1640 edition of Shakespere's poems—lines which, as Mr. Halliwell-Phillipps acknowledged, were intended to be printed in the First Folio, but were rewritten to suit the occasion. No wonder the editors refused them admission as originally written. This is what contemporary Digges says:—

Next Nature onely helpt him, for looke thorow,
This whole Booke, thou shalt find he doth not
borrow,

One phrase from Greekes, nor Latines imitate,
Nor once from vulgar Languages Translate,
Nor Plagiari-like from others gleane,
Nor begges he from each witty friend a Scene
To peece his Acts with, all that he doth write,
Is pure his owne, plot, language exquisite.

Does MR. WILSON say "Amen" to such "contemporary evidence" as this? Why, it is acknowledged by every Shakespearean commentator that Shakespere started his career by doctoring up old plays; that he took his plots from older plays and novels, sometimes *in toto*; and that all but two of the thirty-seven extant plays are known to have been thus constructed. Yet here we have Digges, a contemporary "scholar," who must have seen or read the plays, maintaining that he borrowed nothing, imitated nobody, but that all he wrote was spun from his own brain. With an "Oxford scholar" like Digges won over by Shakespere, why not Jonson? It is not

surprising, therefore, to find Dr. Ingleby contending, in his 'Centurie of Prayse,' that

"it is plain, for one thing, that the bard of our admiration was unknown to the men of that age..... If, as Mr. Charles Knight concludes, 'he was *always* in the heart of the people,' that fact speaks more for Shakespere as a showman than for Shakespere as a man of genius. Doubtless he knew his men; but assuredly his men did not know him,"

or his plays, especially when they ascribed to him "little Latin" and an originality that saved him from borrowing either plot or ideas from previous writers.

As to my reference to Sir Henry Irving, my comparison of the opportunities of our leading actor with those of Shakespere was not to either of them being a "scholar," but to their both being "acting managers." I do not deny that Shakespere was an excellent man of business—he made his money as a man of business, not as a writer of plays (S. Lee). So did Sir Henry *pace* the later history of the Lyceum; and if Bacon wanted a man on whom to father his plays, he could not have got a better individual to adopt them than, after Burbage, the best acting-manager of his day—"the man of Stratford," as he is styled by Emerson. Bacon might equally well have conferred the honour on Burbage, Alleyn, Henslowe, or even Heminge or Condell, and "the assumption of the authorship" by any one of them would not, I venture to say, "have been received with a howl of derision from his contemporaries," as MR. WILSON suggests.

As to Chettle's so-called apology, on which MR. WILSON lays so much stress—in spite of Lee and Halliwell-Phillipps, I hold, with Staunton and Ingleby, that Chettle's reference was not to Shakespere, for the reasons already given, but to Thomas Nash, who had good cause to "take offence" at being addressed and classed as a friend and collaborator of Greene. Even Chettle, at the end of his famous 'Epistle,' repeats his apology by stating that the 'Groatsworth' "was all Greenes, not mine, nor Maister Nashes, as some unjustly have affirmed." We cannot but infer, as Staunton says, from Nash's indignant denial, in 'Pierce Penilesse,' of having any hand in that "scald trivial lying pamphlet, cald 'Greenes Groatsworth of Wit,'" and of any but an ordinary acquaintance with Greene, that he was greatly annoyed at the idea of his friends believing him to have been on terms of close companionship with so depraved a character as Greene. The term "young Juvenal" fits Nash exactly. In fact,

he was styled "Juvenal" by contemporary writers, and Greene elsewhere addresses him as "a boy." That he was a "biting satirist" nobody can doubt—he was the most "biting satirist" of his day.

If Nash, then, was one of the three "divers play-makers" addressed by Greene, to one of whom Chettle's apology was undoubtedly made, he was the most likely man, after Marlowe, to resent Greene's remarks. Shakspeare was not one of the "divers play-makers" so addressed, but the man against whom the three "play-makers" were warned, so that Chettle's apology could not apply to him.

MR. WILSON, if he carefully reads the passages in the 'Groatsworth of Wit' and 'Kind-Harts Dreame,' may after all come over to Staunton's logical view of the situation. In conclusion, MR. WILSON thanks MR. CRAWFORD "for his laborious and masterly articles," of which he says, "if they prove anything, it is that Bacon, if he wrote Shakspeare, must also have written Ben Jonson." Not exactly. In 'N. & Q.' of 13 September last (p. 201) MR. CRAWFORD said, "Baconians may say that Ben Jonson copied their master, or they may say *vice versa*; or they may even assert, if they so choose, that Bacon wrote all Ben Jonson's work, or largely assisted to produce it"; and immediately afterwards he writes: "Bacon's work and Bacon's phrasing are echoed and repeated throughout the work of Ben Jonson. I can best prove this statement by confining myself *almost exclusively* to Jonson's 'Discoveries'; and he actually confesses that "many of these 'Discoveries' flowed out of Jonson's reading of Bacon." MR. CRAWFORD is quite right. Jonson copied Bacon, especially the 'Essays.' As Bacon died in 1626, and the 'Discoveries' were not printed till 1641, it is difficult to see how Bacon could have been its author. MR. CRAWFORD would have given us better service, I maintain, if he could have shown us the same parallelisms between the works of Bacon and Jonson published while both were alive, or between Jonson and Shakspeare, as Baconians can produce in the works of Bacon and Shakspeare, who lived practically contemporaneously with each other. This, with his marvellous knowledge of Tudor literature, MR. CRAWFORD should easily accomplish. I await the result with anxiety.

GEORGE STRONACH.

Edinburgh.

With regard to MR. WILSON's surmise on the subject of Jonson's alleged attack upon Shakspeare during his lifetime and his warm

eulogies of him after his death, I venture to direct attention to the following, culled from my copy of 'Ben Jonson,' by John Addington Symonds (Longmans & Co., 1888):—

"We have good right to maintain that Jonson's first real start in his playwright's craft was given him by Shakspeare. Yet, if one should deign to remember the nonsense vented by purblind critics at the end of last century touching Jonson's animosity against Shakspeare, it is pleasant to be able to believe that their intimacy began by an act of kindness and of businesslike discernment on the latter's part.....I shall take this occasion to express my firm conviction that Jonson harboured no envy, malignity, or hostile feeling of any kind for Shakspeare. Jonson was not the man to acknowledge that Shakspeare's method was superior to his own. He therefore felt himself at liberty to criticize a dramatist whom we now place in all essential points above him. But when we examine his critique of Shakspeare, what do we find? The enthusiastic panegyric which introduces Heminge and Condell's folio of Shakspeare's plays, and which is reproduced in Jonson's 'Underwoods,' proves that though his ideal of art differed from that of Shakspeare, though he rated himself highly on attainments which the nobler poet lacked, yet he hailed in his great comrade a tragic and comic dramatist, born 'not for an age, but for all time,' who might compete with 'all that insolent Greece or haughty Rome sent forth.'"—Pp. 24-6.

HENRY GERALD HOPE.

119, Elms Road, Clapham, S.W.

A DISMANTLED PRIORY OF BLACK CANONS AT GREAT MISSENDEN (9th S. xi. 101).—May I be allowed to comment upon MR. SIEVEKING's note upon Great Missenden Priory? The note is very interesting to me to read, but its conclusions are, I think, in some points founded upon an error. MR. SIEVEKING expresses wonder that Henry VIII. could have utterly trodden out the powerful monastic fraternities—strong in numbers and wealth, and in union with the rich mercantile classes of the towns and some of the oldest noble families—so rapidly and easily as his Government did, without any serious resistance. MR. SIEVEKING finds his astonishment and its justification on a statement that "four centuries and a half since they [the monks] formed the centre of education in village and town, the centre of religion, the centre of employment for the people, their connexion with the world outside themselves," &c.

Did they? I ask. Has my friend read 'Piers Plowman,' Chaucer, Erasmus's 'Colloquies'? Has he in childhood heard and fixed in his memory the traditions still repeated amongst our villagers about the monks, especially those around monastic ruins? I have; and they fully corroborate the contemporary writers I allude to in representing the monasteries and convents, but especially the monasteries, not as the centres of educa-

tion, beneficence, and piety, but as dens of lust, imposture, and greed, and always speak of "Owd Harry the Eight an' Crom'al" (meaning Cromwell, Earl of Essex, but confusing with Oliver Cromwell), "who hanged t' owd monks, and turned out t' nuns, wi' A'chbishop Cranmer a-helpin' on 'em," with deep affection and admiration. Sometimes I have had the comment added, "What we wants nowadays is a Crom'eling-time to come again, an' to hang all them as wants the monks to come back!" Scott, in a note to 'The Monastery,' I think, remarks upon these traditions, always unfavourable to the monks, and expresses his wonder at them.

This universal tradition about the monasteries is far better evidence of what they were than all the sentimental theories of modern romancers, especially as the condemnatory traditions are fully in accord with the evidence of even Catholic writers who were contemporary with Henry VIII. and his ministers; these writers being themselves Roman Catholics, and some of them monks as well. See also Benvenuto Cellini's 'Autobiography' on the same subject. He was a devoted Catholic.

An English clergyman once wrote to my late friend, the eminent convert to the Roman communion from our Church, the Rev. Waldo Sibthorp, to ask if he believed the "reports" sent in by Henry VIII.'s visitors, who examined into the monasteries, were honest and truthful in depicting the frightful moral corruption of the monks, and received the answer in a letter, afterwards printed in 'The Life of Waldo Sibthorp,' that he saw no reason to doubt that the reports correctly described the actual state of the matter; and Sibthorp gave his reasons for thinking so, which your readers can see in the book I allude to.

The abolition of the monastic institutions under Henry VIII. was not a freak of his personal passion, but a determined policy our statesmen had decided on as early as the days of Henry IV., and had been contemplating from the period of Edward III. as our statute book shows. The Tudors were put and kept on the throne for the express purpose of effecting that object, and Cardinal Wolsey began the final execution of his predecessors' policy, and Thomas Cromwell, Cranmer, and Ferrar only took advantage of Henry's quarrel with the Pope over a desired divorce to utilize the king's passion to give force to the final blow intended for ever to crush the Papal claims to power or influence in Britain.

FERRAR FENTON, F.R.A.S.

FEES FOR SEARCHING PARISH REGISTERS (9th S. x. 148, 394; xi. 130).—By H. H. D.'s remarks on his experience in inspecting parish registers are called up for me certain recollections which give rise to the question whether there is discourtesy only on the part of the clergy concerned. I have also recollections of inconvenience occasioned by the presence of a stranger—bringing no introduction of any kind—in one's house for a whole day, whom one had to move from room to room as domestic arrangements required. If the fees that I have understood may be asked for are illegal, they ought surely to be made legal without delay, in order that custodians of parish registers may have some defence against needless applications. When the day arrives that registers of parishes shall be collected in some central diocesan office, the officials in charge will doubtless require fees. For my part, I am always glad to know how I can make some return for aid afforded when I am seeking information, and in such a case as the search of a register I regard the payment of a fee as serving this purpose. F. JARRATT.

The Exeter transcripts are preserved in St. James's Chapel, situated on the east side of the south tower of the cathedral. The clergyman H. H. D. refers to was the late Rev. Reginald Porter, of Kenn, a village situated about three miles west of the estuary of the Exe. He was a good man, but possessed peculiarities that undoubtedly lost him many friends. The Rev. F. C. Hingeston-Randolph is the learned rector of Ringmore in the South Hams. Amongst many other works he has published, in seven large volumes, the 'Episcopal Registers of Exeter' (commencing with Bishop Bronescombe, A.D. 1257-80), and is the acknowledged authority in the West Country upon its local registers. H. H. D. may depend its rector knew what he was talking about when he affirmed the registers of Ringmore "contained nothing worth noting." HARRY HEMS.

Fair Park, Exeter.

CRAIGCROOK (9th S. xi. 146).—In 'Peter's Letters to his Kinsfolk,' the date of which may be 1817, is the following description of Craigcreek, Jeffrey's country residence, about three miles from Edinburgh (Peter Maurice *loquitur*):—

"I drove to Craigcreek, Mr. Jeffrey's villa, *molto gustosamente*, the expectation of the manifold luxuries I hoped to enjoy there—the prospective delights both of palate and intellect—being heightened and improved by the preliminary gratification I tasted while the shandrydan rolled along between the refreshed green of the meadows and

the cornfields. His house is an old turreted mansion, much patched in the whole mass of its structure, and, I believe, much increased in its accommodations since he entered upon possession of it. The situation is extremely beautiful. There are very few trees immediately about the house; but the windows open upon the side of a charming hill, which, in all its extent, as far as the eye can reach, is wooded most luxuriantly to the very summit."—Letter vii. vol. i.

To it succeeds a description of a leaping party, and subsequently that of a dinner, at which Jeffrey is described as "wearing the little green jacket aforesaid, grey worsted pantaloons, Hessian boots, and a black silk handkerchief."

The rooms which the great critic occupied, but only for a brief period in 1791–2, are still pointed out at Queen's College, Oxford, in No. 4 in the North Quadrangle.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

GOTHS AND HUNS (9th S. xi. 107).—There is a legend that a race of giants called Huns invaded the Harz country in primeval times, and presumably they settled there. See the 'Legend of the Hoppelberg' in Lauder's 'Legends and Tales of the Harz Mountains.'

C. C. B.

"C.I.F." (9th S. xi. 229).—Cargoes are sold cost, freight, and insurance. The contracts run "c.f.i." When the telegraph came into use, the company charged "c.f.i." as three words, being unpronounceable. Consequently the trade altered the symbols to "c.i.f.," which passes as one word.

J. H. MITCHNER.

[Many other replies acknowledged.]

HANGMAN STONES (9th S. x. 467; xi. 33).—In the parish of Tankersley, on the turnpike road leading from Barnsley to Sheffield, about five miles south of the first-named town, there is a place called Hangmanstone, which used to give its name to a toll bar, removed within the past thirty years. There is the familiar legend of the man and sheep connected with it, according to an old ballad:—

The crowner's quest found he had died
With a stolen sheep struggling there;
For round his neck its feet were tied,
And choked him for want of care.

There is, I may add, no veracious local record of the supposed tragedy, nor can any one even approximately fix its date.

ALEXANDER PATERSON.

Barnsley.

The following old ballad, describing the legend of Tankersley, and containing an account of 'The Hang'd Man's Stone; or, Widow's Lament,' will, I think, be of interest

to some of your readers, as this subject has been frequently referred to in 'N. & Q.' In my early boyhood I have seen the place known as Hangmanstone Bar. It is near Wortley and Tankersley, about seven or eight miles from Sheffield.

The Hang'd Man's Stone, or Widow's Lament:
A Legend of Tankersley.

Ah me, ah me! who would have thought
My William was a thief?
And still the horrid truth, unsought,
Half staggers my belief!

So good he seem'd, when first he came
A lover to my cot;
His speech, his conduct, and his name
Alike without a blot.

And when we wedded, for our joy,
How yon sweet bells rung out!
And when at length our first-born boy
In beauty play'd about,

How proud the father seem'd to be!
How happy the young wife!
For though so poor, we still were free
From all domestic strife.

But 'twas my grief ere long to guess
That he was sometimes led
The dreaded game-laws to transgress,
Though not a poacher bred.

And then his downward path began—
The village alehouse knew
Him, a sad, silent, alter'd man,
And I more anxious grew.

'Tis but a three weeks back, yester'en,
He came not home at night;
Ah me! what could his absence mean?
I fear'd all was not right.

I look'd and listened in the dark,
But heard no earthly sounds;
High in the welkin, o'er the park,
Yelp'd the dread Gabriel hounds!

Old Tankersley church clock struck ten—
Eleven—twelve—how dark!
I dozed and dreamt, and fancied then
Some conflict in the park.

But morning came, and with it sped
To my ear the sad tale
That William was found hang'd, and dead,
On the big stone in the vale.

And the crowner's quest found he had died
With a stol'n sheep struggling there;
For round his neck its feet were tied,
And chok'd him for want of care.

He's dead, and gone, but not the worst,
The widow's mourning breath;
I bear his name—a name accurst!
He died a felon's death.

And I am told that fatal spot
Through long, long future years,
Will be shunn'd at night as a blood-foul blot.
Or pass'd with shuddering fears;

While the labourer near, at high noonday,
In a half-contemptuous tone,
Pointing his fellow churl, will say,
"That is the Hangman Stone!"

CHARLES GREEN.

18, Shrewsbury Road, Sheffield.

ZODIAC (9th S. xi. 188).—There is no lack either of theories or books. Many useful notes are supplied in the late Mr. James Fowler's paper in *Archæologia*, xlv. 137-224. Miss Rolleston's 'Mazzaroth' and the volumes by Mr. Robert Brown may be consulted. Many pages of 'N. & Q.' could easily be filled with references alone.

W. C. B.

LUCK MONEY (9th S. xi. 127, 196).—On 5 April, 1895, little, ragged, barefooted, handsome boys ran after the carriages on the way up and down Vesuvius, scrambling for small coins. When a boy secured one he first spat on it for luck, and then cut capers and exhibited the wildest delight. I think it must be quite a common practice.

J. T. F.

Durham.

SIR SIMONDS D'EWES'S PORTRAIT OF SIR R. COTTON (9th S. xi. 167).—I have lately heard of two portraits of persons connected with the Cotton family, and I report them in case Mr. CLARENCE or any one else may like to know of them. One is labelled "Eliz. Stuart Cotton Daug^r of Sir Jno. Cotton Wife of Thos. Bowdler Nat. 1717 Ob. 1796," and the other "Henrietta Maria Bowdler Nat. 1707 Ob. 1778."

GEO. SEABORNE.

Hengoed, near Cardiff.

"**THOU UNRELENTING PAST**" (9th S. xi. 188).—In reply to Mr. J. P. CARR, the verses quoted are to be found in the works of the American poet William Cullen Bryant (A.D. 1794-1878), who was for fifty years editor of the *New York Evening Post*. Messrs. Routledge & Sons publish a good edition, with a memoir of the author by R. H. Stoddard. Some grand poems will be found therein.

F. W. NUNN.

The two verses quoted are the first and fourth of a poem of fourteen verses by the American poet William Cullen Bryant, entitled 'To the Past.' A cheap edition of his works was published in 1844 by William Smith, 113, Fleet Street. Should your correspondent have any difficulty in obtaining it, I shall have much pleasure in sending him a MS. copy of the poem.

EVERARD HOME COLEMAN.

71, Brecknock Road.

GREEN AN UNLUCKY COLOUR (9th S. viii. 121, 192; ix. 234, 490; x. 32, 133, 353; xi. 32).—In the 'Dictionary of the Bible,' vol. iii., s.v. 'Willows,' the following passage is quoted, showing how the willow has changed its characteristic marks:—

"It is remarkable," as Mr. Johns ('The Forest Trees of Britain,' vol. iii. p. 240) truly says, 'for

having been in different ages emblematical of two directly opposite feelings, at one time being associated with the palm, at another with the cypress.' After the Captivity, however, this tree became the emblem of sorrow, and is frequently thus alluded to in the poetry of our own country; and 'there can be no doubt,' as Mr. Johns continues, 'that the dedication of the tree to sorrow is to be traced to the pathetic passage in the Psalms' [i.e., Psalm cxxxvii. 2].—W. H."

There is the old song "All round my hat I wear a green willow," and in the 'Reliques of Ancient English Poetry' may be found the poems 'Willow, Willow, Willow,' and 'The Willow Tree,' a pastoral dialogue:—

WILLY.

How now, shepherde, what means that?

Why that willow in thy hat?

Why thy scarffes of red and yellowe

Turn'd to branches of greene willowe?

And coming to modern times, in 'The Bride of Lammermoor,' the probable date of which is about 1708, we read:—

"Even the boy Henry was made the instrument of adding to his sister's torments. One morning he rushed into the room with a willow branch in his hand, which he told her had arrived that instant from Germany for her special wearing."—Chap. xxix. Again, there was the old song of fifty years since, "I'll hang my harp on a willow tree." In 'The Christian Year' is a beautiful poem for the First Sunday after Epiphany, based upon the text "They shall spring up as among the grass, as willows by the water courses" (Isaiah xliv. 4):—

See the soft green willow springing

Where the waters gently pass,

Every way her free arms flinging

O'er the moist and reedy grass.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

QUEEN ANNE (9th S. x. 325, 431).—According to an old *blason*,

King William thinks all;

Queen Mary talks all;

Prince George drinks all;

And Princess Ann eats all.

From this one would judge that Anne's intemperance was of a kind teetotalers would condone. It may, however, have induced dyspepsia and its occasional consequence. Let us hope not, however; let there be no scandal about Queen Anne.

ST. SWITHIN.

BYRON (9th S. x. 305).—

"Jennes filles, pleurez! La Grèce a perdu un défenseur, le monde un poète divin, moi un ami, et vous—vous n'avez plus de père."

The stanzas of which the above forms the concluding portion by their structure and sentiment disclose their French origin; there is nothing to show that they are a transla-

tion from the English. The pretence that the verses have been translated from a foreign language is a familiar one in literature—a notable example being Mrs. Browning's 'Sonnets from the Portuguese,' the originals of which were at one time sought for in vain.

The expression "jeunes filles, pleurez! vous n'avez plus de père," is almost identical with a couplet by Jean Paul:—

Dieu est mort! le ciel est vide.

Pleurez! enfants, vous n'avez plus de père,

which forms the epigraph to Gérard de Nerval's 'Le Christ aux Oliviers,' and this indication may perhaps furnish a clue to the authorship of the stanzas in question if the research is worth pursuit. JOHN HEBB.

THE LAST OF THE PRE-VICTORIAN M.P.S (9th S. ix. 226, 333, 378).—As some considerable interest was roused concerning this query at the first reference, I beg to send a further reply, as it may possibly be the last word upon the subject. The *Times* of Tuesday, 3 March, states as follows:—

"A Reuter telegram from Pistoja, dated 2 March, says Mr. John Temple Leader died on Sunday night at his residence in Florence, at the advanced age of ninety-three. Mr. Leader was M.P. for Westminster from 1837 to 1847, having previously sat for Bridgwater. He was a man of great wealth and owned the castle of Vincigliata, which he had magnificently fitted up in mediæval style. It was visited by Queen Victoria, and by many lovers of art. The late Mr. Gladstone was his guest when he visited Florence. The charities of that city benefited largely by Mr. Leader's liberality."

The paragraph goes on to say that a correspondent writes:—

"The ultimate survivor of a distinguished trio who sat in the House of Commons in the Reform Parliament of 1832, Mr. John Temple Leader survived his friends and contemporaries Mr. W. E. Gladstone and Mr. C. P. Villiers, some time Father of the House, and has for many years resided, in the enjoyment of a green and vigorous old age, in the Piazza di Petto, Florence. In addition to Mr. Gladstone and Mr. C. P. Villiers, Mr. Leader was an intimate friend of his contemporaries Sir William Molesworth, Lord Brougham, Sir John Trelawny—well known in the House of Commons in connexion with the Bill for the abolition of church rates—and his cousin Edward J. Trelawny, well known in Cornish circles as Greek Trelawny, the friend of Byron and Shelley, and author of 'The Adventures of a Younger Son,' and other distinguished men of the time, who were in the habit of meeting and discussing men and manners at Mr. Leader's hospitable mansion on Putney Hill. A scholar, a man of letters, a politician, and a political critic of no mean order, Mr. Leader was as good a specimen as the country can produce of an English gentleman in the best sense of the word. The owner of large estates in England, France, and Italy, and a man of large and liberal views, he was always ready to discharge the duties which, in his opinion, were attached to wealth and station. Always ready to

lend a helping hand, in the hour of need, to high or low, peasant or noble, he will be greatly missed in the three countries where he lived his life; and those who were privileged to know him intimately know best the loss which is sustained by his contemporaries in the death of John Temple Leader."

It may also be worth noting that the *Daily Telegraph* of 4 March has an article, "personal and political," which gives a thorough *résumé* of this gentleman's career; and the *Daily Graphic* has a short leaderette devoted to him and speaking of his book, published only a few years ago, a 'Monograph on Robert Dudley, generally supposed to be the Illegitimate Son of Queen Elizabeth's Favourite the Earl of Leicester, who entered the Service of the Duke of Tuscany, and founded an Italian Family of some Note.' This book is not unjustly said to be "a very remarkable contribution to the history of the Elizabethan period." We can but regret that a man of such a remarkable personality should have been lost to the service of this country for so many years. W. E. HARLAND OXLEY.

C2, The Almshouses, Rochester Row, S.W.

[See also *ante*, p. 206.]

FRENCH PHRASE (9th S. xi. 128).—Quant à l'origine de la phrase, on dit que le proverbe de toilette "Pour plaire il faut savoir souffrir" (dont la phrase citée pour moi n'est qu'une variante) n'est qu'une parodie d'un *mot* attribué à Agnès Sorel. Je ne fais que le citer, sans toutefois en garantir l'authenticité:—

"Avant Charles VII., il n'y avait que les couronnes de nos rois qui fussent ornées de diamans. Agnès Sorel en eut un collier, et elle le nomma un *carcan*, parce que les pierres, qui en étaient brutes et mal montées, l'incommodaient. Cependant, le roi lui ayant témoigné du plaisir à l'en voir parée, elle continua de le porter, disant que *pour plaire à ce qu'on aime, il fallait savoir souffrir.*"

Un proverbe du xiii^e siècle, savoir "Qui veut vaincre il doit souffrir," exprime une idée pareille, car de "être beau, belle," "plaire à ce qu'on aime," il n'y a que quelques pas bien faciles à franchir.

EDWARD LATHAM.

61, Friends' Road, East Croydon.

The current rendering is "Il faut souffrir pour être belle." I have known it since the seventies when at school. I think it is an allusion to a fashionable lady trying to get into shoes several sizes too small for her feet!

JOHN A. RANDOLPH.

LACONIC PRAYER (9th xi. 126).—Was it Sir Jacob Astley or Lord Lindsey who uttered the famous prayer before the battle of Edge Hill, 23 October, 1642? I remember the words as follows: "O Lord, Thou knowest how busy I shall be this day. If I forget

Thee do not Thou forget me.....March on, boys." Who originally recorded them?

JOHN T. PAGE.

West Haddon, Northamptonshire.

BEZIQUE (9th S. xi. 26, 115).—Feldinski, or Polish Bezique, was invented by one of the Feilding family (for sale at a charitable bazaar, I think), and he named it Feldinski.

SHERBORNE.

ESSEX IN IRELAND (9th S. xi. 69).—A fairly complete list of English officers and soldiers who accompanied the Earl of Essex into Ireland may be compiled from the following sources. Essex was in Ireland from April to September, 1599.

'State Papers, Ireland, Elizabeth':—

1599, March. The names of all such gentlemen as have subscribed to follow me [the Earl of Essex] in this journey.—Vol. cciii., No. 118.

1599, June 30. Lists of Captains.—Vol. ccv., Nos. 94 and 95.

1599, August 2. Payments to divers officers and others.—Vol. ccv., No. 127.

1599, August 3. A list of the whole army.—Vol. ccv., No. 128.

1599, August 5. A note of the army under the command of Sir Conyers Clifford at the Curlews.—Vol. ccv., No. 130.

1599, September. Captains brought over by the Earl of Essex.—Vol. ccvi., No. 188.

1599, October. Names of the knights dubbed in Ireland since 1584.—Vol. ccv., No. 236.

Other papers in this vol. ccv. which might be consulted with advantage are Nos. 55 i., 85, 90, 112 i., 183, 186, 208, 209 i., 237, 238, 241. The papers are, of course, in the Public Record Office, London.

GEORGE F. T. SHERWOOD.

50, Beecroft Road, Brockley, S.E.

The same question appeared in 'N. & Q.' 1st S. iv. 191, without eliciting any reply. It was repeated in 7th S. x. 368 with more success, for at p. 453 the following reply appears:—

"In the British Museum Library will be found copies of 'The List of the Army under the Command of Robert, Earle of Essex and Ewe.....with the names of the several Officers belonging to the Army,' London, 1642, 4to; also 'A List of the Army of His Excellency Robert, Earle of Essex,' printed December 22nd, 1642, 4to."

The following may be consulted in the Corporation Library, Guildhall, E.C.: 'A Declaration.....concerning the late Valorous and Acceptable Service of Robert, Earle of Essex,' 4to, London, 1642.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"SUCH SPOTLESS HONOUR." &c. (9th S. xi. 87, 172).—The reference at 8th S. x. 248 by no means attributes the epitaph, as a whole, to

Anne Steele; it says, "These lines ['Forgive, blest shade,' &c.] are the commencement of an elegy, in nine stanzas, on the death of Mr. Hervey, by Miss Steele," &c. 'N. & Q.' 1st S. x. 214, says, under the heading "Forgive, blest shade," &c.: "These lines appear to be altered from the commencing stanzas of an elegy on the death of Mr. Hervey, by Miss Steele, of Broughton, Hants." Anne Steele's poem 'On the Death of the Rev. James Hervey,' in nine stanzas, lies before me, the first stanza being:—

O Hervey, honoured name, forgive the tear
That mourns thy exit from a world like this;
Forgive the wish that would have kept thee here,
Fond wish! have kept thee from the seats of bliss.

There is not a word therein of "such spotless honour," and the rest; but the editor of the volume says of the poem, in a foot-note: "This is the original of the epitaph 'Forgive, blest shade,'" &c. The Rev. Jas. Hervey is chronicled in Chambers's 'Book of Days,' and his writings were familiar to Miss Steele, herself the daughter of a Baptist minister. A chronic invalid, she probably never left her remote country village, and is unlikely to have written an epitaph on one who lived in the stir of the world, or to have parodied a composition of her own. That her poem suggested ideas to more than one writer of epitaphs is clear.

H. P. L.

POSTS IN EARLY TIMES (9th S. xi. 189).—In 'Her Majesty's Mails,' by William Lewins, second edition, 1865, to which your correspondent may be referred, it is stated that "Haste, post haste!" occurs on letters of the reign of Edward II. (p. 19). W. C. B.

If this query applies to the United Kingdom only, see 1st S. ix. 549; 3rd S. i. 287; iv. 247, 355; 6th S. vi. 345, 394.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"TANDEM" (9th S. x. 308, 455).—As Dr. Murray has no earlier quotation for *tandem* (meaning either a vehicle or the manner of harnessing horses) than 1785, the following extract will prove of interest, both because it is nearly forty years earlier, and also because *tandem* is used in a sense apparently not recognized in the dictionaries. The advertisement is copied from the *Boston Evening Post* of 18 May, 1747, No. 614, p. 2/2:

"Lately imported from London, To be sold cheap for the Cash, at the next Warehouse to Mr. Bromfield's on the Town-Dock, Lloyd's Garlets, Tandems, Cambricks, Taffatees, Romalls, Pins, sewing Silk, Fans, Ribbons, Mens and Womens Lamb Gloves of all Sorts, Womens black Silk Gloves, Alapeens, Bombazeens, Cyprus, Silk Crapes, Qualities, Garter-

ing, Ferrits, Gallooms, Braid and Cord Bed Lace, Holland and Diaper Tapes, white and brown Buckrams, Cambletteens, Tammys, Russels, Shalloons, Callimancoes, Florettas, &c."

It will be observed that almost all these articles are women's articles. In examining American newspapers of the eighteenth century, I have frequently noted curious words used in the advertisements, or singular forms under which familiar words appear. In the above extract, for instance, what are *garlets* and *tandems*? Perhaps some of your readers can give a guess.

ALBERT MATTHEWS.

Boston, Mass.

PRECEDENCE (9th S. xi. 68, 195).—If any of the Winchester College authorities would give the order in which the College Roll was signed on the occasion of the quincentenary, some ten years ago, I think it might throw some light on this subject. All the functionaries mentioned by G. H. P. and many others were present, and presumably on such an occasion care would be taken to sign the Roll in strict order of precedence. I think the Lord Lieutenant and High Sheriff took precedence of all but the Prince of Wales and Duke of Connaught.

HARROVIAN.

A MISTRESS OF CHARLES I. (9th S. xi. 184).—On this subject Dr. Eadie remarks: "Taylor now married a second time. The lady is said to have been a natural daughter of Charles, and born when he was Prince of Wales." He is speaking of Bishop Jeremy Taylor, a staunch supporter of Charles I. (Waller, 'Imperial Dictionary of Universal Biography,' vol. iii. p. 1112). This parentage of Bishop Taylor's second wife is supported by his biographer Bishop Heber ('Life of Bishop Taylor').

Milton's words are rather too strong and definite to be explained away by the common remark as to his political principles. He had been secretary to Cromwell himself, and few people had better means of knowing the truth on royal matters. Answering Salmasius, Milton asks: "Have you the impudence to commend his chastity and sobriety, who is known to have committed all manner of lewdness in company with his confidant, the Duke of Buckingham?" He counsels Salmasius to desist, "lest I be forced to publish those things concerning King Charles which I am willing to conceal" (St. John, 'Prose Works of Milton,' Bohn, 1848, 'Defence of the People of England,' chap. iv., vol. i. p. 97).

His own mother, Ann of Denmark, does not seem to have considered him perfect, despite maternal partiality. The contemporary Gerbier mentions that when the

earls of Warwick and Pembroke congratulated the Queen on having Prince Charles to succeed Prince Henry, lately dead, "she in a great passion burst out, and said, 'My lords, he will undo you all, and this nation to boot'" ('The Non Such Charles,' published by authority, 1651).

L. S.

MR. LEEPER writes that "no reputable writer, unless it be one who, like Milton, was blinded by sectarian or party feeling, has ever cast doubt upon the purity of Charles's life." Will MR. LEEPER point out chapter and verse for the passage in which Milton casts doubt upon the purity of Charles's life?

J. F. P.

[The answer is supplied by L. S. above.]

VERSES ASCRIBED TO LONGFELLOW AND OTHERS (9th S. xi. 208).—When dismasted in a cyclone off Cape Hatteras, on a voyage from New York to Bermuda, on board the brigantine Excelsior, of 130 tons, in February, 1862, I found amongst the ship's literature the first-mentioned verses. Struck by their beauty and the appropriateness of the occasion, I made a copy. As some of the words differ from those given, I send it to you. The verses were headed 'The Sea,' and no author's name was attached:—

The night is made for cooling shade,

For silence, and for sleep;

And when I was a child I laid

My hands upon my breast, and prayed,

And sank to slumbers deep:

Childlike as then, I lie to-night,

And watch my lonely cabin light.

Each movement of the swaying lamp

Shows how the vessel reels:

As o'er her deck the billows tramp,

And all her timbers strain and cramp

With every shock she feels,

It starts and shudders while it burns,

And in its hinged socket turns.

Now swinging slow, and slanting low,

It almost level lies;

And yet I know, while to and fro

I watch the seeming pendule go

With restless fall and rise,

The steady shaft is still upright,

Poising its little globe of light.

O hand of God! O lamp of peace!

O promise of my soul!—

Though weak, and tossed, and ill at ease,

Amid the roar of smiting seas,

The ship's convulsive roll,

I own, with love and tender awe,

Yon perfect type of faith and law.

A heavenly trust my spirit calms,

My soul is filled with light;

The ocean sings his solemn psalms,

The wild wind chants; I cross my palms,

Happy as if, to-night,

Under the cottage roof again,

I heard the soothing summer rain.

R. BARCLAY-ALLARDICE.

ROBIN HOOD (9th S. xi. 169).—If the French novelist referred to is a modern writer, it is possible that he became acquainted with Robin des Bois from Weber's opera 'Der Freischütz,' which in the French version has been rendered Robin des Bois. The scene is laid in Bohemia, and Robin is represented as a fiend, who supplies his victim in exchange for his soul with seven magic bullets in order that he may be the winner in a shooting contest, for which the prize is a girl. The girl, of course, is in love with some one else, but is saved by the intervention of a holy hermit, while the owner of the magic bullets dies uttering the most dreadful imprecations.

T. P. ARMSTRONG.

Selon toute apparence, l'expression "Robin des bois" n'a rien à faire avec le Robin Hood des Anglais (qui était du reste un personnage réel), car voici l'explication de cette première phrase:—

"C'est, en Allemagne, un chasseur mystérieux de la forêt, procurant à qui en veut des balles enchantées, moyennant le contrat terrible qui lui assure l'âme de son protégé. Ce héros n'est qu'une des nombreuses personnifications sous lesquelles la croyance superstitieuse du peuple a dépeint le génie du mal. *Robin des bois* est le sujet d'un opéra de Weber [i.e., 'Freyschütz']."

EDWARD LATHAM.

61, Friends' Road, East Croydon.

For the identification of Robin Hood with the being of French folk-lore, see the notice in the 'D.N.B.' That Robin Hood is a corruption of Robin of the Wood is a theory borne out by the spelling Robin Whode, which is noticed in *Gent. Mag.*, 1793, part i. p. 226, and occurs in the account of the visitation of the Bishop of Winchester's Commissary to New College, Oxford, in 1566/7, during which Martin Colepepper (who afterwards was Warden from 1573 to 1579) was accused of having called the metrical version of the Psalms "Robin Whode's Ballads."

JOHN B. WAINSWRIGHT.

Robin des Bois is mentioned in Wheeler's 'Noted Names of Fiction.' He is said there to be the same as Der Freischütz. A reference is given to one of Eugène Sue's novels in which it is said that his name is used by French mothers to frighten their children.

E. YARDLEY.

GENERAL HAYNAU (9th S. xi. 168).—I well remember the tale told to children about fifty years ago of the misdeeds of Haynau, and how he was set upon by workmen when he came on a visit to London. The flogging of the Hungarian lady caused in country places great indignation, and the retribution

which overtook him at the hands of the London draymen was heartily approved by country people. The act was not generally known until after the general's punishment. The common belief was that the lady was flogged by the general himself.

THOS. RATCLIFFE.

Workshop.

HANOVER OR SAXE-COBURG? (9th S. xi. 169).—I see by the 'Almanach de Gotha' of 1888, French edition, that the royal family of England (p. 30) are styled "Maison des Guelfes, ou de Brunswick-Lunébourg (Ligne Cadette)," while the "Branche Royale de Hanovre" (p. 33) is called "Branche non-Régnante de la Ligne Cadette de Brunswick-Lunébourg." I see that the late Prince Albert on p. 82 comes under the heading 'Saxe-Cobourg et Gotha,' and this is line c of the Branche Ernestine (ou Aînée) of the house of Saxe on p. 76.

This year's edition of the above book would show how our royal family are styled.

R. B. B.

EASTER (9th S. xi. 182).—MR. LYNN, an astronomical specialist, proposes to abandon the lunations and fix Easter for the first or second Sunday in April; but, alas! with our fluctuating calendar, this leaves the day of the month a still open question.

Now, if every month began on a Monday and ended on a fixed day, the first and second Sundays would necessarily fall on 7 or 14 April, to all eternity.

LYSART.

Miscellaneous.

NOTES ON BOOKS, &c.

Christ Church, Canterbury.—I. *The Chronicle of John Stone, Monk of Christ Church, 1415-1471.*—II. *Lists of Deans, Priors, and Monks of Christ Church Monastery.* Edited and compiled by William George Searle. (Cambridge Antiquarian Society; Deighton & Bell.)

THIS chronicle cannot be regarded as of first-class importance; but because we say this it must not be assumed that we think the labour bestowed on it by the editor has been a work of supererogation. In our opinion it is highly necessary that all such documents should be printed, and especially those, like the present, which, so far as is known, exist in only a single manuscript. These small local chronicles contain many minor facts which have been passed over by the more voluminous writers, and they not unfrequently give differing statements on important subjects, which it is highly necessary to compare with those of writers who took, on the whole, wider views, but who in some cases were not so near the sources of knowledge. Attention may be directed to one example. Stone was, we may assume pretty confidently, not in the North Country on that terrible Palm Sunday when the battle of Towton

was fought, but the news would soon reach Canterbury—probably be conveyed as rapidly as possible to the archbishop by a special messenger. There was not time for the news to be as wildly exaggerated as in after days. Stone says that there were 23,000 and more slain, as it was reported. A document in the Paston Letters gives the number of the dead as 23,000. Hume believed that above 30,000 perished. Lingard puts the number still higher. We believe that what Stone heard is far nearer the truth than the others, though even he had probably received a distorted account.

Stone was certainly not a scholar. His words often assume wrong forms, even when judged by the lax mediæval standards, and their order will not be found to the taste of those who take classical or Renaissance Latin as their model. He is sometimes absolutely ungrammatical. Nevertheless, we have derived great pleasure by reading his artless jottings, all the more so, perhaps, because he records so many things which our grandfathers would have condemned as very far below what "the dignity of history" requires. He seems to have been a simple-minded man, who took no little pride in his ecclesiastical position. He was exact in recording the colours of vestments, and noted with much care the route taken by the great outdoor processions which afforded such unaffected delight to our simple-minded forefathers. He evidently took intelligent interest in strange beasts, for he records that on the vigil of St. Lucy, in 1466, the Patriarch of Antioch arrived at Canterbury, bringing with him four dromedaries and two camels. Whether they were presents to the king or archbishop, or only part of the retinue with which he travelled, the chronicler does not think it necessary to explain. Under 'Weather' the editor indexes the various natural phenomena which Stone records. These entries will be found useful by any one who devotes himself to making an exhaustive catalogue of the notices which occur in our records of the physical conditions under which our forefathers lived before observations were made in an orderly and scientific manner.

The Yorkshire Archaeological Journal. Part LXVII. (Leeds, Whitehead.)

MR. J. EYRE POPPLETON continues his excellent notes on the bells of the West Riding of Yorkshire. As we turn over his pages we cannot but feel sad when we call to mind how many mediæval bells were sacrificed during the last century without copies or rubbings being taken of their legends and ornaments. It required both courage and perseverance to transcribe bell inscriptions even fifty years ago. It is at all times dirty and laborious work, and the antiquary who devoted himself to the task became an object of derision to his neighbours, being daily asked by very superior persons what profit could arise from such a waste of time and energy. Mr. Poppleton's papers are accompanied by excellent facsimiles of the more important legends. Among others we have the memorable one "In God is all," which occurs on the first bell at Rylstone. This was misread "God us ayde" by a former incumbent of Bolton Abbey. There was some excuse for his blunder, as it was the family motto of the Nortons of Rylstone. The clergyman was evidently not familiar with black letter. He was, however, pleased by his discovery, and communicated it to Wordsworth, who, in his poem 'The White Doe of Rylstone,' embodies it in well-known lines of striking beauty. Canon Fowler of Durham,

who is very learned in bell-lore, was, we believe, the first to discover the mistake. The single bell at Marton-cum-Grafton is curious, for it bears the legend "Campana Sancti Johannes Ewa[n]gelistæ." If a similar misappropriation of letters did not occur elsewhere, this might be regarded as a bell-founder's error, of which there are many examples; but in this case it is difficult to regard it as such, for Grayingham Church, in Lincolnshire, affords another instance, and in Didron's 'Annales Archéologiques' we read of a cross at St. Omer's with the same strange spelling. The editor of 'The Red Paper Book of Colchester' also says that "Evangelistæ" is always spelt thus in the borough records of the time of Richard II. An early inscription existing in Bilsdale Church, of which a reproduction is given, is very interesting. It records the building of the church by a certain—as yet unidentified—Willelmus, who is described as "nobilis," and we are further told that the church was dedicated to St. Hilda. Both the spelling and lettering are most strange. We do not call to mind having met with anything of the same character elsewhere. The unnamed author of the paper thinks its period to be some time between the Norman Conquest and the foundation of Kirkham Priory in 1122. The useful series of notes on Yorkshire churches is continued. Some of them are important from having been made before modern restorations had taken place. The account given of the confiscations consequent on "the Rising in the North" is of interest, though it might with advantage have been much enlarged.

THE death of Mr. Charles Godfrey Leland (Hans Breitmann), which took place on the 20th inst. at Florence, where he had for some years resided, will be felt both in England and America. In his many-sided development, love of antiquities and folk-lore asserted themselves, and he was a very diligent, if not always exact student. In recent years he took a keen interest in 'N. & Q.', and during the closing years of last century many articles from his pen appear therein. His 'Hans Breitmann,' by which he is best known, is inconsiderable beside his contributions to archaeology. He was a frequent resident in England, and his tall figure and his animated conversation are remembered in literary clubs. He was born in Philadelphia in 1824, spent three years at the Universities of Heidelberg and Munich, and fought as a private in the American Civil War. Of his numerous writings, many have been reviewed in our columns.

THE Rev. R. M. Spence, D.D., Presbyterian minister of Arbutnott, died on the 3rd inst. in his seventy-seventh year. He was a fine Shakespearian scholar, and during recent years a frequent contributor to our columns. An Oradian by birth, he was educated at Kirkwall, Marischal College, Aberdeen, and Edinburgh, and had occupied the Manse at Arbutnott for over half a century, refusing all temptations to quit. He is described as a good elocutionist and of fine presence.

We hail with pleasure the promise, by Messrs. James MacLehose & Sons, of a complete edition of Hakluyt's collection of 'The Principal Navigations, Voyages, and Discoveries of the English.' It is to be in twelve volumes, the first of which is nearly ready. We know no work for the republication of which there is more justification or which deserves a warmer welcome.

BOOKSELLERS' CATALOGUES.

LITTLE in connexion with books is so remarkable as the recent development of booksellers' catalogues. Half a century ago a few catalogues from firms such as Sotheran, Willis, Miller, and Thomas Kerslake, of Bristol, reached regularly the country collector, whose library was, however, made up principally from purchases effected during his travels. The same man now receives from home sources, from America, France, Germany, and Italy, catalogues amounting in the year to thousands. London alone is responsible for an immense and an annually increasing number. So far as town is concerned, the reasons for this change are obvious. Books can now only with difficulty and exertion be seen on their shelves. Places such as Holywell Street, with its long rows of books *en étalage*, have been destroyed. The state of our great streets renders it impossible to permit of a man lounging over the stalls as he used to lounge in Oxford Street and the Strand; and even in Charing Cross Road, the last great refuge of the second-hand bookseller, all the Quixotry of Mr. Dobell, the chief defender of the right to *bouquiner*, will, it is to be feared, not prevail long against the mighty pressure of population and the growing requirements of authority. London is in this respect less well off than Paris, where the long line of quays offers an interminable, albeit at times chilly and blusterous and at others sultry haunt for the book-lover, or where the Palais Royal or the galleries of the Boulevard tempt to endless and comfortable inspection. Here the book-lover, even if he frequent the suburbs, can scarcely hope to rummage over the bookstalls, and the sight of a Lamb walking home, carrying under his arm a folio Beaumont and Fletcher, will not again be seen. A few months ago, at the corners of Holywell Street, opposite the churches respectively of St. Mary le Strand and St. Clement Danes, were delightful spots in which to turn over the pages of books old and new. These have disappeared, and nothing has come in their place.

The bookbuyer must now go to the well-known shops of the great booksellers and explore the shelves in artificial light, or such daylight as London affords. He may, while in the Strand, turn into Messrs. Sotheran's and seek a collection of the masterpieces of literature, often in choice bindings, such as can be rivalled in few towns in the world, and thence lounge, at a distance of a stone's-throw, into the house of Messrs. Maggs Brothers, who have brought from their whilom snugery in Paddington Green an almost unexampled collection of those works in early English literature now most in demand in America and in England. In New Oxford Street, at Mr. Spencer's, he may find in plenty the earliest editions of Dickens and Thackeray and other writers of the last century; and may turn into Red Lion Square, where the shop of Mr. A. Reader will provide him with abundance of the works which the late James Wilson, of Chandos Street, taught us to classify as *faciæ* or *curiosa*. In Charing Cross Road Mr. Bertram Dobell, himself both author and publisher, will show him rarities of all kinds, including Shakespeariana and the drama and those books exactly which the average collector most covets. In Western London, in High Street, Marylebone, Mr. Francis Edwards

will exhibit to him an immense collection, both old and new, including precisely those remainders which a dozen or a score years hence will be advertised for at ten times their original cost. Homeward returning, he will do well to look in at Mr. Voynich's in Sobo Square and see incunables of which Dibdin or Brunet never dreamed.

We mention a few places only in a land of lasting delight, and we hope from time to time to indicate a few gems which these and other booksellers of no less repute offer in their current catalogues.

The latest Catalogue, No. 193, of Messrs. Maggs deals with art and kindred subjects. The contents include a Kelmscott Press 'Atalanta in Calydon,' magnificently bound by Sir E. Sullivan, a catalogue of the bindings in the Burlington Fine-Arts Club exhibition, an extra-illustrated life of Mrs. Jordan, a set of Granger's 'Biographical History' (extended to eighteen volumes by the insertion of 4,000 portraits, some of them very rare), Gillray's works, many superb Books of Hours, and French illustrated works of the eighteenth century. Among Catalogues of Mr. Walter T. Spencer is one of fine autographs, a second of rare items in Byroniana, Burnsiana, first Brownings, a Smith's 'Costume,' a first 'Festus,' &c. Mr. Reader's collection includes works on slang, the 'Celebrated Crimes' of Dumas, and many *faciæ*. Brayley and Britton's 'Surrey,' Sowerby's 'Botany,' and many other scarce botanical works are in a catalogue of Mr. G. A. Poynder, of Reading, as are a fine copy of the very rare Ireland's 'Life of Napoleon,' 1825-28, and the third edition of Tusser's 'Five Hundred Points of Husbandry.' A batch of catalogues, theological, antiquarian, genealogical, Scottish, &c., reach us from Mr. James Thin, of Edinburgh, obviously the possessor of a precious stock. Among these we notice the *Transactions of the Royal Society of Edinburgh*, 39 vols. 4to, very rare, and a second set of the 'Court of Session Cases,' priced a hundred guineas, with other works of the class as rarely encountered.

In addition to the latest catalogue of Messrs. Henry Sotheran & Co., containing a fine set in 68 vols. of 'Remarkable Trials,' Manning and Bray's 'Surrey,' Shaw's 'Staffordshire,' Piranesi's 'Antiquitates Romanae,' Goupin's 'Royal Biographies,' and a magnificent Lysons's 'Environ of London,' extended from 4 vols. to 26 by extra illustrations, the firm issue an illustrated catalogue including the four Shakespearian Folios and other rarities, a mere description of which would occupy some pages. No work of supreme interest figures in Mr. Dobell's Catalogue 110, but there are a valuable series of dramatic treasures in 21 vols., a large set of the curious *Town and Country Magazine*, a 'Habiti Antichi et Moderni' of Vecellio, 1598, and other desirable works.

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.

G. K., Germany ("To the nines").—This explanation has already been given.

ERRATUM.—*Ante*, p. 234, col. 1, line 21, for "carbossed" read *caboshed*.

LONDON, SATURDAY, APRIL 4, 1903.

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Notices to Correspondents.

Notes.

ARCHBISHOP TEMPLE.

AMONG the many misstatements relating to Dr. Temple was one, delivered from the pulpit, that pictured him an energetic ploughman who had worked his way to the Primacy. This received colour from another invention—that his father, Major Temple, died a small landowner or farmer, near Tiverton, Devon. As Frederick Temple was but thirteen years old when he lost his father, and went straight from Blundell's School, Tiverton, to Balliol College, Oxford, probably no opportunity was afforded him for ploughing straight furrows or wielding the threshing flail, unless by way of recreative exercise; and in telling an assemblage of working men that he had been early inured to hard work and hard living, he was actuated, not by the pride that apes humility, but by a desire to impress on his audience that he could enter into their feeling with genuine sympathy.

Since he and my late wife, his cousin, were to each other simply "Freddy" and "Mary" until reverence for lawn sleeves hushed the familiar "Freddy," though "Mary" continued in use, I can write with some authority. His cousin Mr. Richard Carveth, regretting, like many advanced in years, an

inability to satisfy the curiosity of junior relatives, consented to reduce to pedigree form what we heard from Dr. Temple's sister Netta and what I gathered from wills and parish registers concerning the Temples and Carveths.

To substitute fact for fiction, Major Octavius Temple (once captain in the 38th Regiment) died 13 August, 1834, at Sierra Leone, aged fifty, after officiating eight months as Lieutenant-Governor of that island. He left Dorcas, his widow, with six children living, two sons and four daughters. They had four sons and five daughters in all. Frederick, the future Archbishop, was born in 1821. John, the youngest son, born 1823, became a lieutenant-colonel in the Indian army, and died 23 December, 1866. He held important situations at Madras, in which he displayed great capacity for work, like the Archbishop. He was drowned when boating on the Adyar River. The married daughters were Anne Laura (Mrs. Thorold), Margaret (Mrs. Hugo), and Catherine (Mrs. Moberly). Netta, born 1819, remained single; and Stowe Margaret, born 7 August, 1810, predeceased her father, whose grandmother's maiden name was Stowe. So the name came in; not, as supposed, from Stowe, the seat of Earl Temple. Major Temple's elder brother, Admiral Francis Temple, of Cliff Cottage, Kea, near Truro, died 19 January, 1863, aged ninety-two, and was buried at Gluvias, of which parish their father had been vicar. William Johnstone Temple, the said vicar, was the personal friend of James Boswell and the poet Gray. He died in 1796, aged fifty, and his wife Anne in 1793, aged forty-six. Their monument is in Gluvias Churchyard. (See Lake's 'Hist. of Cornwall,' ii. 84.)

To return to the Carveths. Within Gluvias Church is a monument bearing a lengthy Latin inscription, prose and verse, in memory of Henry Carveth, a distinguished naval commander *temp.* Charles II. (*ibid.*). The Archbishop's mother, Dorcas Carveth, was married at Probus, Cornwall, 8 July, 1805. She was named after her grandmother Dorcas Gerrans, married 6 January, 1743, at Ladock, to Richard Carveth, of Ladock and Probus. Their daughter Anne married, first, James Veitch, and had a son James, a captain R.N.; secondly, John Carpenter. Their son John Carpenter, educated at Westminster School, was an officer in the King's Dragoon Guards, and married Theresa, second daughter of George Fieschi Heneage, son of George Heneage and his wife Catherine, eldest daughter of the Right Hon. Robert James, eighth Lord Petre. Richard, son of Richard

and Dorcas, and grandfather of Dr. Temple and the writer's mother-in-law, was of Bartilliver and Carvossa in Probus. He married Margaret Andrew, 11 May, 1769, aunt of Susan, the wife of Admiral Temple above, uncle of the Archbishop. The Carvetths and the Tresahars, neighbours, bore similar arms, metal and colour counterchanged (see monument, Luxyllian Church), from which it would seem that granting arms was once subject to the whim of the visiting herald.

Dr. Temple, when at Exeter, was occasionally my guest. In 1873 the members of the Archaeological Institute visited Exeter, and those who with me were guests of the Bishop will agree that our host, so far from being grim and unbending, as reported, was genial, jovial, jocular. Wine, set liberally on the table, was untouched by him. Leaving us to our own devices, he, returning unfatigued by a long day's travel and travail, would sit at a side table sipping tea, reading through a pile of letters, and methodically arranging them for answering.

A huge monument, styled a mausoleum by Jenkins ('Hist. of Exeter') and known as the Fursman monument, once stood in front of a window in the cathedral. Before the opposite window stands the Carew monument, resplendent with gold and colour. Being the one chiefly interested in the preservation of these two monuments, I frequently stopped on my way to London expressly to look them over. At last, to my amazement, the mausoleum vanished, and I naturally felt aggrieved. When I mentioned the circumstance to Dr. Temple, he quietly asked if I thought the monument ought to have been placed where it was. I perceived at once that Chancellor Fursman had abused his power, and that if the monument ought not to have been there I ought not to regret the removal. Dr. Temple's pithy rebuke was the gentle prick of a rapier, as telling as a blow from a bludgeon.

A digression may be of interest, since Polwhele devotes more than a folio page to the Fursman monument ('Hist. Devon,' ii. 22-3), Jenkins about two pages 8vo ('Hist. Exeter,' 308-9), and Britton a note, p. 134, and plate iv. ('Hist. Exeter Cathedral'). Strangers coming across the structure as it now stands dismembered, in a small side chapel, might question its identity. Polwhele blazons the arms on three escutcheons, under a pediment at the back, without identifying them: (1) The arms appertaining to the Chancellorship, impaling Fursman. (2) Fursman impaling Radcliff. John Fursman married Martha Radcliff. (3) Quarterly, 1

and 4, Fursman; 2, Rowe of Lamerton; 3, Fitz of Fitzford. Chancellor Fursman obtained a grant (*penes me*) from his personal friend Anstis, Garter, merely to adorn this monument. It will repay the reader to look up the grant in the *Genealogist*, ii. 65 (1878), and permit omissions here. When the treaty of Utrecht was signed, 1713, Henry Manaton (named on the monument), being a member of Parliament, received the gold medal (*penes me*) struck in commemoration. I possess the portrait of the Chancellor, painted by Hudson, one of the masters of Sir Joshua Reynolds, and that of his daughter, by William Gandy, the other master of whom Sir Joshua wrote: "Paint like Gandy, as though your brush had been dipped in honey." (See also Northcote's 'Life of Reynolds,' i. 22.) The Chancellor expressed on the monument his desire to be buried with his wife and daughter, "Et cum illarum cineribus suos etiam admisceri cupit"; but his visitor, a youth, son of John Gilbert, Archbishop of York, and brother of Lady Mount-Edgcumbe, died at his house, and was buried in their vault. The Chancellor lies in the opposite aisle, and the very magnificence of his monument, instead of ensuring its preservation, caused its mutilation and removal.

To take up again the thread of my narrative, let me say that few pedestrians outmatched the Archbishop. When reading at Duloe with the Rev. R. Scott, the lexicographer (Liddell and Scott), he frequently walked fifteen miles to Plymouth, of an afternoon, to visit my wife's family, and returned the same evening. I took him to see an open tin mine in Cornwall, said to have been worked by the Romans. As the road for some distance was very steep, to test his powers I gradually forced the pace to my utmost, but without affecting him. I remarked, "You can walk fast. I have walked about twenty-one miles at the rate of four and a third an hour." "Yes," he replied; "I could easily walk five miles an hour." I said I had walked fifty miles in one day, as computed. He then told me that he had walked out fifty miles in one day, and back again the next.

We went to Bartilliver, his mother's birthplace. The hospitable lady of the house directed us to some rising ground overlooking the whole farm. The lady, an ardent polemic of the day, tried to start an argument. The Bishop stepped out; she trotted after, delivered her attack, and fell back repeatedly till her strength gave out, and all was serene. She had given orders that an old labourer, on the farm from boyhood, should await our

return. He gave the Bishop interesting information, and, not knowing his relationship, said, in alluding to his mother, "There was another dafter called Dorcas; a sodjer chap come arter she," which his Lordship knew.

If his presence was required the same day in more than one parish, he would sometimes walk from one to another. Once he missed his way in North Cornwall, and asked a farmer to give him a lift in an unlicensed trap, which would subject the man to a fine. "No, no," said the farmer. "You be one of they there sneaking informers going about the country. You don't get over me. Walk to the—say, Prince of Darkness—for me." In one of his walks, on parting company, Temple told a Wesleyan minister: "We are all in one fold, worshipping the same God, only differently." Wesleyans claimed him as their bishop; Evangelical Churchmen said, "We have had the high and dry, the low and slow; now we have the broad with God."

Major Temple, before leaving his house, would place his sons facing the wall in opposite corners of a room to solve arithmetical problems mentally before his return. At Tiverton his vigilant widow generally stood over her boys when they wrote their home Latin exercises. She would say: "Freddy (or Johnny), I think there is a mistake; try and find it"; and they either found one or their master did the next morning, which gave Freddy a very exalted opinion of his mother's attainments. Thus Octavius and Dorcas Temple laid the foundations for a Double First.

Directly Dr. Temple was made bishop friends strongly advised my wife to educate her son for the Church. She declared she knew the Bishop too well; he was no nepotist. However, she once ventured to ask preferment for an old friend, and received a gentle hint that she had done wrong and must not repeat her error.

Dr. Temple was styled rugged, unpolished. Nature is at once rugged and sublime. Base metal may be burnished, but we need not gild refined gold, and Temple was nature's gentleman. In stripping the veneer from society we lay bare what, to a Christian mind, is rottenness. Can a society bishop touch pitch without defilement? Would such have remained, like Temple, on the Exeter platform, pleading the cause of temperance unperturbed when pelted with bags of flour by the publicans' hirelings?

Justum, et tenacem propositi virum,
Non civium ardor prava jubentium,
Non vultus instantis tyranni
Mente quatit solida,.....

Had the great Archbishop imagined any good would have come of it, he would not have hesitated to enter Rotten Row in the season as his Master entered Jerusalem. To conclude:—

He was a man, take him for all in all,
I shall not look upon his like again.

H. H. DRAKE.

ARCHBISHOP TEMPLE'S FATHER.

THE writer of the interesting paper on 'Archbishop Temple's Early Home,' which appeared in the *English Illustrated Magazine* for February, says that Major Octavius Temple "was a Waterloo man." Reference is also made in the above article to "the late Archbishop's Waterloo ancestry." Turning to the 'Royal Military Calendar' (published in 1820), which gives the war services of generals and field officers in the British army, I find that Major Octavius Temple "served in the Mediterranean" (vol. v. p. 297). The officer in question had been appointed captain in the 14th Regiment of Foot, 15 September, 1808, and was given a brevet majority 4 June, 1814. The annual 'Army List' for 1815 does not give the number of the battalion to which each officer of the 14th Foot respectively belonged; but from various monthly lists it appears that Major Temple belonged to the 2nd Battalion of his regiment. This battalion "formed part of the force sent from Genoa to hold Marseilles during the Waterloo campaign; after which it was in Malta and the Ionian Islands" ('Records and Badges of the British Army'). While Major Temple's battalion was thus engaged in the Mediterranean, the 3rd Battalion of his regiment fought at Waterloo. In the annual 'Army List' for 1817 the immortal "W." was prefixed to the names of all officers who had served at Quatre Bras and Waterloo, but Major Temple's name is not so honoured; nor was the omission noticed in subsequent army lists. As is well known, the sixth Earl of Albemarle (died 1891) served with the 3rd Battalion of the 14th Foot at Waterloo, and I had some correspondence with him prior to and after the publication of 'The Waterloo Roll Call.' Surely he would have pointed out the omission of Major Temple's name had the latter served at Waterloo. CHARLES DALTON.

BURTON'S 'ANATOMY OF MELANCHOLY.'

(See *ante*, pp 181, 222.)

Vol. i. (A. R. Shilleto's edition), p. 266, l. 4 (Partition I. sect. ii. mem. ii. subs. iii.),
"In *Westphalia* they feed most part on fat

meats and wourts, knuckle deep, and call it *cerebrum Jovis*." Burton gives a marginal reference to "Lips. Ep." On "wourts" Shilleto has a note: "*Qu. worts?*" He fails to identify the passage in Lipsius. The epistle in question is not included in Lipsius's collected works. It is one of the four letters giving a graphic account of that scholar's discomfort during a journey in Westphalia in the autumn of 1586, which were originally included in his 'Epistolarum Centuria Secunda' (the dedication of which is dated 11 April, 1590), and afterwards withdrawn. I find them in 'Justi Lipsi Epistolarum Centuriæ Duæ,' Lugd. Bat., 1591, 8vo, where they are xiii.-xvi. of the second century. The only other early edition which I have ('Justi Lipsi Epistolarum Selectarum III. Centuriæ,' Antv., 1601, 4to) omits these four epistles, numbers the remainder i.-xcvi., and then fills up the century by adding four others preceded by a brief advertisement to the reader (see also 'Op. Omn.' 1675, ii. p. 207), in which it is said that the *iocus* and *sal* of the four letters now withdrawn had been directed not against the nation, but against the nation's inns, especially its country inns. The four new letters (one from 'Printer to Reader,' 1 Sept., 1592, the other three from Lipsius to various friends in the first half of 1592) are of an exculpatory nature. It is hardly surprising that offence had been taken. One of the suppressed letters is dated "In Barbaria apud multi-phagos"; another "from a pigsty which they call an inn." The letter to which Burton here alludes (No. xv.) is addressed to Johannes Heurnius (Van Heurne, a medical professor at Leyden), and describes Lipsius's sufferings in a Westphalian inn after a fashion that reminds one of Erasmus's complaints in the earlier years of the same century ('Colloquia,' 'Diversoria'; cf. Charles Reade's realistic use of this in 'The Cloister and the Hearth'). Sir John tells us that "good worts" is "good cabbage" ('Merry Wives,' l. i. 124), and an examination of the letter to Van Heurne shows that the "brassica consecta" which, in combination with "adeps porcinus," the Westphalians, says Lipsius, do not eat, but devour, was the original of the "wourts" in the 'Anatomy.' Another instance of this spelling may be seen in Cooper's 'Thesaurus' (I quote from the edition of 1573), s. v. 'Lachanum': "All kinde of herbes that serve for the pot: wourts." Burton's recollection, however, is inexact. The Westphalians did not call the greens and pork or anything else *cerebrum Jovis*. Lipsius, after vividly describing the cheese which appeared at the end of dinner (he had not

the fear of Mr. Max Beerbohm before his eyes), remarks "hoc ipsum tamen illi habent, ut cerebrum Jovis." The last two words are a rendering of Διὸς ἐγκέφαλος, for which see Athenæus, xii. 529D and Suidas, and compare Sir Thomas Browne's 'Christian Morals,' part ii. § 1, "whereby Epicurus himself found Jupiter's brain in a piece of Cytheridian cheese, and the tongues of nightingales in a dish of onions." In Diogenes Laertius, x. 6 (11), the philosopher asks a friend to send him some *Cythinian* cheese, so that when he wishes he may give himself an expensive treat.

Vol. i. p. 279, l. 5 (Part. I. sect. ii. mem. ii. subs. vi.), "*Homer. Iliad* I. [488-492], brings in *Achilles* eating of his own heart in his idleness, because he might [would? A. R. S.] not fight." *Might* can, I think, be justified. *Achilles's* conduct was not purely a matter of choice. He is described in these very lines as longing for battle.

Vol. i. p. 354, l. 9 from bottom (Part. I. sect. ii. mem. iii. subs. xv.), "An husbandman's gains are almost certain.....'tis Cato's hyperbole, a great husband [man, A. R. S.] himself." If this insertion is intended to be an emendation rather than an explanation, it would seem to impair the rhythm of the sentence without being required by the meaning. See 'H.E.D.,' s. v. 'Husband,' ii. 3, for *husband* in the sense of farmer. Johnson ('Dict.')

cites a similar use of "a great husband" from Bacon.

Vol. i. p. 449, l. 16 (Part. I. sect. iii. mem. i. subs. ii.), "grief, fear, agony, discontent, wearisomeness, laziness, suspicion, or some such passion, forcibly seizeth on them." A. R. S. inserts "if" before "grief" thus making the sentence, together with "especially if they be alone," &c., just above, give the conditions under which persons suffering from melancholy "complain, weep, lament," &c. I cannot help feeling that a careful consideration of the context will show that no "if" is required, the sentence beginning with "grief" being a principal sentence, repeating in another form (and this is thoroughly in keeping with Burton's manner) what has been already said before the introduction of the clause "especially if.....provoked."

Vol. ii. p. 177, l. 16 (Part. II. sect. iii. mem. iii.), "the house of *Ottomon's* and *Austria* is all one to him." A. R. S. in a marginal note has "*Qu. Othman's?*" There is no reason for ousting the word in the text in favour of "Othman's." See 'Ottoman' in the 'Stanford Dictionary of Anglicised Words and Phrases' (Cambridge, 1892, p. 592, col. 1), and add Purchas's 'Pilgrimage,' part i. (1617), pp. 318, 319.

Vol. iii. p. 300, l. 21 (Part. III. sect. iii. mem. i. subs. i.) :—

In Venus' cause what mighty battles make
Your raving bulls, and stirs for their herd's sake.

Shilleto's note on "stirs" is "?steers." This seems uncalled for. See the quotations for the plural of "stir" in Latham's Johnson and the 'Century Dictionary' ("He did make these stirs," fr. Abbot), and compare Cooper's 'Thesaurus,' s.v. 'Tumultuo,' "to make tumult, ruffling, sturte, or businessse," and the 'Anatomy,' vol. i. p. 95, l. 15 ('Democritus to the Reader'), and vol. iii. p. 26, l. 5 (Part. III. sect. i. mem. ii. subs. iii.).

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(To be continued.)

ANGLO-SCOTTISH SONG.—Among the lyrics included in the anthologies of Scottish song there are several that are claimed for both England and Scotland. Some of these do no credit to their nationality, whatever that may be, and they hold their place mainly owing to the exquisite melodies to which they are wedded. Others are merely literary curiosities, framed by "ingenious young gentlemen," in London and elsewhere, to meet the demand for Scottish songs stimulated by the publication in 1724 of Ramsay's 'Tea-Table Miscellany.' After that date the practice of utilizing old material became very common, and was illustrated with sovereign dexterity by Burns. One of his successors was Hector Macneill (1746-1818), who gained a measure of success with several of his lyrics. A pastoral song, which the author names 'The Lammie,' but which is usually known as 'My Boy Tammy,' is manifestly inspired by a song of the English peasantry entitled 'My Boy Billy.' The latter opens with the following stanza :—

Where have you been all the day,

My boy Billy?

Where have you been all the day,

Pretty Billy, tell me?

I have been all the day

Courting of a lady gay,

But she's a young thing

Just come from her mammy, O!

The dialogue continues through three further stanzas, and brings out the possibilities of the "young thing" as a helpmate of her swain and a housekeeper, culminating in some effusive drollery on the question of her age.

Macneill states that his song is written for an "Air—name unknown," and it has to be set to his credit that the tune has come to be inseparably associated with his dainty con-

tribution to pastoral verse. His lyric opens thus :—

Whar hae ye been a' day,

My boy Tammy?

Whar hae ye been a' day,

My boy Tammy?

I've been by burn and flowery brae,

Meadow green and mountain grey,

Courting o' this young thing

Just come frae her mammy.

The Scottish poet diverges from his English exemplar in treatment of the theme, developing the sentimental rather than the practical characteristics of the situation, but he retains the dialogue form and the ingenious refrain. His song is not of high literary quality, but it has popular features, and for various reasons — perhaps chiefly because of the graceful, piquant melody with which it goes — it is one of the best known among the minor love lyrics of Scotland.

THOMAS BAYNE.

"WHUPPITY SCOORIE."—

"The ancient custom at Lanark of 'Whuppity Scoorie,' the origin and meaning of which are lost, has just been celebrated, and watched by a crowd of grown-ups. The town bell is rung nightly at six o'clock from March to September, and then lies dumb for six months. On the first night of the ringing all the young folk congregate at the cross, and after parading three times round the parish church, the Lanark lads meet the New Lanark boys in a free fight, in which the only legitimate weapons are their caps tied at the end of pieces of string."

The above appeared in the *Daily Mail* of 4 March, and as no account of the custom has been given in 'N. & Q.,' I venture to ask for its insertion.

EVERARD HOME COLEMAN.

71, Brecknock Road.

'NOTES AND QUERIES': EARLY REFERENCE.

—Thackeray says in a note to 'The Virginians' (published 1858-9), at the bottom of a page in chap. lxxviii.: "In the Warrington MS. there is not a word to say what the 'old place' was. Perhaps some obliging reader of *Notes and Queries* will be able to inform me who Mrs. Goodison was.—Ed." The whole is, of course, only one of the mild devices to secure verisimilitude which used to be popular with novelists, but it constitutes the earliest reference to 'N. & Q.' in good literature which I have seen, so may be worth recording. Perhaps some one can supply an earlier.

HIPPOCLIDES.

"PEELER."—The illustrations for the use of this word in the slang sense of "policeman" given in the 'Century Dictionary' are taken from Kingsley's 'Alton Locke' and Mayhew's 'London Labour and the London Poor.' But one of full thirty years earlier is to be found,

and was supplied, strikingly enough, by Sir Robert Peel himself. Writing from the Irish Office on 14 April, 1818, to Gregory, the Under-Secretary for Ireland, the then Chief Secretary said :—

“We must not make the Peelers unpopular, by maintaining them against the declared and unequivocal sense of the county in which they act. The assurance of the Grand Jury of the King’s County quite warrants the Lord Lieutenant in removing the police from that county, but let them pay for the past.”—C. S. Parker’s ‘Sir Robert Peel, 1788-1827,’ p. 263.

ALFRED F. ROBBINS.

COUNTY RIME.—The following is in a MS. book *circa* 1809 :—

Cheshire for men,
Berkshire for dogs,
Bedfordshire for naked flesh,
And Lincolnshire for bogs.
Derbyshire for lead,
Devonshire for tin,
Wiltshire for hunting plains,
And Middlesex for sin.

W. B. H.

“AT SIXES AND SEVENS.”—Under ‘Cinque’ I find in the ‘H.E.D.’ the phrase “to set at cinque and sice=to expose to great risk, to be reckless about,” which explanation, it is true, has a sign of interrogation placed against it. But two references given there justify such explanation. The first, of 1535, reads: “Greit folie to set on synk and syss, The greit honour befor the Romanis wan.” The other, of 1607, has: “Our countrymen for their carelessness of life, setting all at cinque and sice.” It is obvious that it has been taken from the game of dice; perhaps a reckless player set a high stake on the combination “five and six,” at the risk of losing everything if it did not turn up. One may then have said of him that he sets everything at five and six, so that disorder results. That things are at five and six, if this was the sense development, would be a later use. Finally, when the origin of the saying was lost sight of, a similar combination of figures was substituted, which resulted in the now prevalent form of “at sixes and sevens.” All this is mere surmise; but if only offered as such, it may not be worthless.

G. KRUEGER.

Berlin.

SHAKESPEARE’S SHYLOCK.—Shakspeare’s Shylock is taken from a story in the ‘Life of Pope Sixtus V.’ (1521-90), Shakspeare having changed the persons, by substituting the Jew (Sampson Ceneda), a usurer, for the Christian, and the Christian (Paul Secchi, of Rome) for the Jew. The story is this. It was reported at Rome that Drake had taken and

plundered St. Domingo, in Hispaniola, and carried off an immense booty. This came in a private letter to Secchi. He sent for the Jew, who said, “I’ll bet you a pound of my flesh it is a lie.” Secchi said, “I’ll lay you 1,000 crowns against a pound of your flesh it is true.” Case referred to the Pope, and so on. The following appeared in the *Gentleman’s Magazine*, 1754, p. 221, which I have verified :—

“There are doubtless lives of Sixtus V. in both Latin and Italian; it would be interesting for some person acquainted with these languages to search and give us particulars of trial and verdict in English.”

RICHARD HEMMING.

[The “pound of flesh” story occurs in the ‘Cursor Mundi,’ ll. 21,413-96.]

‘THE POETRY OF GEORGE WITHER.’ (See *ante*, p. 138.)—In the notice of Mr. Bullen’s edition of Wither at this reference there is no mention of the fact that Wither’s ‘Fidelia’ is reprinted in the second volume of Mr. Arber’s ‘An English Garner,’ and his ‘Faire-Virtue’ and ‘Epigrams,’ &c., in the fourth. I hold it the duty of every one who knows this admirable collection to take every opportunity of calling attention to it. C. C. B.

BRITANNY AND ITS PEOPLE.—That the ancient Armorica was called in mediæval times Britannia Minor is well known. Subsequently it became the French province of Bretagne, and has been, during many centuries, a part of France under that name (in England the form Brittany is retained), and the expression reads oddly in the ‘Dictionary of National Biography,’ under ‘Henry VII.’ (vol. xxvi. p. 69), that when Edward IV. recovered the throne of England in 1471, Henry’s “uncle Jasper took him across the sea, meaning to convey him to France. The wind, however, compelled them to land in Brittany,”—as if that were not a part of France. The name, of course, arose from colonies of Britons who settled in that district; but at what time they took up their abode there in such numbers that great part of the province spoke their language has been much disputed. The ordinary idea is that these consisted of Britons who sought refuge in Armorica during the Saxon conquest of their own country. But much is to be said (although it is rejected by Gibbon and others) for the view taken by Daru in his ‘Histoire de Bretagne’ (Paris, 1826), that after Maximus, chosen emperor by the revolted legions in Britain in A.D. 383, had taken into Gaul, with his other troops, a large native force, the latter, after his defeat by Theodosius, remained under their chief Conan, who was

allowed to retain the government of the province, and whose successors became independent of Rome, holding the title of king until the time of Clovis, when they exchanged it for that of duke, under the kings of France. This view is accepted by the writer of the article on 'Bretagne' in the 'Penny Cyclopaedia,' who remarks:—

"A colony of this kind was much more likely to influence the language and customs of the district in which they settled, than a number of miserable exiles escaping from the pressure of barbarian invaders, and finding their way as they could to a place of refuge in a foreign land."

One would not attach much weight to this had it only related to the name of the country, which often comes from its neighbours rather than itself; but as applied to language, &c., the argument is strong.

W. T. LYNN.

Blackheath.

Queries.

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

BACON ON MECHANICAL INVENTIONS. — In the year 1847 I attended law lectures in the Middle Temple by a distinguished scholar, George Long, formerly Fellow of Trinity College, Cambridge. On one occasion this lecturer, I believe, quoted Bacon almost exactly in the following terms:—

"In the beginning of a state arms do flourish. After that arts. For a time both together. And in the end of a state mechanical inventions."

I was much impressed by the sentiment, and have made considerable efforts to verify the citation, but hitherto without success. Believing it to be very true in its relation to our country at the present time, I shall be much indebted to any one who will inform me through your columns where the sentence may be found, and precisely in what words.

H. G.

"PASSIVE RESISTANCE." — When was the phrase "passive resistance" invented? In Prof. Maitland's translation of Dr. Gierke's 'Political Theories of the Middle Age' it is set in quotation marks as if it had already become a familiar expression.

W. J. PAYLING WRIGHT.

ROBERT LOUIS STEVENSON—CORINTHIAN: PUT.—In 'Beau Austin' occur two words—*Corinthian* and *püt*—of the reference and meaning of which respectively I am ignorant. *Corinthian* occurs on pp. 54, 56, and 59, and

püt on p. 56. *Püt* also is found in 'Admiral Guinea,' p. 25.

PERCY MARVELL.

["*Corinthian*" means a fashionable, and implies a loose liver. *Corinthian Tom* was a character in 'Tom and Jerry,' a novel which was current about 1820. *Corinth* was a centre of loose living. 'Tom and Jerry' was dramatized and produced at the Adelphi 26 November, 1821, running uninterruptedly through two seasons. *Corinthian Tom* was played by Benjamin Wrench. "Put" = a rustic. "The Captain has a hearty contempt for his father, I can see, and calls him an old Put" (Thackeray, 'Vanity Fair,' i. xi.). See 'Slang and its Analogues.']

GOODWIN, BISHOP OF LLANDAFF.—Information is sought respecting his grandchildren and their descendants. He had two sons: Thomas, born in London, *circa* 1590, Canon of Llandaff 1613, &c., died 1644; and Morgan, born in co. Monmouth, *circa* 1603, master of Free School, Newland, Gloucestershire, said to have died in 1645. Thomas Goodwin had Richard, born *circa* 1618, in co. Monmouth, and Thomas, born *circa* 1619, in co. Hereford. Morgan Goodwin had a son Morgan, baptized at English Bicknor, co. Gloucester, 2 December, 1640, a minister in Virginia. These particulars are from 'Alumni Oxon.' (Foster), where other details are given; but the difficulty in using this work of reference is to know where the matriculation register ends and where Mr. Foster begins.

L. C.

"MR. DOCTOR FULTON."—An order to this person was sent, under minute of the Privy Council dated 8 September, 1614 ('Reg. Jac. Bibl.,' Birch, 4161, No. 33,7126; also 'Bibl. Harl.,' 7003, No. 138), desiring him to repair without delay to the Tower, and give to the Lady Arabella (Stuart), a prisoner there, "spiritual and fitting comfort and advice," and "to visit her from time to time," as he shall see fit. As he is deemed a "person of gravity and learning" by the Council, who refer to "our knowledge and experience of your sufficiency and discretion," he appears to have had some position and repute. Any one who can give further particulars regarding him—such as his native place, family, residence; where he graduated as D.D.; was he a Roman Catholic or Protestant, or the holder of any office or cure; was he concerned in Arabella's clandestine marriage; or what became of him or his family—will greatly oblige.

THEODORE C. HOPE.

DALE FAMILY. — Sir William Dethick, Garter King of Arms, gave the following certificate:—

"In 1602, in the forty-fourth year of the reign of Queen Elizabeth, one Roger Dale, Esq., Councillor of Law, in the Inner Temple, London, also of

Collyweston, County Northampton, and owner of the Manor of Tickencote, County Rutland, entered his pedigree, claiming descent from one Theodorick de Dale, as appeareth by records, Knight Chevalier in the reigns of Edward III. and Richard II."

This Roger Dale was the second son of Robert Dale, of Hawkesley, in the county of Chester, who married Katherine Legh, daughter of Legh of Bagulegh, co. Chester. The arms granted to him were: Pale of six gules and arg., a bend erm.; on a chief az. three garbs or. Crest: a mount vert, thereon three Danish battleaxes, one in pale and two in saltire, purpure, the staves az., encompassed by a chaplet of roses alternately gules and arg., banded by a ribbon.

I find also that in 1634 Robert Dale, of Flagg, county Derby, entered his pedigree, and bore the same arms. What was the connexion between these two families?

The arms and crest appended were confirmed to William Dale, of Brigstock and London, in 1613: Gules, on a mount vert a swan argent, membered and ducally gorged or. Crest: on a chapeau, turned up ermine, a stork argent, beaked, legged, and ducally gorged or. This William Dale was, according to his pedigree, the third son of Robert Dale, of Wincle, Prestbury (which, I may state, is nearer Macclesfield than Prestbury), Cheshire, who also married Katherine, daughter of Legh of Bagulegh.

Were Roger and William Dale afore mentioned brothers? It appears to be so, as they both claim Robert Dale, of Hawkesley or Wincle, as their paternal relative.

Were the arms confirmed to Roger Dale in 1602 the arms of the Dale family, or were those confirmed to William the rightful ones, as I found in the Add. MS. Room, British Museum, those of William Dale borne by his father, Robert Dale of Wencle?

What connexion is there between the descendants of the Dales of Dalton, co. Durham, who, according to Fairbairn's 'Crests of British Families,' used the same crest that was confirmed to Dale of Brigstock?

R. M. DALE.

MARY SEYMOUR, COUSIN GERMAN TO EDWARD VI.—In Miss Strickland's 'Life of Queen Catherine Parr' it is stated that by her fourth husband Thomas, Lord Seymour of Sudley, she had one child, a daughter, named Mary, who was born 30 August, 1548, the queen only surviving her child's birth seven days. Can any of your readers say what became of this young lady, daughter of one queen and niece of another? Lodge says she died in her thirteenth year. Collins

affirms that she died in infancy, "having been restored in blood." It is asserted by others that she grew up and married Sir Edward Bushel, by whom she had a daughter, also named Mary, who became the wife of Silas Johnson, of Fordwich and Nethercoat, co. Kent. A descendant of this alleged marriage is possessed of certain articles of Queen Catherine Parr's personal property which had come down to him from this Mary Bushel. The late historian and genealogist Dr. Howard (Mowbray Herald Extraordinary) is said to have possessed proofs of the marriage of Sir Edward Bushel with Mary Seymour. His MS. collections have been sold and disposed of, I believe, since his death. If any of your readers happen to possess any data bearing upon this point, it would be very satisfactory to hear of such. C. H.

ROBERT SCOT.—I shall be very glad of any information concerning this man, who invented the leathern artillery used by Gustavus Adolphus with such success at Leipsic and other battles. After serving with the Danish Government, he closed his life in the service of King Charles I. in 1631. Charles made him a Gentleman of the Privy Chamber, and granted him a pension of 600*l.* a year. His bust may be seen in the old parish church of Lambeth.

R. M. HOLDEN, Lieut.-Col.

R. U. S. Institution, Whitehall, S. W.

HOURLASSES.—Is there any literature on the subject? XYLOGRAPHER.

[There are many references in the first four Series to hourglasses.]

CHURCH BELLS.—Has the rector or vicar of a church the legal right to forbid the ringing of church bells—for non-ecclesiastical purposes—when long-observed traditional custom demands that they should be chimed? In France the law relating to municipal organization settles the respective rights of *curé* and *maire* in the matter of bell-ringing; but have the parochial authorities with us any power to enforce old custom if the cleric says them nay? When the Burials Bill was agitating the public mind and irritating the public temper, one view of the question was that the village graveyards anciently belonged to the community. And there is little doubt that many of them were, in reality, pre-Christian in origin, from which it may be deduced that, in many instances at least, the claim of the Churchmen was based on error. The bells, however, are another affair altogether. Can the parish put forth a valid claim, and demand that they shall be used on

certain occasions, simply because "it always has been so"?

G. W.

"A BIG BOOKE" PRINTED IN GERMANY.—Can any one suggest the title of "a big booke" sent from England to be printed in Germany in 1617, the proofs of which had to be sent back to this country for correction? The work was by an English author whom I am unable to identify. The 1623 folio of Shakespeare has been suggested, but this was printed by Jaggard & Blount in London, in the same types and with the same ornaments as many other books by the same printers. This folio cannot, therefore, be the large work referred to, unless it can be shown, *per impossibile*, that Jaggard & Blount sent much of their work to be printed in Germany.

A. H. MATHEW.

Chelsfield, Kent.

"GALLANT."—It is well known that the accent on the noun, adjective, and verb *gallant* shifts according to the meaning of the word. The adjective, for example, when it means brave is *gállant*, when it means courtly is *gallánt*. The 'H.E.D.' gives no variation of this kind for the noun *gallantry*, which, according to the quotations given there, is always *gállantry*. Yet Browning has the following at the conclusion of 'Pippa Passes':—

But at night, brother howlet, over the woods,
Toll the world to thy chantry;
Sing to the bats' sleek sisterhoods
Full complines with gallantry:
Then, owls and bats,
Cows and twats,
Monks and nuns, in a cloister's moods,
Adjourn to the oak-stump pantry.

Here, in order to obtain the correct rime, one must say *gállantry*. Is Browning in error here? He is contradicted by Pope ('Imit. of Horace,' II. i. 145):—

The soldier breathed the gallantries of France,
And every flowery courtier writ romance.

Or was Browning entitled to introduce this variation? and is there an unintentional omission from the 'H.E.D.'?

ALEX. THOMSON.

6, Castle Terrace, Edinburgh.

"TONGUE-TWISTERS."—In what book or books can I find collected examples, in the principal European languages, of sentences and poems specially constructed as tests of pronunciation? I refer to such puzzles as our "Peter Piper picked a peck of pickled pepper-corns" and "Round the rugged rocks the ragged rascals ran to reach the rural races." The French have "Que coûtent ces saucissons? Six sous? Ces saucissons six

sous c'est cher." The Danish shibboleth is "Rödgröd med Flöde." The Dutch gutturals are heaped together in "Acht-en-tachtig glad geschuurde kachelstjes," the Spanish gutturals in a set of verses attributed to Lope de Vega, beginning "Dijo un jaque de Jerez, con su faja y traje majo." There must be numbers of similar drolleries on record, if one only knew where to find them.

JAMES PLATT, Jun.

[French instances are "Ton thé t'a-t-il tout otée ta toux?" and "C'est le cri aigri du gris cricri qui crie."]

Replies.

COLERIDGE'S 'CHRISTABEL'

(9th S. x. 326, 388, 429, 489; xi. 30, 116, 170.)

THIS discussion would have been of advantage, had other reasons been absent, since it has induced MR. HUTCHINSON to tabulate the grounds on which he believes that Hazlitt wrote the *Edinburgh* critique on 'Christabel.' We now know the worst that can be said of Hazlitt in this regard. But before proceeding to examine those reasons, I cannot help adverting to the House-of-Commons way in which MR. HUTCHINSON obscures the true issue by diverting attention to real or imaginary errors on the part of his opponent—if I may use such a word in relation to the friendly bouts of arms which diversify the columns of 'N. & Q.' These errors, generally speaking, have no real relevance to the point in dispute, but their discovery gives a factitious air of weakness to the opposite case, and affords a useful fulcrum for debate. For instance, MR. HUTCHINSON, on p. 116 of this volume, makes some capital out of a misprint, whereby the word "corrected" was turned into "converted." The explanation is that when I read my article in proof, I rewrote nearly the whole of the first paragraph, and the error was due to my bad writing and to the fact that no revise was sent me. Misquotation is not a fault I would wilfully commit.

In his last paper, again, MR. HUTCHINSON quotes (with an important omission) some remarks of mine by which I merely meant to convey the well-known fact that authorities were not in entire accordance with each other on the question of the authorship of the *Edinburgh* articles on Coleridge. I stated that "even the notice of the 'Biographia Literaria' which appeared in the *Edinburgh Review* of August, 1817, and which is generally attributed to Hazlitt, is marked by Mr. Ireland as doubtful." MR. HUTCHINSON, on the strength of this remark, imputes to me

error in treating the authorship of the article on the 'Biographia' as an open question. But this I did not do. I merely quoted Mr. Ireland's view as an extreme instance of opinion, without in any way adopting it myself, or even suggesting that there were grounds for it. Next, I stated that "Mr. Dykes Campbell is not certain on the point." Mr. HUTCHINSON assumes that the "point" to which I referred was the authorship of the 'Biographia' article, but I really had in view the question as a whole. If a mistake has arisen, I must apologize for my want of precision. The main point at issue was the authorship of the article on 'Christabel,' and on this Mr. Dykes Campbell did not commit himself to a positive opinion. This is admitted by MR. HUTCHINSON, and in addition to the two quotations which I gave, I may add a third, which will be found on p. 222 of Mr. Campbell's 'Samuel Taylor Coleridge.' Speaking of the reception of 'Christabel' by the critics, Mr. Campbell says: "The *Edinburgh Review*, by the hand of Hazlitt (as Coleridge asserted), made bitter fun of it through nine pages." It will be observed that Mr. Campbell carefully guards himself against any betrayal of his own opinions in the matter.

MR. HUTCHINSON "omits my speculations as to the effect upon Coleridge's temper of the struggle against the opium habit." But these so-termed "speculations" have an important bearing on the case. Coleridge is the foremost witness for the prosecution, and the state of his mind cannot be left out of account. There can be no doubt that for the first two years of his residence with the Gillmans he was suffering from advanced neurasthenia. So long afterwards as 10 December, 1817, Lamb, who, notwithstanding his estrangement, never lost a kindly feeling for his ancient friend, wrote to John Payne Collier:—

"I know how zealously you feel for our friend S. T. Coleridge; and I know that you and your family attended his lectures four or five years ago. He is in bad health, and worse mind; and unless something is done to lighten his mind he will soon be reduced to his extremities; and even these are not in the best condition. I am sure that you will do for him what you can; but at present he seems in a mood to do for himself."

A man in this frame of mind is not likely to take a rational view of any criticism directed against himself.

I must now express my regret that I depended on Mr. Birrell's note regarding the first publication in the *Examiner* of the paper which was subsequently published as 'My First Acquaintance with Poets.' I had not a file of the *Examiner* at hand, and I also

depended to a great extent on Mr. Dykes Campbell's statement ('Samuel Taylor Coleridge,' p. 81, note) that 'My First Acquaintance' was an "expansion" of the *Examiner* article. I infer, of course, from MR. HUTCHINSON'S observations on the subject, that no part of the description quoted by Mr. Birrell appeared in the *Examiner*. Otherwise, I see no reason for modifying the opinions I expressed in my former article.

We now come to MR. HUTCHINSON'S grounds, based on internal evidence, for his belief in Hazlitt's authorship of the article on 'Christabel.' "Internal evidence," of course, is a tricky sprite. Coleridge, whose acumen as a critic MR. HUTCHINSON will not dispute, conjectured, on internal evidence, that the 'Odes and Addresses to Great People,' by Hood and Reynolds, were written by Charles Lamb. Lamb had not had "a broken finger in them."

MR. HUTCHINSON'S first reason, however, can hardly be said to be grounded on internal evidence. It is merely an external surmise:

"The writer, whoever he was, knew that Coleridge was living under medical supervision. Now Coleridge's residence with Dr. Gillman began on 15 April, 1816, and the article cannot have been written later than July or August following. What other contributor to the *Edinburgh* but Hazlitt was likely to possess this recent and intimate knowledge of the poet's situation?"

To this I would reply that Coleridge's residence with Gillman, if a secret at all, was a very open one. Before he had been at Highgate a month, Coleridge wrote to his friend Daniel Stuart, editor of the *Morning Post* (13 May, 1816):—

"Mr. and Mrs. Gillman will be most happy to see you to share in a family dinner and spend the evening with us, and if you will come early I can show you some most delicious walks."—*Letters of Samuel Taylor Coleridge*, 1895, ii. 665.

Charles Robert Leslie, afterwards a Royal Academician, in a letter dated 3 June, 1816, describes his reception at Highgate in the following words:—

"Mr. Coleridge is at present here; he has just published his poem of 'Christabel.' He lives at Highgate (about three miles from us) in a most delightful family. He requested me to sketch his face, which I did, out there, and by that means became acquainted with Mr. and Mrs. Gillman, who are a sort of people that you become intimate with at once. They have invited me in the most friendly manner to visit them at all times and to spend weeks with them."—*Leslie's 'Autobiographical Recollections'*, edited by Tom Taylor, 1860, ii. 50.

It may be supposed that things which were known to the editor of an influential London paper, and to an artist rising into fashion, would not be secrets to the literary world in

general. It could only have been through current gossip that Hazlitt heard the news, as at the time he was not on speaking terms with Coleridge and his "set."

Next, MR. HUTCHINSON brings forward the allegation that Coleridge's verse is said in the article to be destitute of meaning, and that Hazlitt's criticism in his 'Political Essays' laid stress on this point. But many people shared this opinion with Hazlitt. Even Lamb, in his well-known letter to Wordsworth of 26 April, 1816, speaks of 'Kubla Khan' as "an owl that won't bear daylight," and adds: "I fear lest it should be discovered by the lantern of typography and clear deducting to letters no better than nonsense or no sense." This reason can hardly be taken seriously, any more than that numbered 4, relative to the lines beginning "Alas! they had been friends in youth," &c. Commendation of this passage has always been a commonplace of criticism.

The argument derived from the equivocal position of Geraldine in the poem is applicable to others besides Hazlitt. It is regrettable that the poet did not take steps to elucidate the many inexplicable passages of the poem. The explanation given by Gillman, pp. 301-3, is entirely unsatisfying.

What MR. HUTCHINSON calls the strongest evidence of Hazlitt's authorship has certainly some weight. But as Hazlitt told the story of the poem in the window so frequently in his books, he probably repeated it as often to his friends.* And it may be assumed that others besides Hazlitt discussed Coleridge's pecuniary position in relation to his change of politics.

I feel that while Hazlitt loathed what he looked on as apostasy in the case of Coleridge, he had too high a sense of truth to charge him with a prostitution of his intellectual powers. And it is this sense of truth in Hazlitt which leads me to regard Gillman's story of the authorship as a hallucination, which probably obtained credence only by frequent repetition:—

"The Fragment ('Christabel') had not long been published before he (Coleridge) was informed, that

* The window-seat was the usual place for books in old-fashioned houses. "He [Sir Roger de Coverley] had drawn many Observations together out of his reading in *Baker's* Chronicle, and other Authors, who always lie in his Hall-Window" (*Spectator*, No. 269). "Coming into an inn at night—having ordered your supper—what can be more delightful than to find lying in the window-seat, left there time out of mind by the carelessness of some former guest, two or three numbers of the old *Town and Country Magazine*, with its amusing *tête-à-tête* pictures?" (Lamb, 'Detached Thoughts on Books and Reading.')

an individual had been selected (who was in truth a great admirer of his writings; and whose very life had been saved through the exertions of Coleridge and Mr. Southey) to cut up 'Christabel' in the *Edinburgh Review*. The subject being afterwards mentioned in conversation, the reviewer confessed that he was the writer of the article, but observed, that as he wrote for the *Edinburgh Review*, he was compelled to write in accordance with the character and tone of that periodical. This confession took place after he had been extolling the 'Christabel' as the finest poem of its kind in the language, and ridiculing the public for their want of taste and discrimination in not admiring it."—Gillman's 'Life of Coleridge,' pp. 276, 277.

One would like to know more of this confession. It is difficult to picture Hazlitt in the act of making it, nor was he the kind of man to subordinate his opinions to the requirements of any periodical.

MR. HUTCHINSON assumes that the review of 'Christabel' in the *Examiner* for 2 July, 1816,* was also written by Hazlitt. Mr. Hall Caine, in his 'Recollections of Dante Gabriel Rossetti,' p. 157, inclines to the belief that Hunt, the editor, was responsible for this article. Hunt could be just as "nasty" as Hazlitt when he liked—as, indeed, could Coleridge himself, for that matter. No literary *menu* in those days was complete without a dish of curry.

The last paragraph of MR. HUTCHINSON's note raises the question, How far is it admissible for an editor to tamper with the language of his author? May an orthodox editor of Gibbon strike out any passage which is not quite in line with his own ideas of Christianity? Is Bowdler the type of the "compleat editor"? I certainly should not myself characterize the early poems of Coleridge or any one else as "juvenile balderdash." To do so would offend my sense of taste. But that was MR. SHEPHERD's affair, not mine. One passage in his bibliography, which conveyed what I considered an offensive imputation against Mr. Dykes Campbell, then lately dead, I did venture to tone down (8th S. vii. 483). But Coleridge is one of the immortals, and no earthly shafts can harm him. When he published his volume of 1797, he had not come into his heritage. Of the poems cited by MR. HUTCHINSON, the 'Lines composed at Clevedon' and 'On Leaving a Place of Residence' are "sweet" poems, as Charles Lamb said, with their stock prettinesses about jasmine and myrtle, and their invocations to one for whom the poet never really cared, but they might have

* I am not sure if this is the exact date. Mr. Dykes Campbell, in his edition of the 'Poetical Works' of S. T. C., gives it as 2 June (p. 606, col. 2). MR. HUTCHINSON is probably right.

been written by any intellectual lad, fresh from a course of Cowper and Bowles, who imagined he had a mission to fulfil in the world. In the 'Dedication' Coleridge struck a higher note, but—to borrow the words of Mr. Dykes Campbell—

"it gives no hint—nothing in the volume to which it is a prelude gives the least hint—that Coleridge's hand was already on the latch of the magic casements which were to open on the perilous seas sailed by 'The Ancient Mariner,' and the fairy lands of 'Christabel' and 'Kubla Khan.'"—'Samuel Taylor Coleridge,' p. 71.

To feel no great enthusiasm for these immature effusions is not to be in a "condition of hopeless dyspathy towards Coleridge."* I do not pretend to offer literary judgments, but, like other men, I have my preferences. Coleridge was born in October, 1772, and his first volume of poetry was published in April, 1796, when he was in his twenty-fourth year. Keats was born in October, 1795, and his first volume of poetry was published in March, 1817, when he was in his twenty-second year. For two poems in this volume, the sonnet 'On First Looking into Chapman's Homer' and "I stood tip-toe upon a little hill," I would willingly give away the whole of the 1796 volume, and a great deal more. I am sorry my literary taste is not in accord with Mr. HUTCHINSON'S, but this is not a matter to dispute about. As a modern poet sings,

Some like Poe,
And others like Scott;
Some like Mrs. Stowe;
Some not.
Some like to laugh,
Some like to cry;
Some like chaff;
Not I.

W. F. PRIDEAUX.

THE KING'S WEIGH HOUSE (9th S. x. 427; xi. 13, 56, 209).—Surely it will clear away a good deal of error if we can make out the word *steelyard* itself. I am now convinced that all we know about it with certainty is confined to the two essential points, viz., (1) that it has nothing at all to do with *steel*, and (2) that it has nothing at all to do with *yard*, except in popular misconception.

A very slight investigation shows that it is not the old spelling. Blount's 'Glossographia' (1681) calls it *Stilyard* or *Steelyard*,

gives the etymology from *steel* and *yard* in the usual fashion, and then adds:—"L. Herbert in Hen. 8 calls it the *Stilly-art*, but gives no reason for it." Hence, on Blount's own showing, it was *Stilyard* in the year 1681, and had been *stilly-art* previously. But in Cotgrave's 'French Dictionary' we are well removed from both the imaginary parts of the word. S.v. *Crochet*, he gives as one of the senses,—

"a Roman Beame, or *Stelleere*; a beame of iron or wood [!] full of nicks or notches, along which a certain peize of lead, &c., playing, and at length settling towards the one end, shews the just weight of a commodity hanging by a hooke at the other end."

The preciseness of the description leaves little to be desired; and we at once are enabled to grasp the fact that the original *steelyard* was made of wood, and later on of iron. Again, in Fabyan's 'Chronicle,' an. 1527-8, we have a mention of the "marchautes of the *styliarde*." This gives us, with old spellings, the forms *stillyart*, *styliarde*, and *stelleere*, from which both *steel* and *yard* are absent.

The suffix *-art* or *-ard* is known to be French, and so is *-er* (=F. *-ier*), see 'H.E.D.' It is quite clear that the word is of French origin, though I am unable to give the O.F. form. I suspect it to be a derivative of the Latin *hastile*, the shaft of a spear; and that the original "steelyard" was a wooden rod. If not from *hastile* it may be from some other derivative of *hasta*; cf. Span. *astil*, the handle of an axe, the shaft of an arrow, the *beam* of a *balance*.

WALTER W. SKEAT.

Without in any way touching the controversy raised in Mr. J. HOLDEN MACMICHAEL'S contribution under the above heading as to the origin of the name of "The Steelyard" in London, may I venture to suggest that the word *yard* simply=*rod*? It may mean a measuring rod 36 in. in length, but it only does so when specifically so applied. Chaucer's prioress, who wept over one of her "smale houndes" "if men smot it with a yerde smerte," had no care whether the "yerde" were three feet long or not; and, as a familiar modern instance, a ship's yards are something more than that length. A *steelyard* is a measure of weight, not of length, and I imagine that the name simply implies that the graduated rod, along which the weight travels, is made of steel.

HOWARD S. PEARSON.

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DUBLIN PARISH REGISTERS (9th S. xi. 209).—John Southerden Burn, in his 'History of

* The modern attitude towards Coleridge—in which I am afraid I share—is admirably set forth in Dr. John Louis Haney's essay on 'The German Influence on Samuel Taylor Coleridge,' Philadelphia, 1902, pp. 42-44.

Parish Registers in England,' 1862, says:—"The Roman Catholic clergy in Ireland have not until lately been accustomed to keep any registers whatever." He also quotes the following from Whitelaw and Walsh's 'History of Dublin' (1818):—

"In cities where births and deaths are faithfully registered the number of inhabitants may be estimated with a degree of accuracy that approximates truth, but in Dublin this resource totally fails. In the Established Church the parish registers have been for many years shamefully neglected, and though latterly more attended to, in consequence of the repeated injunctions of the late Archbishops of Dublin, yet from the number of children still baptized in private houses, and the very great number of poor persons buried in cemeteries without the city, they are still very defective. Protestant Dissenters, Quakers excepted, are equally inattentive to this business, and Roman Catholics, who constitute so large a portion of the population of this city, keep no register whatever."

For the history of births, deaths, and marriages in Ireland since 1 January, 1864, see 'Parish Registers in England,' by Robert E. C. Waters, B.A., London, 1883.

EVERARD HOME COLEMAN.

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It would be well to consult the Reports of the Deputy-Keeper of Records in Ireland, and also the indices of wills, &c., in the later volumes. As to published works, the painstaking extracts (though from their nature not complete) from the parish registers given in 'The Church of St. John the Evangelist, Dublin,' and 'The Church of St. Werburgh, Dublin,' both by the Rev. S. C. Hughes, should be consulted. There is, besides, a 'History of Taney Parish,' published by a Dublin firm, which should not be overlooked by genealogists. Then there are the full registers of Dublin churches published by the Huguenot Society of London.

PATRICK.

A full list of the parochial records of Ireland, including Dublin, is given in Appendix iv. to the Twenty-third Report of the Deputy-Keeper of the Public Records in Ireland, 1891, price 1s. 1d. This can be obtained of Eyre & Spottiswoode, East Harding Street, E.C.

W. H. RICHARDSON.

DOROTHY GIFFORD—JOHN PAGETT (9th S. xi. 123, 215).—May I repeat my query, and ask G. D. B. if he can kindly give me any particulars of the parentage of either Dorothy Gifford or her husband John Pagett, to whom she was married by Dublin licence, dated 19 December, 1667? When did this lady die; and had they any family?

WM. JACKSON PIGOTT.

ACCURACY IN QUOTATION S. xi. 161, 223).—I beg leave to call attention to an ancient Tamil proverb, probably derived from the Sanscrit, which in some form or another may, perhaps must, have been in the mind of the writer of 'The Earl of Essex' when he wrote that righteous monarchs, "To rule o'er freemen, should themselves be free." The Tamil proverb, like all ancient proverbs, smacks of the every-day life of the people, and because of its raciness and humour and aptness and unquestionable truth probably penetrated as rapidly as such proverbs usually do far beyond the place of its origin in a short space of time. It runs thus: "Who drives fat cattle should himself be fat." I do not know if this is a well-known proverb in any European country. It is quite conceivable that it was brought from India in the seventeenth century by the Portuguese or the Dutch or the English, and became current in one or other of their countries. But it seems to be extremely likely that it was in Boswell's mind when he wrote: "Who rules o'er freemen should himself be free." The ancient proverb is simple, terse, and of universal application. The political modification of it is strained. A saying that requires explanation is not a good proverb.

FRANK PENNY, LL.M.

[Our correspondent seems to have forgotten the origin of the line in Boswell's 'Johnson'.]

As the reference at 7th S. xii. 19 to St. Luke xxiii. 34 was of my making, I ought, perhaps, to explain it. It is obvious that our Lord implies that His Father will forgive because He *does* know what they do. It is the ground of St. Peter's assurance when appearances are against him: "Lord, Thou knowest all things; Thou knowest that I love Thee" (St. John xxi. 17).

W. C. B.

ALLUSIONS IN 'SARTOR RESARTUS' (9th S. x. 507; xi. 117).—As MR. FISCHER stated that he wished for an early reply, I wrote direct, with a reference to Maclise's 'Portrait Gallery,' where is an evidently lifelike portrait of Ude.

G. A. MATTHEW.

PORTRAIT OF DANTE (9th S. xi. 187).—Cary, in a note to his translation of Dante's 'Inferno' (xxiii. 103 in the original), quotes a long passage from Villani concerning the Cavalieri Gaudenti of Florence. In 1266 two knights, Frati Godenti of Bologna, one a Guelph and the other a Ghibelline, were chosen by the ruling Ghibellines of Florence to have the chief power in that city in order to appease the populace and prevent strife. These "Joyous Friars" were called Knights

of St. Mary; "their robes were white, the mantle sable, and the arms a white field and red cross with two stars." Villani goes on to say that, instead of being impartial arbitrators, they merely used their official position for their own private advantage, which accounts for their infernal position in Dante.

J. DORMER.

Scartazzini ('Enciclopedia Dantesca,' 1896, verbo *Gaudente*) refers to 'Inferno,' xiii. 103, and says that the name was originally given, popularly or in jest, to the *frati cavalieri di Santa Maria*, a religio-secular order, of noble and rich persons, instituted by Urban IV. for the defence and service of religion and morality (*del buon viver civile*). Under *Godente* the dress of the members of the order is described, and an 'Istoria de' Cavalieri Gaudenti,' by Federici (Venice, 1787), is mentioned.

O. O. H.

"SWELP" (9th S. xi. 149).—This is not an onomatopœic word, though at first sight it might seem so, but a nautical corruption; and Lucas Cleeve, in using it, shows her familiarity with sailors' slang. Let me explain. In a court of justice the witness calls God to testify to the truth of his statements in the formula "So help me God." The cockney witness says, "So 'elp me God." The sailor, fond of strong asseverations and what may be called powerful language, uses the phrase "So 'elp me" to intensify any assertion—as I have often heard him do. This easily becomes corrupted into "swelp," and forms a verb or an adjective, as the case may be. Thus, "The wreck lay swelping in the roscid ooze" means simply that the wreck was past man's aid, and lay helplessly rolling in what the author calls "the roscid ooze"—a phrase not to be imitated.

H. J. D. A.

'VICAR OF WAKEFIELD' (9th S. xi. 187).—

"JOURNAL OF A POOR VICAR.

"I have to-day, December 15, 1764, visited Dr. Snarl, and received from him 10*l.*, the amount of my half-year's salary. The receipt even of this hardly earned sum was attended with some uncomfortable circumstances." [Here follows the rest of the story; at the end is this note.] This singularly touching narrative of certain passages in the life of a poor vicar in Wiltshire is translated from the German of Zschokke, who took it from a fugitive sketch that appeared in England from seventy to eighty years ago, and which probably gave Goldsmith the first hint towards his 'Vicar of Wakefield.' The present translation from Zschokke, who has improved considerably on the original, is (some emendations excepted) by an American writer, by whom it was contributed to the *Gift* for 1844, published by Carey & Hart, Philadelphia. To disarm prejudice, it is necessary to add that no vicar or curate can be exposed in the present day to hard-

ships so great as those endured by the hero of the piece; and we hope that men of the Dr. Snarl species are now extinct.—*Chambers's Miscellany*, 1844, vol. ii. No. 17.

Forster ('Life of Goldsmith') ignores this story, and there is not much resemblance between the 'Journal' and Goldsmith's 'Vicar.' As to priority, the 'Vicar,' though not published till 27 March, 1766, was begun in 1762, and sold to Newbery in 1764. I hope some reader of 'N. & Q.' will succeed in tracing Zschokke's English original, the opening of which may have an earlier date than 1764.

ADRIAN WHEELER.

[Zschokke was not born till 1771.]

CORNISH WRECKERS (9th S. xi. 126, 196, 233).

—I used the term "Cornish wreckers" of the inhabitants of Appledore, first, because the inhabitants of this part of the Devon coast are geographically near neighbours of the "Cornish wreckers," and we know how "evil communications corrupt good manners"; secondly, because they are ethnologically identical with the Cornish Celts, the Saxon invaders not having seriously affected the dwellers on this part of the coast; and, thirdly, because "Cornish wreckers" is a well-known and understood term, while "Devon wreckers" would be an impertinence and a libel.

I cannot refer YGREC to any account of Cornish wreckers, in the narrow sense of those who exhibited misleading lights on the cliffs to delude vessels on to the rocks. This, being a crime, would naturally be concealed and denied. But in the wide sense of those who gloated on wrecks as a desirable harvest, who refused to go out to their help, and who threw half-drowned wretches back into the sea to perish, he will find many suggestive details in the Rev. S. Baring-Gould's 'Life of the Rev. S. Hawker, Vicar of Morwenstowe.'

WILLIAM SYKES, M.D., F.S.A.

Exeter.

MISQUOTATIONS (9th S. x. 428; xi. 13, 93).—I think that I agree with C. C. B. in his later communication. He says that Byron's finest poetry rarely has perfection of form. But it sometimes has it. There are many passages in 'The Giaour' which are very fine besides that to which I referred. It has been pointed out, I believe, in 'N. & Q.' that something in the stanzas of 'Childe Harold' to which I referred was borrowed from Madame de Staël. This dims their splendour more or less. My own opinion is that the most beautiful poems of the last century are 'The Eve of St. Agnes' and 'The Ode to the Nightingale,' by Keats; 'The Giaour,' by Byron; and 'O'Connor's Child,' by Camp-

bell. Somebody found fault with Campbell for mentioning beagles as manhunters in this poem. But I once read that these hounds used actually to be employed in Ireland in ancient times for the purpose. Campbell seems to have borrowed one of his expressions in this poem from a line of Ovid :—

And not a vassal shall unface
The visor from your dying face.

"Dying face" is a peculiar expression. Campbell perhaps was remembering "vultus moriens" in the 'Metamorphoses,' book x. l. 194. I do not wish to depreciate Shelley, whom I admire much, but he was quite as careless as Byron.

And Earth, their mutual mother, does she groan
To see her sons contend?

'Revolt of Islam.'

The word *mutual* is used wrongly instead of *common*.

She may now seek Cyprian.
Begin, while I in silence bind
My voice, when thy sweet song thou hast began.

It may be observed, however, that Dryden also has used *began* as a participle :—

Then, finish what you have began ;
But scribble faster if you can.

'Epistle to Etherege.'

The Apennines in the light of day
Is a mighty mountain dim and grey
Which between the earth and sky doth lay.

Here *lay* is used instead of *lie*.

E. YARDLEY.

The writer who signs himself "Verax" has an article on this subject in the *Daily News* of 7 February, in the course of which he calls the late Dean Farrar to book for having in eighteen editions of his 'Life of Christ' shockingly misquoted a well-known passage in 'Paradise Lost' (iv. 847-9). This passage in the only two editions of Milton which I have at hand is printed thus :—

And felt how awful goodness is, and saw
Virtue in her shape how lovely ; saw and pined
His loss.

Farrar, it seems, misquotes it in every line, as follows :—

Felt how awful Goodness is, and Virtue
In her shape how lovely ; felt and mourned
His fall ;

and "Verax," after some very true remarks upon the want of proper scansion in Farrar's version, and the enormity of substituting "felt" for "saw" and "mourned" for "pined" in the second of the three lines, and of "fall" for "loss" in the last, proceeds to give the passage in its "perfection" thus :—

Felt how awful goodness is, and saw
Virtue in her own shape how lovely ; saw and pined
His loss.

A more unfortunate misquotation than this it would be difficult to make.

I hope Mr. YARDLEY will not mind my saying that his proposal to read "stay" for "lay" in the passage to which he refers seems to show that he thinks, after all, that Byron might conceivably be improved by misquotation ; and this is all I said against him.

C. C. B.

GRAHAMS OF NETHERBY (9th S. xi. 169).—Is COL. GRAHAM aware that several articles have already appeared in 'N. & Q.' respecting this family? See 6th S. i. 396 ; ii. 70, 112 ; 8th S. x. 156, 424.

EVERARD HOME COLEMAN.

71, Brecknock Road.

ROBERT DODSLEY (9th S. ix. 228 ; x. 272 ; xi. 173).—He seems to have acted as publisher to his host the Rev. Joseph Spence, Prebendary of Durham, who was accidentally drowned in 1768, for on the title-page of 'Polymetis,' by that author, is "London : Printed for R. and J. Dodsley, in Pall-Mall. MDCCCLV." A fine oval portrait of the author is prefixed to the folio, and round it is inscribed "Joseph Spence, A.M.;" and underneath "Isaac Wood pinxit : G. Vertue Sculp., 1746." He is depicted in the 'Tales of the Genii' as "Phejos Ecneps."

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

JOHN REYNOLDS OF THE MINT (9th S. xi. 168).—In 8 James I. (1610-11) Walter Williams, Andrew Palmer, and John Reynold[s] were the king's Assay Masters of the Mint. He is mentioned, *circa* 1649, in a report of the fees, &c., of the officers and ministers of the Mint as follows : "John Reynolds, under-assayer, 40*l.*" He wrote the work entitled 'Brief and Easy Gold and Silver Tables,' 1651, 12mo, which was included in 'The New Touchstone for Gold and Silver Wares,' Lond., 1679, 8vo.

JOHN RADCLIFFE.

HORNE OR HEARNE (9th S. xi. 188).—The late Canon C. W. Bardsley, in the fifth edition (1897) of his 'English Surnames,' quotes Chaucer with regard to the name Hearne—

Lurking in hernes and in lanes blinde—

and says, "Any nook or corner of land was with our forefathers a 'hearne,' and as 'en le Herne' or 'atte Hurne' the surname is frequently found in the thirteenth century"; and adds in a foot-note, "I believe this word is not yet extinct in our North-Country vocabulary." Elsewhere he mentions among nicknames derivable from birds Henry le Herne or Heron, who occurs in the Hundred Rolls ; and Roger Horne found in the same, who probably owed his name to the sign displayed

over his abode. The surname Le Horner no doubt indicates one who wrought in horn—making drinking vessels, windows, bugles, and the like. The German *horn*, a peak, is familiar in Matterhorn, Wetterhorn, &c.; but Hornsea was anciently Haraney, and commemorates the hare. A. R. BAXLEY.

The names inquired about are of different origins. According to Bardsley, 'Dictionary of Surnames,' 1901, the English Hearnys are from two sources: (a) local, from residence "in the herne," i.e., nook or corner; (b) from the bird heron. The Welsh Treherne, according to the same authority, is from a Celtic personal name Trahern. The Irish Herne or Aherne is shortened from O'Echtighern. Echtighern was an ancient Gaelic personal name, which has also yielded a Scotch surname, MacEachern. The French Hirns, according to Larchey's 'Dictionnaire des Noms,' 1880, came from Germany.

JAMES PLATT, Jun.

The above names, as also Treherne, have the same connexion with each other that Macedon has with Monmouth, no more. They are further unconnected with heron (or herne) or with ern (eagle). For the Celtic aboriginal I cannot speak. Bardsley's 'Dictionary of Surnames,' a widely diffused book, gives every explanation. H. P. L.

"WHIPPING THE CAT" (9th S. x. 205, 298, 455).—The meaning of this phrase has been much discussed in the pages of 'N. & Q.' without any satisfactory result. I recently came across a note in the *Gent. Mag.* for 1807 with reference to a sign of the cat at a public-house in the village of Albrighton, near Shrewsbury, in which a man is represented as whipping a cat, which turns and grins at its tormentor. The inscription on the signboard reads:—

The finest pastime that is under the sun
Is whipping the cat at Albrighton;

and I inserted a note in the *Daily Mail* asking for an explanation of the expression "whipping the cat," which would appear from the inscription on the signboard to be some kind of diversion. One correspondent wrote to say that the phrase is very common in New Zealand, where it is used to denote a foolish action; another that "whipping the cat" or "flogging pussy" is commonly used in the Australian bush, where it is synonymous with our "crying over spilt milk," while another referred me to the French phrase "Il n'y a de quoi à fouetter un chat"; but none of these explanations appeared to me to meet the case. I consulted Brewer's

'Phrase and Fable,' Larwood's 'History of Signboards,' Landais and Tarver's Dictionary without success; but the following from Grose's 'Classical Dictionary of the Vulgar Tongue,' taken in conjunction with the inscription on the signboard at Albrighton, seems to afford a satisfactory explanation of the phrase in question. "Whipping the cat," says Grose,

"a trick often practised on ignorant country fellows, vain of their strength, by laying a wager with them that they may be pulled through a pond by a cat; the bet being made, a rope is fixed round the waist of the party to be *called*, and the rope thrown across the pond, to which the cat is also fastened by a pack-thread, and three or four sturdy fellows are appointed to lead and whip the cat; these, on a signal given, seize the end of the cord, and, pretending to whip the cat, haul the astonished booby through the water."

JOHN HEBB.

THE GERMAN REPRINT OF LEIÇARRAGA'S BOOKS (9th S. xi. 64, 112, 191).—One more sin in the German reprint of Leiçarraga's books was discovered just too late to be added to the last note, and it is to be hoped that with it the list will be ended. On folio 294, v. 5, the original has the genuine word *sinhetsi*, rendering *creu* in the French of J. Calvin. This has been corrupted by the reprinters into *sinthetsi*, which has no sense.

It is possible that the following version of one of Leiçarraga's prefaces, which occurs on p. xiv of the first edition, will be interesting to some of the many classes of readers who peruse 'N. & Q.' Its introductory 'Advertisement,' being in the French of the year of publication, 1571, hardly needs a translation:—

"*Advertissement à ceux qui ne scauent point le Basque, pour le scauoir lire.* Les mots Basques se prononcent avec toutes leurs lettres, à la façon Latine, comme ils s'escriuent: u voyele se prononce à pleine bouche comme si c'estoit ou.

"To the Basks.—The words in Baskish (*Heuscara*), as they are written, so they are pronounced also with all the letters after the manner of Latin: and the vowel *u* fully, as if they were *ou*. Moreover, in this translation into *Heuscara* of the New Testament some single words have been put in the midst of the text in thinner letter, so that it may be recognised that these, in spite of being words which are understood in the text, are not, however, those belonging to the very body of the text, but set down as explanatory. For as much as concerns the remainder, every one knows what difference and diversity there is in the manner of speaking in Baskland almost from one house to another. For this reason, without turning aside from the true sense, we have followed the (*plan of*) making the utmost possible intelligible to all in so far as it is (*a question*) of language, and not merely the special dialect of any well-known place whatsoever. And we know well that with time many a word and

mode of speaking will be found in this work which might have been better expressed otherwise.

"In such circumstances, each one among those who are aware to what (*class*) the thing belongs will remember, we pray, that matters of this kind, above all in a language hitherto without employment,* cannot be put all at once into such perfection as would be necessary. For all that, however, without sticking much at the mode of expression, we make bold (*to affirm*) that those who desire to follow the pure word of God will find (with toleration) wherewith to be content. And if, as we hope, the Bask (*reader*) takes any pleasure in, or owes any edification to, this which has so far been achieved, those who have been employed in this will take heart, to revise and to correct, as from this present even they have a mind to do, that which has been accomplished; and even more, if God so be pleased, to put in declaratory annotations for the most difficult passages. May God, we pray, making known and confounding every doctrine which may be for His dishonour, always sustain and advance that which is to His honour in the name of His son Jesus Christ our Lord! Amen."

E. S. DODGSON.

Oxford.

KEATS: "SLOTH" (9th S. xi. 187, 232).—I have no doubt that PROF. STRONG is right, and that the animal meant is the glutton. The story about his leaping upon deer from trees, and holding on to his prey, is from Buffon, who seems to have believed it, but on no good authority. But I still desire further light. Where is the name of sloth given to the glutton? All I can find is that, in the 'English Cyclopædia,' *s.v.* 'Gulo,' the name of glutton is said to have been sometimes given to the sloth. But when or where? for the 'H.E.D.' does not give *glutton* in this sense. Neither does the 'Century Dictionary' give *sloth* with the sense of glutton.

WALTER W. SKEAT.

"UNRAM" (9th S. xi. 188, 230) — While I agree with DR. MURRAY that the 'Oxford Dictionary' should not include "all the possible words beginning with *un*," I do think that it should contain a dated list of all the *un*-words sent in by 'Dictionary' readers and collected by the staff, even if space will not allow of each word being defined. In collecting *un*-words nothing has surprised me more than the early dates at which many of them were used. And while we all know that *un*-

* This remark shows us that documents in the Baskish language were hardly known in 1571. It is, however, probable, or at least possible, that J. de Leizarraga was acquainted with Bernard Dechepare and the book of Baskish rimes which he published at Bordeaux in 1545, and of which the Bibliothèque Nationale at Paris possesses the only copy known to bibliographical research. Of this interesting curiosity no translation has yet been published in the language of Shakespere.

can in theory be set before an enormous number of words, we want to have instances of the far less number in which the prefix has been actually found by our searchers. No editor's selection of samples will satisfy a student who wants to know all the facts; and I believe the generous Delegates of the Oxford Press would not grudge 100*l.*, if it need be, to give us the dated list I have mentioned.

F. J. FURNIVALL.

So far as my reading goes, the greatest number of *un*-words contained in any one book, not a dictionary, is in Pollok's 'Course of Time.'

W. C. B.

MEMORIAL TO "NETHER-LOCHABER" (9th S. xi. 186).—In the epitaph on the Rev. Alexander Stewart, recorded at the above heading, it is said that he was "scholar, naturalist, *seannachie*, bard." Allow me to ask the meaning of the italicized word. The only use of the word which I can find is in 'The Legend of Montrose,' when Rannald of the Mist observes to Capt. Dalgetty on their escape from the dungeon at Inverary:—

"If you would save your father's son's breath to help his child out of trouble instead of wasting it upon the tales of the *seannachies*, or if your feet could travel as fast as your tongue, you might yet lay your head on an unbloody pillow to-night."—Chap. xiv.

In the "Centenary Edition" of the Waverley novels no explanation is given of the word.

JOHN PICKFORD, M.A.

[The *seannachie* was the Highland bard.]

MUG HOUSES (9th S. xi. 67).—The weighty issues which these clubs were instrumental in promoting in the political world make it a matter of regret that more is not known of their inner economy. We know that their members had a row of "oaken towels" or "ashen staves" always available when they sallied forth to break their opponents' heads, and that the clubs were so named from the "penny mugs," as Entick in his 'History of London' calls them, out of which they drank at their social meetings; but beyond that little seems to be known of the character of their intercourse and of the songs which were composed expressly to animate their loyalty, one of which, however, is given in Chambers's 'Book of Days.' These Whig societies apparently had no existence until the accession of George I., Queen Anne having been fairly popular with both Whigs and "Jacks" (see 'Mug House Diversion,' 1719), although their libations of the national beverage were to the memory of William III., Marlborough, and Eugene, and it is a curious reflection that their patriotic consumption of ale, to which

as a beverage they confined themselves, should have been so instrumental in securing the Hanoverian succession by promoting loyalty thereto. The signs of a few of these mug houses, distinguishing the successors of the taverns that were popular in the cause, exist to this day, as, for instance, the "Boar's Head" in Fleet Street, near Whitefriars Street (then Water Lane), which was known as the "Blue Boar's Head," and was kept by a Mr. Gosling, whose praises are sung by the author of the 'Vade Mecum for Maltworms.' See also Dr. Doran's 'London in Jacobite Times,' p. 263. Then two more of their resorts were the "Harp" in Great Tower Street, and the "Nag's Head" in James Street, Covent Garden, both still standing, I believe, although rebuilt, and, I think, the "Black Horse" in Seven Dials. But the "Roebuck" in Cheapside, where the Williamite Club vented its loyalty, the Mug House in Long Acre, Read's Coffee-House in Salisbury Court, and the "Magpie" in the Old Bailey, afterwards the "Magpie and Stump," have, with many others, entirely disappeared. For further information see Allen's 'London,' vol. ii. p. 11; Chambers's 'Book of Days,' vol. ii. pp. 109-12; Pinks's 'Clerkenwell,' 1881, pp. 335-6; 'Mug-House Diversion,' 1719; *Weekly Journal*, 11 August, 1716; 'Journey through England,' 1722; the *Flying Post*, No. 3791, 1716; *Tatler*, No. 180; and 'Old and New London.'

J. HOLDEN MACMICHAEL.

In Lancashire, and probably in some other Northern counties, a mughouse is a vulgar equivalent for beerhouse. The verb "to mug" is employed in reference to drinking, as "I mugged him." A mug shop is a common term for a place where cheap pottery is sold, "mug" being the general term for such ware. Thus an earthenware crock is a pan-mug.

E. RIMBAULT DIBDIN.

MÉRIMÉE'S "INCONNUE" (9th S. x. 509; xi. 117).—An article in *Macmillan's Magazine* near the end of 1895, or early in 1896, entitled 'Mademoiselle Dacquin,' gives a full account of this lady and of her acquaintance with Mérimée, and may possibly be easier of access to MR. FORBES than the French books cited at the latter reference. The lady made herself known after the long mystery in *L'Intermédiaire des Chercheurs*, the French 'N. & Q.' in April, 1892. M. C. L.
New York.

"WEEP NOT FOR HER" (9th S. xi. 229).—This is the refrain of a beautiful poem entitled 'A Dirge,' by D. M. Moir, the D of

Blackwood's Magazine, and may be found in 'Noctes Ambrosianæ' (viii.), July, 1826. It consists of eight stanzas of seven lines each, and when read to the company by the Ettrick Shepherd the comment is:—

Omes. Beautiful—beautiful—beautiful—beautiful indeed!

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Miscellaneous.

NOTES ON BOOKS, &c.

Prince Charles Edward Stuart, the Young Chevalier.
By Andrew Lang. New Edition. (Longmans & Co.)

It is pleasant to students of history in general, and collectors of Mr. Lang's writings in particular—the latter a large body—to have this bright, luminous, and scholarly life of "bonnie Prince Charlie" in an accessible and available edition. Possessors of the work in its original illustrated shape have far too much reverence for it to use it roughly. Almost a book is it in that shape to be perused in a court dress and with white kid gloves. It now takes its place among the books that the student puts on the shelves by the other historical writings of its author, peruses at leisure, and possibly in a small way annotates. It is, of course, a record as sorrowful as faithful of a career bright and chivalric at the outset and very saddening at the close. Had Charles Edward Stuart died sword in hand at the battle of Culloden it is hard to say what might have happened in English history. With the inglorious termination of his life the cause of the Stuarts expired—modern affectations count for less than nothing. At the present what is most romantic and picturesque in the career of the latest Stuart is carefully guarded and protected by the reigning family, and Mr. Lang's book is greatly the richer from the documents at Windsor Castle to which he has been allowed full access. It is obviously impossible to treat as a novelty what has been before the public for a couple of years. Of his hero, whose fame will be the higher the sooner it is abandoned to tradition, song, legend, and possibly, even in these days, myth, Mr. Lang says, "Untrue to himself, untrue to many a friend, his heart was constant to his Highlanders." This may be true. It does not sum up the arraignment. In a mood still charitable, he continues, "Farewell, unhappy Prince, heir to such charm, and to such unmatched sorrows; farewell, most ardently loved of all the Stuarts."

The Works of Lord Byron. Edited by Ernest Hartley Coleridge, M.A. Vol. VI. (Murray.)

As originally designed, the definite edition of Byron's poetry, edited by Mr. Coleridge, was to have ended with the sixth volume, which is wholly occupied with 'Don Juan.' So much fresh material has, however, been discovered as the work progressed that a seventh volume has been found necessary. The volume yet to appear will comprise epigrams, a few stray verses, and a complete bibliography, for which the student cannot fail to be thankful. It will also include illustrations, chiefly from drawings made for the late John Murray, of

spots intimately connected with the poet. As the present volume, intended to be in 400 pages, has swelled into 600, and as previous volumes have undergone a similar expansion, this development of the original scheme is seen to be indispensable. None will, indeed, be disposed to murmur, and most will receive with gratitude what must be regarded as an enhancement of delight. To 'Don Juan' are added fifteen stanzas of a seventeenth canto, now printed for the first time. The value of these may be contested, but their genuineness is not open to dispute. They were found, Mr. Coleridge says, by Trelawny in Byron's rooms at Missolonghi, were handed over to John Cam Hobhouse, and passed into the possession of his daughter Lady Dorchester, the copyright being secured by Mr. Murray. They are obviously unfinished, more than one of the lines being halting, and in stanza v. the second line being two syllables short, as is the last line of stanza vi. The illustrations consist of a portrait of Byron, from a drawing from life by J. Holmes; a portrait of Wordsworth, by Pickersgill, R.A.; a portrait of Ninon de l'Enclos, from a miniature in the possession of "The Laird of Thurso," Sir J. G. Tollemache Sinclair, Bart.; and a view of the fountain at Newstead. Mr. Coleridge's notes and comments maintain their high character. As regards canto iv. stanza iv., Mr. Coleridge may in a reissue notice that the idea contained in the lines

And if I laugh at any mortal thing,
'Tis that I may not weep,

is suggested by Figaro in Beaumarchais.

A Catalogue of the Armour and Arms in the Armory of the Knights of St. John of Jerusalem.
By Guy Francis Laking, M.V.O. (Bradbury & Agnew.)

ONE of the first things General Lord Grenfell did upon his appointment to the command in Malta was to order the compilation of a catalogue of the famous armoury in the palace of Valetta. This task has been carefully and conscientiously accomplished by Mr. Laking, F.S.A., the keeper. Though far from complete, the collection has remarkable interest. It has suffered during more than a century from neglect and, let it be added, from rapine. These things reached a climax with the British occupation of the island. With customary and, as it seems, inevitable stupidity, the ancient arms were thrown aside as lumber to make room for modern weapons of Tower manufacture. Almost 20,000 muskets with bayonets and 30,000 boarding pikes were landed in 1850. Since then priceless arms have been given away or appropriated without ceremony, and, as Mr. Laking says, "happily for some people, without much inquiry." Under Sir Gaspard Le Marchant, Governor from 1858 to 1864, a better state of things began. The remaining relics were restored, classified, and arranged. They now occupy one of the finest halls in the palace, and, though coated with a varnish necessary to protect them from the sirocco winds from Africa, destructive of all exposed steel surfaces, make a respectable show. Mr. Laking supplies the history of the armoury from 1531, the year after Charles V. invested the knights with the supreme sovereignty of the island, till the present time. Plates are presented of the principal items, with a mention of the school to which they belong, and general views of the armoury are furnished. To those interested in the study of

armour the book is less attractive than indispensable, and all students of history will find it a desirable possession. Four hundred and sixty-four articles are catalogued. These range from the suit of armour made presumably by the Milanese armourer Geronimo Spacini for the Grand Master Alof de Wignacourt, or a cannon of the early fifteenth century, to stone cannon balls, weighing eighty pounds each, left behind in 1565 by the Turks. A drawing is supplied of the gold hilt set with jewels, &c., of a sword given by Philip II. of Spain to Grand Master Valette, now in the Bibliothèque Nationale, Paris, where it is known for some reason as the *Épée de la Religion*.

An Ordinary of Arms contained in the Public Register of all Arms and Bearings in Scotland.

By Sir James Balfour Paul, Lord Lyon King of Arms. (Green & Sons.)

SCOTTISH genealogy is a difficult and in some respects a dangerous subject, since few themes lend themselves to fiercer controversy. On the appearance ten years ago of the first edition of this 'Ordinary' a brilliant and able genealogist, since gone to as much rest as his spirit is capable of enjoying, commented with some asperity upon its shortcomings, consisting wholly of omissions (see 8th S. iv. 139). Complaint and counsel have apparently fallen upon deaf ears, and the present volume departs chiefly from its predecessor in supplying additions. Since the appearance of the previous edition four volumes have been added to the Register. The contents of these up to the year 1901 have been incorporated in the present edition. Reference has also been facilitated by a simple process of numbering separately each entry. Thus under Fergusson of Spittlehaugh—a representative of which family is still traceable in our pages—the number 3984 points instantler to the arms, Arg., a lion rampant az.; on a chief engrailed gu. a mullet between two cinquefoils of the first. Where possible, dates previously omitted are supplied, to some extent conjecturally, by Carrick Pursuivant, "whose knowledge of Scottish arms is both wide and thorough." The book claims to be no more than a collection of the arms actually recorded in the Lyon Register. Lyon urges upon the Scottish families who had an undoubted right to arms before the beginning of the compilation of the Register in 1672, for the sake of heraldic accuracy, to make amends for the neglect of their ancestors to "obtemper the order contained in the Act of Parliament of that year, to give in their arms to be recorded by the Lyon." This involves no question of a new grant, but simply the putting on record of the old arms. The arrangement of the volume is in the main that adopted in the familiar work of Papworth. The present volume forms, of course, an indispensable portion of every heraldic and genealogical library, and is, so far as it extends, absolutely authoritative.

The Burlington Magazine for Connoisseurs. (Savile Publishing Company.)

WE have here the first part of the most ambitious and artistic art periodical with which we are acquainted in this country. It is under the control of a distinguished committee, and employs a staff of well-known writers. Its greatest attraction consists in the finely executed process reproductions of works of highest interest and beauty. The frontispiece presents the marvellous picture, by

the painter styled by Mr. Bernhard Berenson *Alunno di Domenico*, of the grim story of Guido de gli Anastagi, constituting the eighth novel of the fifth day of the 'Decameron.' Other works of the same master which follow are 'The Massacre of the Innocents,' 'The Reconciliation of Romans and Sabines,' 'The Triumph of Venus,' 'Pietà,' and 'St. Jerome.' Following these come charming illustrations of French furniture of the seventeenth and eighteenth centuries to accompany an article of M. Molinier. Mr. Weale sends a first contribution on the 'Early Netherland Painters.' Numerous articles of no less interest follow, all being finely illustrated. A paper (the first) by Mr. Miller Christy 'Concerning Tinder Boxes' strikes those who, like ourselves, have enforcedly used them. There are designs of Vincenzo Poppa the elder from pictures in London and Milan. The first number of the *Burlington* is a treasure-house. It is to be hoped that it will be continued as it is begun. It is a vindication of English enterprise in art. We would suggest with regard to the printing that some paragraphs be made. "Hunks" of text extending over pages are tedious to read.

Journal of the Royal Institution of Cornwall.
Vol. XV. Part I. (Truro, Lake & Lake.)

THE Royal Institution of Cornwall was founded upwards of eighty years ago, and is therefore one of the oldest of our provincial learned societies. The long series of its publications is seldom met with complete outside the county or in our great libraries. This is unfortunate, for it contains a mass of material relating to the physical and historical sciences not to be found elsewhere. Though much modified since 1818, when the Institution was founded, it is safe to say that there is not a single volume in the series which does not contain matter of permanent value. The part which we have just read is remarkably interesting from many points of view. It is, indeed, by no means easy to make a selection. We have found the Rev. D. Gath Whitley's paper on the Harlyn burials, in which these ancient repositories of the dead are compared with parallel discoveries on the Continent, most instructive. Some persons have fancied that these ancient interments might be of palaeolithic age, but Mr. Whitley shows that they are not so. They, however, probably belong to an early period of the neolithic time. This is interesting, for the contracted position in which the bodies were buried seems to indicate an overlapping or survival from the palaeolithic era. Dr. John Beddoe, F.R.S., has contributed a companion paper, in which the bones found at Harlyn are considered from the point of view of the anatomist. The work is done in a most exhaustive manner. The time spent in the compilation of the table of measurements of the more important bones by which the essay is enriched must have been great, and very wearisome to any one but an enthusiastic anthropologist. Dr. Beddoe gives an account of the opinions of various experts as to the method of estimating the human stature from the length of the femur. No two of the authorities are in perfect agreement, but the variations are less than was to be expected.

The report on the wall paintings which are or have been in Cornish churches is excellently illustrated. There are three copies of pictures of St. Christopher bearing the Divine Infant on his shoulder across the river. In two of these a mermaid is shown among the fishes in the water. In

both cases she has, according to custom, her mirror in her hand. Representations of St. Christopher were very common in late mediæval times. This may have been on account of the popular belief that whoever looked on a portrait of St. Christopher would not die the day he saw it. Whether there was a nucleus of fact in the wild legends concerning him who shall say? His cultus was widely spread East and West. In France and Germany these figures seem to have been more gigantic than in this country. There was in the Cathedral of Auxerre an image of St. Christopher twenty-nine feet high, but it was removed by the chapter in 1768. Some of the French ecclesiastics of the eighteenth century seem to have been as anxious to destroy objects of archaeological interest as the revolutionists who succeeded them.

Mr. Otho B. Peter contributes an essay on village sites in the county, accompanied by plans; and Mr. F. H. Davey on new plants discovered in Cornwall, as well as of those which are thought to have become extinct in recent times. Mr. James Clark discourses effectively on Cornish birds, rare visitants as well as natives. The meteorology of the county, by Mr. George Penrose, contains tabulated results of weather observations made between 1850 and 1900. The Rev. S. Baring-Gould continues his catalogue of saints connected with Cornwall, as well as a list of churches and chapels which were under their patronage.

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.

COL. MALET.—For cradle commissions in the army see 8th S. viii. 421, 498; ix. 70, 198, 355, 450; 9th S. vii. 251. For military punishments see 'The Picket,' 9th S. iv. 471, 539; 'The Wooden Horse,' v. 82, 253; 'The Gantelope,' v. 204; 'The Strappado, and Neck and Heels,' v. 369, 504; vi. 73; 'The Log,' v. 511; vi. 94; 'The Halberts,' vi. 181; vii. 473; 'The Banished Regiment, Booting, Cobbing, and Scabbaring,' vi. 421.

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LONDON, SATURDAY, APRIL 11, 1903.

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Notes.

GABRIEL HARVEY AND MARSTON.

(See *ante*, p. 201.)

IN Marston's 'Scourge of Villainy' (Bullen's 'Marston,' iii. 304) we find the following words:—

You sacred spirits, Maia's eldest sons,
To you how cheerfully my poem runs!
O how my love embraceth your great worth,
Which I can better think than here paint forth!
O rare!

"To those that seem judicial Perusers.

"Know, I hate to affect too much obscurity and harshness, because they profit no sense. To note vices, so that no man can understand them, is as fond as the French execution in picture. Yet there are some (too many) that think nothing good that is so courteous as to come within their reach. Termining all satires bastard which are not palpable dark, and so rough writ that the hearing of them read would set a man's teeth on edge; for whose unseasoned palate I wrote the first Satire, in some places too obscure, in all places misliking me. Yet when by some scurvy chance it shall come into the late perfumed fist of judicial Torquatus (that, like some rotten stick in a troubled water, hath got a great deal of barmy froth to stick to his sides), I know he will vouchsafe it some of his new-minted epithets (as *real*, *intrinsicate*, *Delphic*), when in my conscience he understands not the least part of it. But from thence proceeds his judgment. Persius is crabby, because ancient..... Juvenal..... seems to our judgment gloomy..... Chaucer is hard to our understandings; who knows not the reason?..... I dare

defend my plainness against the crabbed'st satirist that ever stuttered. He that thinks worse of my rhymes than myself, I scorn him, for he cannot: he that thinks better, is a fool. So favour me, Good Opinion, as I am far from being a Suffenus. If thou perusest me with an impartial eye, read on: if otherwise, know I neither value thee nor thy censure.
W. KINSAYDER."

In this passage the "judicial peruser" especially referred to is Gabriel Harvey; the "perfumed fist of judicial Torquatus" is also Harvey; and that "he had got a deal of barmy froth to stick to his sides" during his late wrangling matches will not be questioned. Before proving these statements I quote again from Marston, meanwhile premising that it was incumbent upon Halliwell, Grosart, Bullen, and Penniman (whom see) to show that this sneer was aimed at Jonson.

At p. 375 ('Scourge of Villainy,' Satire xi.) in Bullen's 'Marston' we find:—

Come aloft, Jack! room for a vaulting skip,
Room for Torquatus, that ne'er oped his lip
But in prate of *pommado reverso*,
Of the nimbling, tumbling Angelica.
Now, on my soul, his very intellect
Is nought but a curvetting somerset.*
"Hush, hush," cries honest Philo, "peace, desist!
Dost thou not tremble, sour satirist,
Now that judicial Musus readeth thee?
He'll whip each line, he'll scourge thy balladry,
Good faith he will." Philo, I prithee stay
Whilst I the humour of this dog display.
He's nought but censure; wilt thou credit me,
He never writ one line in poesy,
But once at Athens in a theme did frame
A paradox in praise of virtue's name;
Which still he hugs and lulls as tenderly
As cuckold Tisus his wife's bastardy?

En passant, I would call attention for further research to "Luxurio" in the immediately succeeding paragraph in Marston, the "Philo.....Musus" of this passage, and the 'Return from Parnassus' (partly edited Macray, Clar. Press) of this date. From Grosart's introduction I understand there is more of Harvey in manuscript, which might be of help in this and similar inquiries. The editions referred to here and elsewhere, by page, are Bullen's 'Marston,' Cunningham's three-volume edition of Gifford's 'Jonson,' and Grosart's 'Harvey.'

I will endeavour to show that the affected language placed in the lips of, and used in ridicule of, Torquatus was either greatly favoured or actually introduced by Harvey. Where I have not the assistance of the 'New Eng. Dict.' I depend upon my own reading. The arguments in favour of Jonson being

* Penniman quotes thus far and stops. He refers to a suggestion by Grosart (Earl of Somerset), an explanatory note on *pommado* by Bullen, and "Halliwell does not notice this passage at all."

Torquatus are of the flimsiest nature—practically hypothetical. The three special words selected above by Marston are not to be found in Jonson prior to 'The Scourge,' for the best of reasons, that we have no work of his that is certainly earlier than 1598.

I begin with the name Torquatus. Referring to Ainsworth, I find "To make ropes, *Funes torquere*," with a reference to ProPERTIUS, 4, 3, 31. The greatest insult to Gabriel was to be told he was the son of a ropemaker. His father was a ropemaker at Saffron Walden. He had a Latin inscription over his fireplace, referring apparently to his trade, from which there is a missing word (Grosart, iii. p. xi), which may have been "Torquatus." Grosart admits, "The solitary cause of offence was Greene's jestful allusion to Harvey's father being a Ropemaker" (iii. p. vii). This circumstance is well known and abundantly proved in the various tracts. The wits rubbed it in. The father was proud of his trade. Gabriel tells Nashe that next time he meets him, before he leaves powdering him, he will make him "swear thy [his] father was a Ropemaker." Of course the sting was barbed by a reference to the trade of hangman, the wearing of a hempen collar. I submit this explains the name. Part of Nashe's title of 'Have with you,' &c. (1596), is "a full answer to the eldest son of the halter-maker."

Judicial Torquatus and judicial perusers.—The adjective here has, I think, the sense of "giving judgment," "critical," of which the earliest example in 'N.E.D.' is from Nashe's 'Preface to Greene's Menaphon,' 1589. But I find it earlier in Harvey (i. 70), about 1575; while on a previous page (i. 68) Harvey has the substantive "indifferent peruser," and "peruse him over and over." Harvey's reply to Lyly is all through in the tone of an exalted moderator or critic over all men's writings. Both these words are greatly affected, and occur *passim* in Harvey. Nashe's preface has no reference to Harvey. It was before the troubles began. I mention this because Arber, in his 'Chronological List' prefixed to Greene's 'Menaphon,' states (as is generally stated) that Richard Harvey's 'Lamb of God' (1590) was "the beginning of the strife between the Harveys and Lyly, Greene and Nashe." But Lyly's 'Pap with an Hatchet' started the paper war two or three years earlier, according to my view.

The late perfumed fist.—Harvey has this affected term at least twice: "All her sentences spiced with wittines, perfumed with delight" (i. 278), and "the drunkennest sot when his braynes are sweetly perfumed"

(i. 283), both bearing date 1593. There seems to be a special reference here to some recent writing of the Harveys, no doubt to their joint production, 'The Trimming of Thomas Nashe' (1597). This was nominally the work of the barber-surgeon Richard Harvey, to whom the term is exactly suitable, as a *trimmer*. "Barmy froth" may allude to the lathering he gave Nashe.

I know he will vouchsafe it some of his new-minted epithets—This also directly refers to the 'Trimming.' In the preamble "To the gentle reader" of that scurrilous but amusing tract occurs: "In trimming of which description, though I have found out and fetched from the mint some few new words to colour him, grant me pardon" (iii. 6). Harvey has the metaphor elsewhere earlier (1589): "A mint of quaint and uncouth similes" (ii. 212), a very correct summary of Lyly's euphuism. As might be expected from a writer of Gabriel's lofty pretensions, "vouchsafe" is a very favourite term in his writings. I have simply noted it with *passim*. The word "epithet," in the sense of "a significant appellation" ('N.E.D.'), first appears in Harvey's 'Letter Book' (1579). Harvey has this hardly established word again in i. 115, ii. 156 (1589), and ii. 19. Some of these latter references are needed in 'N.E.D.'

H. C. HART.

(To be continued.)

A SEVENTEENTH-CENTURY BOOK SALE: RICHARD SMITH'S LIBRARY.

(See *ante*, p. 241.)

I COME now to a group of little biographies which would put one almost into a frenzy of delight to have transferred to one's shelves: roughly speaking, they number over fifty. A few of them are here noted, as well as their prices. 'Life of Father Paul the Venetian,' 1651, went for 2s. 6d.; "Life and Death of Dr. Thomas Fuller, with a Catalogue of his Writings," 1662, 2s. 2d.; "Life of the Renowned Sir Philip Sidney, by Sir Fulke Grevil," 1652, 3s.; "Life and Death of Henry Prince of Wales, by Sir Ch. Cornwallis," 1644, 2s. 4d.; "Life and Death of Mr. Joseph Allein, Minister once at Taunton," 1672, 1s. 6d.; "Life of Mr. George Herbert, by Lz. Walton (with Mr. Smith's Observation MS.)," 1670, 1s. 6d.; 'Life of Matthew Parker, the seventh Arch-Bishop of Canterbury,' 1574, 5s. But to me the surprise of the list is—it is the highest priced of the group—the 'Holy Life of Monsieur de Renty, a Nobleman of France,' 1658, which realized 5s. 8d. In this section one of the name of Pulein was the principal

buyer; but De Renty was secured by one named Butler; from the number of purchases they respectively made I assume they were booksellers. This memoir of De Renty is a curious work, and as a psychological study very interesting. The subject of it was an amiable French nobleman who forsook the world and its pleasures to give himself up entirely to acts of devotion and works of charity. He died in 1649, in the thirty-seventh year of his age.

I shall now refer to another Frenchman, whose name belongs to every country where matchless wit and eloquence find a home, I mean Blaise Pascal. His immortal 'Provincial Letters,' as is well known, were a notable feature in the reign of Louis XIV. The first letter appeared in Paris in January, 1656, and the last is dated "March 24, 1657." It must have been some months after the latter date that an English translation appeared with the following title:—

"Les Provinciales: Or, The Myserie of Jesuitisme, discover'd in certain Letters, Written upon occasion of the present differences at Sorbonne, between the Jansenists and the Molinists, from January 1656, to March 1657. S.N. Displaying the corrupt Maximes and Politicks of that Society. Faithfully rendred into English. Sicut Serpentes—London, Printed by J. G. for R. Royston at the Angel in Ivie-lane, 1657."

Preceding this printed title-page there is an engraved one by Robert Vaughan. On this page the author's assumed name is given, "Louis de Montalte," and within a floral scroll a so-called portrait of him—it looks for all the world like the effigy of some Anglican divine of the period. It is a matter of history that these 'Letters' on their appearance set the heather on fire in France; and evidently the interest there excited found its way, if in a modified form, to the English capital. I may say that the first edition of this English translation bears all the marks of extreme haste in its production, as if to meet an immediate and clamorous demand: bad type, indifferent paper, besides being carelessly read for press, duplicated words and misprints being not uncommon. It is a remarkably rare little book, and excepting the one now before me, I have seen only two in booksellers' catalogues in something like thirty years. I have always been of opinion that Royston, the publisher, failed to appreciate the public attitude to the book, and, either from timidity or ignorance, restricted the first edition to a very limited number of copies. The second edition was set up afresh, with this revised advertisement at the foot of the title-page:—

"London, Printed for Richard Royston, and are to be sold by Robert Clavell, at the Stags-Head near St. Gregories Church in St. Pauls Church-yard, 1658."

In this catalogue I find: "Mystery of Jesuitism discovered in certain Letters, &c., in 3 vol. 1658-64," the lot realizing 5s. 2d. From being the possessor of a copy of more than one edition, the collector, I infer, held the book in great esteem; and if he had been able to procure a copy of the edition of 1657, it would, no doubt, have appeared in his sale along with the others. The edition of 1658, as well as the subsequent editions, is not uncommon. I may further add that Vaughan's engraved title-page, with its very curious portrait, never appeared again, so far as I am aware.

The works of Shakespeare and the English dramatists, not to speak of the numberless books in poetical literature which appeared in the reigns of Elizabeth and her successor, are here conspicuous by their absence, the collector, probably, ranking such productions as little better than "idle toys," and unworthy of his serious consideration. It is, however, something to chronicle in the sale a copy of "Haward's (Lord Hen.) Songs and Sonnets," 1585, which was purchased by Lord Peterborough for 2s 1d.

Of the English books only ten lots, so far as I can make out, realized two pounds and upwards, the highest being "Hollingshed's Chronicle of Engl., with the Addi. of many sheets that were Castrated (being not thought fit, and so not allowed to be Printed in the second Impression), in 2 vol.," 1587, which was bought by one George Stevens for 7l.

In applying the foregoing prices the relative value of money then and now must always be taken into consideration. A. S.

ORIEL COLLEGE.

WITH the completion of Dr. C. L. Shadwell's valuable 'Registrum Oriense,' in 2 vols., for the years 1500-1900, it may, perhaps, be worth recording in the hospitable columns of 'N. & Q.' the names of those mentioned in connexion with Oriel from the earliest extant Register of Congregation. This mutilated fragment, which contains entries from 4 Dec., 1448, to 19 Nov., 1463, was edited in 1885 for the Oxford Historical Society by the Rev. C. W. Boase, sometime Fellow of Exeter College.

1449. Thomas Hawkyns or Haukyn.—(1) Sarum Fellow, Exeter Coll., 21 or 22 Oct., 1442, to summer, 1448; lic. for M.A. 21 June, 1449, inc. 1449; Principal Peter Hall (Wood's

'City,' i. 598); Treasurer of Oriel, 1451-3; Provost, Nov., 1475; Precentor of Sarum, 6 June, 1471; Archdeacon of Stafford, 1459; of Worcester, 12 Nov., 1467 ('Oriel Statutes,' p. 31); Preb. of Lichfield, 1470/1; d. Sarum, Feb., 1477/8; bur. in cathedral; autumn, 1480. "iii^h. vis. vii^{id}. ab executoribus M. Haukyns"; Lent, 1482, "xls. ab executoribus M. Thome Haukyns per manus M. Laury"; summer, 1482, "xls. a doctoribus Jane et Seggdeen [?] John Segden, Wood's 'City,' i. 599] executoribus M. Thome Haukyns per manus M. Willelmi Mundi." Boase's 'Reg. Coll. Exon.' (1894), p. 39; 'Coll. Top. et Gen.,' i. 240.

Thomas Wodeward, Wodward, or Wodwar.—Adm. B.A. 30 June, 1449, det. 1450; (?) Devon Fellow, Exeter Coll., summer, 1450, to autumn, 1452; Oriel accounts, 1452, "In vigilia S. Bartholomei (=23 Aug.) in oblationibus in Collegio Exon. in missa Thome Wodeward bachallarii vii^{id}." The will of Thomas Wydevere was proved in the Chancellor's Court, 17 Oct., 1452. Boase's 'Reg. Coll. Exon.,' 41.

Thomas Raynall or Reynold.—(?) Sarum Fellow, Exeter Coll., 21 or 22 Oct., 1442; B.A. by 1446; M.A., 1449; Principal of Laurence Hall, 1446 and 1451 (Anstey, 604, 618; Wood's 'City,' i. 594); Southern Proctor, 1452; mortally wounded in May when mediating between the scholars of the "Hospicium Pekwadir" and those of St. Edward's Hall (Anstey, 734); expenses for his wound, 10 June, 1452 (Gutch, iii. app., p. 54). Oriel accounts, 12 July, 1452, "in oblationibus in ecclesia S. Michaelis in obitu Magistri Thome Reynolds procuratoris vii^{id}.; in oblationibus in Collegio Exon. pro anima M. T. Reynolds vii^{id}." (Boase's 'Reg. Coll. Exon.,' 39).

1450. John Halse or Hals.—Second son of John, Justice of King's Bench, Visit. Devon, 439, who d. 1434. and was a benefactor to Oriel. Devon Fellow, Exeter Coll., adm. 12 Oct., 1423, vac. autumn, 1427; M.A., B.D., Proctor 1432 (Anstey, 298-9); Provost of Oriel, 23 March, 1445/6, res. 4 March, 1448/9; had been previously a probationer Fellow of Oriel and had long resided in that college; bought when Bishop, for the college, the manor of Littleworth, Berks; Dean of Exeter, 1457-9; Archdeacon of Norfolk, 14 Feb., 1448-59; sup. D.D. 16 March, 1449/50; Bishop of Lichfield, 25 Nov., 1459; d. 1490, bur. in cathedral. Boase's 'Reg. Coll. Exon.,' 34; Rannie's 'Oriel College,' 55, 58; 'Ecl. Ant.,' i. 17; Stafford's 'Reg.,' 121, 417; Clark's 'Oxford Colleges,' 104; Ffoulkes's 'S. Mary's,' 205.

Thomas Parys or Parych.—Adm. B.A. 24 June, 1450; inc. as M.A. 13 Nov., 1455; disp. 11 March, 1456/7; Fellow of Oriel, 1457-

1466; Principal St. Mary Hall, 1458. Anstey, 609, 678, 690.

Robert Grafton or Grafton.—Adm. B.A. 27 June, 1450 inc. as M.A. 13 Nov., 1455; disp. 25 Feb., 1 56/7, that he may take Holy Orders; Fellow of Oriel, 1457-64. See Anstey's 'Index'; Cox's 'Catalogue.'

1451. John Brewe (Fellow of Oriel 1453) and Henry Popy, who lately incepted for Nevell, disp. 1 April, 1451. Henry Popy's will was proved 13 June, 1486; he was Fellow of Oriel (Anstey, 620, 678, 690); Principal of Bedell Hall, of St. Mary Hall, 1452; ordained sub-deacon by Thomas, Bishop of Dromore, suffragan of Bishop of Norwich, 23 Dec., 1452.

1452. Thomas Wyche.—Disp. if admitted B.D. 2 March, 1451/2; Fellow of Oriel. Anstey, 671, 708.

William Brewer.—B.A. sup. for M.A. 10 Oct., 1452; inc. 11 Oct.; of Oriel, in 1450 Reader of the Gospels.

David Fayrwater.—Sup. for B.A. 12 Oct., 1452; inc. as M.A. 4 Feb., 1456/7; disp. 22 May (printed in Anstey, 748); Fellow of Oriel, 1457.

1453. Clement Smyth.—Lic. for M.A., 20 April, 1453; disp. 19 Nov., 11 March, 1453/4, that M. Chyld may read for him. One of his names Fellow of Oriel, 1446.

Richard Hopton or Hoopton.—M.A., disp. 15 June, 1453; disp. 29 Oct., 1456; sup. as B.D. for D.D. 28 May, 1457; disp. 27 June, 10 Oct.; Fellow of Oriel, 1446.

1454. M. Henry Sampson.—Proctor of Bishop of Worcester about Bedell Hall 16 Dec., 1454; many years Fellow of Oriel; Principal St. Mary Hall, 1438; appointed one of twelve commissioners in 1447 by executors of Cardinal Beaufort to "devise means for the erection of new schools"; Provost of Oriel, 1449, res. 1476. Anstey, 520, 569, 620, 678, 690.

Robert Carver or Kerver.—Adm. B.A. 1454, det. 16 Feb., 1454/5; disp. as M.A. 20 April, 1463; Fellow of Oriel, 1458-71.

1455. John Spryngbet.—Sup. for B.A. 21 June, 1455; disp. 22 June; guardian of Robury Chest, 1463; Fellow of Oriel, 1460-4.

1456. Thomas Sadeler.—Sup. for B.A. 10 May, 1456, 2 June, det. 1457; Fellow of Oriel, 1462-72; Principal St. Mary Hall, 1469.

Robert Sheffeld.—Sup. for B.A. 23 Nov., 1456; Fellow of Oriel, 1461-73; Principal Tackley's Inn. Anstey, 690.

1458. Edmund Alyard.—Sup. for B.A. 13 May, 1458; Fellow of Oriel, 1463-98.

1463. John Taylor.—M.A., disp. 28 Jan., 1462/3. A John Taylor was Provost of Oriel 1479-92.

Roger Hanley.—Sup. for B.A. 24 March, 1462/3; Fellow of Oriel, 1470.

WILLIAM BLAKE.—The valuable collection of Blake's illustrations and drawings formed by Mr. Monckton Milnes, and afterwards in the possession of his son the Earl of Crewe, recently sold at Sotheby's, brought large prices. Twenty-one original designs in colours for the illustrations of the book of Job, together with Blake's original portrait of himself, and the twenty-two proof engravings on India paper from these, were purchased by Mr. Quaritch for 5,600*l.* Gilchrist, in his life of Blake, mentions these as being amongst the finest and sanest of the artist's achievements. The original drawings for Milton's 'L'Allegro' and 'Il Penseroso,' bound with the text of the poems and explanations of the designs in manuscript, went for 1,960*l.* to Mr. A. Jackson; 'The Book of Urizen,' 1794, twenty-seven numbered plates, 307*l.*; 'America, a Prophecy,' 1793, being the rare original coloured issue, 295*l.*; 'The Marriage of Heaven and Hell,' twenty-seven plates, 260*l.*; and 'Europe, a Prophecy,' Lambeth, 1794, seventeen plates in colours, 203*l.*

B. C. A.

CLIFFORD'S INN: VANISHING LONDON.—Messrs. Farebrother, Ellis, Egerton, Breach & Co. have announced that they will on the 14th of May sell in one lot, unless previously disposed of by private contract, Clifford's Inn, Fleet Street, forming an extensive site with a superficial area of about 38,000 feet, suitable for the erection of legal and professional chambers, commercial offices, or a public institution, or for the creation of ground rents, the buildings now on the land including "the historic hall..... of Gothic design, lighted by six windows, which measures 33 ft. by 30 ft., and has a fourteenth-century arch leading to the offices and wine cellars." The property is described as having been originally granted to masters of the Society of Clifford's Inn, under an indenture of feoffment dated the 29th of March, 1618, by the then Earl of Cumberland and his son Lord Clifford.

Y. Z.

THE VANISHING REDSKIN.—In these later days, when the noble savage, the hero of boyhood's days, has been almost finally improved off the face of the earth—only brought to mind as still existent by the occasional visits to our shores of General Miles or Col. W. F. Cody—the following extract from the *Printers' Register* of 7 January might seem almost worth preservation in the pages of 'N. & Q.' I would like to mention, by the way, that Fred Gilbert, a clever wood-draughtsman, whose good (or bad) fortune it

was to have an illustrious elder brother, made his early efforts as an illustrator as a delineator of Indian life; his sketches were bold and dashing, but he made his redskins far too handsome:—

"The *Cherokee Advocate* was started about half a century ago, and is about to be dropped for want of funds. It is the only Red Indian newspaper ever printed, for the Cherokee tongue is the only one that has been reduced to writing and had type cast for it. Only full-blooded Cherokees are allowed to work at the case and the machine; only full-blooded Cherokees read it, and it is but rarely that any one else contributes to the paper. The type for this language was cast forty years ago, and has not been renewed, for the moulds were broken after the completion of the casting. The newspaper has a circulation of three hundred copies, and is distributed free; it contains news affecting the tribe, and is under the control of the Indian Council at Tahlequah. The printing office is a quaint building near the council house, and is fitted up with a very antiquated machine. The Cherokee alphabet was drawn up in 1826 by a Cherokee, who received the name of George Guess; his invention of the alphabet was a matter of the utmost astonishment to every one; the Cherokee learnt it, and has become able to read and write, and the American Congress gave him a medal and a small sum of money. The alphabet has eighty-five signs."

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

"**ADOXY.**"—The reappearance of this seventeenth-century word, but in a sense far removed from "without reputation," may be worth noting. In an article on the late James Martineau, by Julia Wedgwood (*Expositor*, January, p. 22), we find "adoxy" used to indicate the neutral zone between orthodoxy and heterodoxy. It is a useful colourless word (like a-gnostic).

C. S. WARD.

CHRISTMAS WEATHER-LORE.—If Christmas Day falls on a Thursday a windy year will follow. A farmer here told me this the other day, in explanation of the almost constant gales we have had lately.

C. C. B.

Epworth.

"**SELF-ENDS.**"—We now use the periphrasis "selfish ends," but apparently our ancestors were more concise in denoting the same philosophical summary. In what appears to be a fairly trust-worthy reprint of the 1670 edition of Walton's 'Lives' we find the intimacy between Hooker and his college pupils described as "a friendship elemented in youth and in a university, free from self-ends, which the friendships of age usually are not." Both archaic and current compound forms with "self" as an integral element are very numerous, but "self-end" is one that does not seem to have been

registered by the lexicographer. Shakespeare has "self-bounty," "self-breath," and "self-charity," which have all gone out of fashion; but both these and Walton's "self-end" might well have remained and served their purpose, as well as "self-conceit," "self-control," and "self-defence," and even "self-help" and "self-will." THOMAS BAYNE.

"YAFFLE."—In Baumann's 'Londonismen,' 1902, p. 284, this word is marked obsolete. I should like to state that it is no such thing, for I have heard it used recently, and by a resident of Bermondsey, who I should hardly think had culled it from Grose or the 'Slang Dictionary' and revived it. It was used thus: "Yaffle=eating or a meal." "Yaffler" was used to imply one who was rather a large eater. F. MARCHAM.

MAIZE, ITS NATIVE COUNTRY. (See 8th S. iii. 348; iv. 53; xi. 466.)—It is, I believe, almost certain that maize is one of the plants which Europe, Asia, and Africa owe to the New World. It may be well, however, to note that William Cobbett, who was most anxious to induce the farmers of this country to grow it, held a different opinion. Mr. Albert Julian Pell, in his excellent paper on Cobbett, which appears in the recently issued *Journal of the Royal Agricultural Society*, vol. lxxiii., says that in his 'Treatise on Cobbett's Corn' (1828), which was a dwarf variety of maize, the author argued "that many Scriptural references to 'corn' relate to maize, and not to wheat or other cereal." In this Cobbett was probably wrong; but the serious opinions of such a man are always worthy of attention, if not of acceptance. EDWARD PEACOCK.

"KUMASCOPE" is the latest contribution to "scientific slang," and Dr. Fleming, this year's Cantor Lecturer, is responsible for the monstrosity. It is intended for the name of a *coherer* or *receiver* in wireless telegraphy, and is supposed to be derived from *κύμα*, a wave, and *σκοπός*, a watcher or spy; but in that case *kymatoscope* would surely be the correct form. We may exclaim, "Quis custodiet ipsos custodes?" Coining such bad words is a "sort of crime," and Dr. Fleming had cause to apologize for it. L. L. K.

"MAMMOTH."—In the 'Century Dictionary' this is said to be "from Russian *mamant*," so called by a Russian named Ludloff in 1696." This statement is a series of blunders. The Russian word intended is *mamant* (two syllables), from which our "mammoth" could not possibly be derived, for one thing because *mamant* is more modern, old Russian *o* when

unstressed changing to *a*. The person intended is Ludolf, not Ludloff; he was a German (born at Erfurt), not a Russian; and he called the animal *mamot*, not *mamant*. The reference is to his 'Grammatica Russica,' 1696, p. 92. It is from this old Russian *mamot* that our "mammoth" comes. We meet with it again in Witsen's 'Noord en Oost Tartarye,' where it is written indifferently *mammoot* and *mammout*. See the index to the edition of 1705. Intermediate between old Russian *mamot* and modern Russian *mamant* there is a form *mammont*. The intrusive *n* seems to be due to confusion with the Scriptural Mammon; at any rate, Witsen (p. 742) calls the animal "Mammout anders Mammona," and Bell ('Travels in Asia,' 1763), perhaps the earliest English traveller to notice it, always calls it the Mammon. JAMES PLATT, Jun.

"A" OR "AN" BEFORE "H" SOUNDED.—(See 9th S. x. 497.)—The rule given by Mr. Moseley from Sullivan's 'Grammar' does not cover all the ground. Even with respect to words accented on the first syllable usage still varies, and it is not easy to formulate a rule applying to all cases. For example, in the A.V. of the Bible we find consistently "an humble" (Prov. xvi. 19), "an hundred" (Gen. xi. 10 *et passim*), "an hungred" (Matt. xii. 1, &c.), and so on; but the R.V., though it reads "an hungred," yet has always "a hundred," and the reading of the A.V. in Heb. xi. 16, "an heavenly," has been altered by the Revisers to "a heavenly."

ALEX. LEEPER.

Trinity College, Melbourne University.

WM. GILBERT'S 'DE MAGNETE.'—The appearance of so rare a visitor to booksellers' catalogues as the original edition of Gilbert's great work, printed in London by Peter Short, 1600, should be recorded in 'N. & Q.' Mr. Tregaskis offers a copy in limp vellum for 20*l.* in his catalogue of 9 March. At the foot of an interesting note on the author and his works, the compiler states that there are only two copies recorded as sold at auction during the past ninety years: the Roxburghe in 1812, and the Buckley in 1894.

C. DEEDES.

Chichester.

BATTLE OF WATERLOO, AND HOW ROTHSCHILD GOT THE NEWS.—Mr. Leopold de Rothschild, at the Newspaper Press Fund dinner last Saturday, stated that "traditions have been circulated in various forms with regard to the news of Waterloo coming to my grandfather. The authentic story will appeal to you as pressmen, for the news really came through

the medium of a small Dutch newspaper. It was published in three big-letter lines, 'Great Victory of the English at Amsterdam.' My grandfather, who owned some ships, had told his captains whenever they went to the Dutch coast, or to any place where there were newspapers procurable, always to bring him the latest publications of the kind. When my grandfather—who believed, as we all do, in the accuracy of whatever was printed in a newspaper—saw this announcement, he immediately took it to the Treasury and gave the information to Lord Liverpool without saying how he got it. Strange to say, the news was scouted, because at the very same time intelligence had arrived that the English troops had been defeated on the previous day."

N. S. S.

LONGEVITY.—Mrs. Margaret Ann Neve died at Guernsey on Saturday last, aged 110. On the previous day she recited the Ninetieth Psalm in French. Her birth register in the church of St. Peter Port records that she was born on May 18th, 1792.

X.

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.

HOYARSABAL OF CUBIBURU.—There is in this library an edition of 'Les Voyages Avanteux du Capitaine Martin de Hoyarsabal, habitant de Cubiburu,' printed at Bordeaux, and dated 1579. Does any reader know of other copies of this particular edition, of which I find no mention in Brunet or any catalogue I have been able to refer to? Where is Cubiburu?

JOHN HUTCHINSON.

Middle Temple Library.

COLLINGWOOD.—I am anxious to know if one of Admiral Collingwood's sisters was married about the year 1780-1785 to the Rev. — Ward, a clergyman who, I believe, lived in South Derbyshire or thereabouts, and was some time chaplain to Sir Richard Arkwright; also where I could obtain any entry or account of such marriage.

G. M. G.

"PINSEBALL.—I shall be glad if some kind philologist will supply the derivation and meaning of this word. It occurs in Norden's 'Speculum Britanniae,' 1593.

F. M. H. K.

'ADESTE FIDELES.'—In a collection of tunes by James Turle, late organist of West-

minster Abbey, or what used to be called the S.P.C.K. Hymn-Book, I find the 'Portuguese Hymn,' or 'Adeste Fideles,' better known in my younger days as 'Portugal New.' He states the composer to be John Reading, and gives the date "about 1680 (?)." Reading was organist of Winchester College and the author of 'Dulce Domum.' Now I have always understood that this is an ancient melody in the Roman Catholic Church, and not at all likely to be composed by John Reading. At any rate, this is the first time I have heard his name mentioned in connexion with it.

BRUTUS.

[See the long discussion in the first six volumes of the Sixth Series.]

"SURIZIAN."—Will some one explain this word as it occurs in an 'Ancient Petition,' thus: "A nostre Seygnur le Rey monstre..... vostre Surizian"? It cannot, I suppose, be *surgeon*, as the writer styles himself a *Chivaler*.

C. SWYNNERTON.

TRADESMEN'S CARDS AND ADVERTISEMENTS.—Are any collections of the above known to exist beyond those in the British Museum and in the possession of the Hon. Gerald Ponsoby and Mr. Eliot Hodgkin?

ARTHUR F. HILL.

140, New Bond Street, W.

WRITING AND LANGUAGE OF THE HUNS.—George Hicke, the learned Dean of Winchester, reproduces what purports to be an ancient alphabet once used by the Huns in his 'Lingvarum Veterum Septentrionalium Thesaurus' (Oxonii, 1705, Pars Prima, Præfatio, p. xvii); and an old Hungarian writer, Johannes Thelegdy, produced in the sixteenth century a treatise on the language of the Huns, under the title 'Rudimenta Priscæ Hunnorum Linguae,' of which several MS. copies are extant in Germany and Hungary, but all are faulty and incomplete, and were copied from an imperfect transcript made in 1614. It is also stated that his treatise was published at Leyden in 1598, but no copy of the printed version has as yet been discovered. Can any reader of 'N. & Q.' help me in this matter?

L. L. K.

JOHN HETHERINGTON was admitted to Westminster School in 1785, and subsequently went to Trinity College, Cambridge, where he graduated M.A. in 1796. I should be obliged by any particulars of his parentage and further career.

G. F. R. B.

SKULLS.—The late Mr. Robert Woodhouse, of Owston, in the Isle of Axholme, told me, many years ago, that in digging a grave in Owston Churchyard a very great number of

human skulls were found with no other bones mingled with them. He had an idea that they were the remains of the heads of men who had been beheaded when the castle was taken. This, however, seems far from probable. Sir Walter Scott, in his introduction to 'The Border Minstrelsy' (ed. 1902, vol. i. p. 140), tells of more than fifty skulls being found in a single grave in the churchyard of Linton in Roxburghshire. Can the meaning of these burials be explained?

EDWARD PEACOCK.

Kirton-in-Lindsey.

'STANLEY,' A NOVEL.—Can any reader of 'N. & Q.' kindly inform me where I can obtain a sight of a novel entitled 'Stanley; or, the Recollections of a Man of the World'? I have ascertained that, although published anonymously in 1838 at Philadelphia, it was written by Horace Binney Wallace (1817-52). There does not appear to be a copy of the book at the British Museum.

EDWARD LATHAM.

61, Friends' Road, East Croydon.

TALBOT GWYNNE.—Was this the real, or an assumed, name of a novelist who published 'The School for Fathers,' 'The School for Dreamers,' and 'The Life and Death of Silas Barnstake,' in the early fifties? The last-named was published by Messrs. Smith, Elder & Co. in 1853, and in an advertisement at the end of the volume the author is referred to as "Talbot Gwynne, Esq." I fail to find the name in the usual books of reference.

W. B. H.

J. BRADSHAW.—Who was Mr. J. Bradshaw, whose signature appears upon Civil War documents and letters connected with Lancashire in 1643-4? It is possible that he was a deputy-lieutenant of the county, and his signature is usually associated with that of Col. John Moore, the regicide, or of Col. Ralph Assheton. He is sometimes called Col. Bradshaw. His signature (which is now before me) is not unlike that of the famous President, yet it does not appear that the latter took any active part in county affairs at this period. In a document I have seen he is described, I believe, as "Mr. Bradshaw, of Penington." I hope that this query may, perhaps, catch the eye of Mr. PINK.

JERMYN.

FLOGGING AND THE KENNELS.—In an old book recording the flogging of one James Naylor at the cart-tail in 1656 it is stated that the man received three hundred and ten strokes, and should have received one more, "there being three hundred and eleven

kennels" between Westminster and the Old Exchequer in the City, between which his punishment ran. The kennels here obviously refer to the drains in the road; but surely it was customary for these kennels to run parallel with, and not across, the road. Also I have never come across any other instance where the executioner was supposed to strike at every kennel. Can any one enlighten me, or tell me where I might find reference to this matter?

G. E. MITTON.

ELVERTON STREET, WESTMINSTER.—A street which is to bear the above name has lately been formed from Bell Street, Vincent Square, into Horseferry Road. I shall be glad if I can be enlightened as to the origin of the name, as I can find no association in Westminster for it. Of course, I cannot say that there may be none, but I have searched for it without success. I have also asked many persons of official standing about it, and they are as ignorant as myself upon the point. A question was asked about it in the *London Argus* for 10 January by a Miss Lavender, but no answer has appeared yet. It is thought that Messrs. Clutton, of 9, Whitehall Place, may be able to throw some light upon the subject; but a letter to them has received no reply. This may be so, as the land appears to belong to the Ecclesiastical Commissioners.

W. E. HARLAND-OXLEY.

HADRIAN I.—This Pope died about Christmas, 795. What was the exact day? Which of the Popes was the first to obtain the Roman See by translation from another see?

HERBERT VAUGHAN.

Radley.

"OLD JEFFREY": "PRINCE THAMES."—The demon who was supposed to be the author of the preternatural noises at Epworth parsonage, in Wesley's youth, 1716, was familiarly known as "Old Jeffrey" (Tyerman, 'Life of S. Wesley,' 1866, p. 355). Why was this name chosen?

When John Wesley was at Charles-Town, in Carolina, in 1737, he visited a man who, though dying, was "still full of the freshest advices, and busy in settling the affairs of the Czarina, Prince Thames, and the Ottoman Port" ('Works,' 1809, i. 243). Who was this Prince Thames?

W. C. B.

WAUGH FAMILY.—Can any reader inform me on the following points? The Rev. John Waugh became Bishop of Carlisle in 1723, and died in 1734. I wish to ascertain into what families his brothers and sisters married. One sister, Jane, was married at St. Peter's, Cornhill, in 1697. The bishop had a son

John, also a clergyman, born 1704, Prebendary and Chancellor of Carlisle 1727. Whom did he marry? A. W. GRAHAM, Col. 67, Gipsy Hill, S.E.

DUNCALFE.—In a volume "Quinti Horatii Flacci Poemata, Londini, Impensis Johannis Bill," 1620, which I have lately obtained, I find the following: "Per angusta ad augusta, Samuelis & Humfridi Duncalfe Dicterium. Per aspera ad ardua, Joannis Stanbrigii & Samuelis Hemingway Dogma." In another part of the book I find Samuel Duncalfe, 1660, and again Humphrey Duncalfe, 1697. Also "Nil Victima Miserantis orci." I should like to know more about the four people mentioned than is to be learnt from the above inscriptions. Can any 'N. & Q.' readers help me? J. H. R.

"IN PETTO." (See 'The First Rector of Edinburgh Academy,' *ante*, p. 224.)—MR. OWEN at the above reference quotes from the *Times* (seemingly with approval, at any rate without comment) the phrase "university *in petto*" as descriptive of St. David's College, Lampeter. What did the *Times* and what does your correspondent mean by a "university *in petto*"? I have seen the phrase "in petto" used as equivalent to "in little" or "on a small scale," but, of course, it means nothing of the sort. Do they mean a university "in reserve," or was the Thunderer nodding and MR. OWEN keeping him company? J. B. DOUGLAS.

[We assumed that MR. OWEN meant *in posse*, and not in little. See 9th S. viii. 443; ix. 58, 151; x. 417.]

THOMAS HIBBINS was admitted to Westminster School, 16 May, 1778. Can any correspondent of 'N. & Q.' furnish me with information concerning him? G. F. R. B.

PHRASE IN POEM WANTED.—Can any of your readers tell me in what poem the dawn is described as "the Sacrament of Morning"? I remember reading it years ago, but cannot now recall the name. VALTYNE.

GERMAN AUTHOR WANTED.—I wish to ascertain the German original of the song 'Wings,' composed by "Claribel" perhaps fifty years ago. There are three verses, of which the first runs:—

Wings to bear me over mountain and vale away;
Wings to bathe my spirit in morning's sunny ray;
Wings that I might hover at morn above the sea;
Wings through Life to bear me, and Death triumphantly.

H. P. L.

"TRAVAILLER POUR LE ROI DE PRUSSE."—Has the origin of this phrase already been

discussed in the columns of 'N. & Q.'? Neither Büchmann, 'Geflügelte Worte,' nor A. Fournier, 'L'Esprit des Autres' (eighth edition, 1886), nor Roger Alexandre, 'Le Musée de la Conversation' (third edition, 1897), even mentions it. G. KRUEGER. Berlin.

THOMAS BRADFORD.—In the *Gentleman's Magazine* for 1808 appeared an obituary notice of Thomas Bradford, a young man of Chichester. Is he identical with the subject of a portrait (Thomas Bradford, ob. 27 August, 1808, æt. twenty-six) painted by Miss A. M. Payne and engraved by E. Scriven? I should be glad of any genealogical reference to his family. JOHN T. PAGE. West Haddon, Northamptonshire.

"THE MOTHER OF FREE PARLIAMENTS."—By whom and when was this phrase first applied to the Parliament at Westminster? POLITICIAN.

FORTY POUNDS A YEAR IN GOLDSMITH'S DAY.—To what would that now be equivalent? And is the relation between value now and in Shakespeare's day more than vaguely fixed, as between ten times and twenty? INQUIRER.

Ottawa.

DATES OF MINIATURES.—Can any reader kindly give me the name and address of an expert in judging the dates of miniatures from wig, dress, &c.?

A. W. GRAHAM, Col.

67, Gipsy Hill, S.E.

POLL-BOOKS.—Where can I find any poll-books for Wiltshire or the northern division thereof? F. HARRISON. North Wraxall Rectory, Chippenham.

Replies.

CHURCH BRIEFS.

(9th S. xi. 86.)

IN reply to your correspondent, let me direct his attention to a work by Mr. W. A. Bewes, entitled 'Church Briefs' (1896), the most comprehensive one on that subject. It contains (pp. 269-361) a chronological list of collections made in churches by virtue of these documents, extending from the period of the Commonwealth to the year 1828, in which latter year they were abolished by statute. Of those recorded in the West Haddon list one is dated 1657, the rest belong to the years 1660-4, and all but three are reported in Mr. Bewes's volume. In three instances the objects of

charity are not stated ; sixteen were to relieve sufferers from fire ; eight were to aid in the erection or repairs of churches ; two for sufferers from floods and inundations ; one on account of shipwreck ; and one to assist the Lithuanians. The last-named is explained in the following copies of entries in the churchwardens' accounts of two parishes in Devonshire :—

“Tavistock, Nov. 10, 1661.—Collected.....for and Towards the releife and Support of the Protestant Churches in Lithuania and for the furthering and finishing the pious worke of Translatinge and printing there Bible the sume of £1 16s. 1½d.”

“Woodbury, Nov. 17, 1661.—Collected for the helpe of the Protestant Churches in the great Dukedome of Lithuania being in number about 100 by a briefe vpon the petition of John de Crains Krainsky minister of God's word and deputy of the nationall Synod there: the sum of 1^l. 10. 11d.”—*Trans. Devon. Assoc.*, xxviii. (1896) 631.”

Further details can only be obtained by consulting the original documents, but, unfortunately, very few of those of a date prior to the period of the Restoration have been preserved. It may, however, be noted that with the gradual introduction of insurance offices the number of briefs granted for fires gradually diminished, whereas those on behalf of churches made a corresponding increase. The annual number of briefs issued by the Privy Council rarely exceeded twelve, so that the collections made on their behalf, as recorded in parish books, even of widely different districts, show but little variation in the objects noted in the same or proximate years. The Guildhall Library possesses a large number of the original documents issued in the years 1670 to 1716 ; another set, extending from 1753 to 1828, is preserved in the Library of the British Museum ; and the Earl of Crawford and Balcarres has another series covering the last-named period. Of the brief records entered in parish books of the sums gathered, and for what objects, there are 1,021 notices of such collections having been made in St. Margaret's Church, Westminster, between the years 1644 and 1793, and 1,103 in East Budleigh Church, Devonshire, from 1669 to 1828.

T. N. BRUSHFIELD, M.D.

I am about to publish in the *Transactions* of the Norfolk and Norwich Archaeological Society some very interesting extracts from the two oldest registers of the parish of Syderstone, Norfolk. These contain, besides curious entries as to fasting in Lent, burials in woollen, and other notable items, a very full list of seventeenth and eighteenth century church briefs for which collections were made in the parish. In some cases the

circumstance which called forth the collection is mentioned, in many it is not ; but these may for the most part be discovered in Mr. W. A. Bewes's book on the subject. To take a few the objects of which are mentioned in the Syderstone registers, and are also given in Bewes :—

Fakenham, co. Norfolk. A destructive fire in the town. The churchwardens' receipt for the money is attached to the register.

Little Melton, in Norfolk. Fire.

Milton Abbas, co. Dorset. Fire on 4 August, 1658, destroying upper part of town.

The town of Scarborough, co. Yorks. Church restoration, 2,500*l.* required.

Pontefract Church, co. Yorks. Repair.

The Lithuanians (100 Protestant churches). For translating and printing the Bible.

The harbour of Watchet, co. Somerset. Houses and quay destroyed by tempestuous seas.

Harwich, co. Essex. Church and steeple.

Grantham, co. Lincoln. Loss by fire.

Inhabitants of Weedon, 1665.

Sandwich, co. Kent. Church repair.

Wytham, co. Sussex. Church repair.

The list can be fully made up from Bewes.

H. J. DUKINFIELD ASTLEY.
East Rudham, Norfolk.

Withyham Church, Sussex, was partially burnt down by lightning 16 June, 1663, and the following entry is found in the parish register : “ June ye 16, 1663, was Wytheham Church burnt down by a tempest of thunder and lightning.”

The damage done to the fabric was estimated at 1,800*l.*, and the parishioners, being unable to repair this serious loss, had to resort to the then common custom of petitioning for a royal brief to raise contributions in other churches.

The brief was granted, but the result seems to have been unsatisfactory, as in 1668 the parishioners again petitioned the king for another brief, which was given, authorizing them to collect within the cities of London and Westminster, the counties of Middlesex, Kent, Essex, Hertford, Hants, Norfolk, and Somerset, and the borough of Southwark.

The above particulars are taken from Lower's 'Sussex' and the Rev. C. N. Sutton's very interesting 'Historical Notes of Withyham, Hartfield, &c. ST. CUTHMAN.

The collections made at West Haddon, in the years 1660-3, for Fakenham, Ilminster, Bolingbrook, Watchet, and Grantham had their counterpart in the parish of St. Ives, Cornwall, at the same period. The entries are given among the extracts from the

St. Ives registers in my history of the borough. JOHN HOBSON MATTHEWS.
Town Hall, Cardiff.

Milton Abbas, co. Dorset :—

"In 1658, August 4, the upper part of the town, from the middle of the main street to the church, together with the school, was burnt by an accidental fire. In 1661 a brief was granted."—Hutchins's 'Dorset,' first ed., ii. 430.

Bridgnorth, co. Salop :—

"Both Church and Colledge were burnt and consumed as was also most of the High Town, for the Parliament Forces.....fired it over their heads." [Note] "The Church was rebuilt.....by Letters Patent dated 1662."—*Trans. Shropshire A. and N. H. Soc.*, ix. 201.

JAMES R. BRAMBLE, F.S.A.

Weston-super-Mare.

MR. JOHN T. PAGE will be able to obtain from Mr. W. A. BEWES's excellent book (published by Black, London, 1896) 'Church Briefs,' some information as to all the briefs concerning which he inquires, except as regards Pecleton, Heighington, and the men of Harold. GILBERT H. F. VANE.
The Rectory, Wem, Salop.

PRE-REFORMATION PRACTICES IN ENGLISH CHURCHES (9th S. x. 468 ; xi. 55. 134).—In an age of transition like the present it may be of interest to some to watch similar processes in bygone days. The Rev. J. E. Vaux has placed on record, in his interesting book on 'Church Folk-lore,' many curious survivals of pre-Reformation customs in the Anglican Church, but, in the nature of things, it is much more difficult to get at the actual beliefs of people which lie behind those customs. It has occurred to me that possibly the following extracts, seeing that they relate to one family only, in comparatively humble circumstances, and resident during the period covered within a radius of a few miles, may throw some little light on the gradual dying away of ancient beliefs, at any rate so far as outward manifestation is concerned. The wills quoted from are all in the registry at Lewes, recently made available by the publication of an index.

One of the earliest wills in the collection is that of Richard Rickwat, of Piddinghoe, about eight miles south of Lewes, who says :

"ffyrst I bequethe my sowle to Allmightie God, and all y^e holy companie of hevyn, and my bodie to be buried in the churchyard aforesaid. Also I bequethe to the hve altar there *vid.*, also to the other church of the parish *iid.*"

Then follow various bequests of ewes and wethers to his sons and daughters, and of the residue to "Jone my wyff, she to

dispose for the helth of my sowle and all Christen sowles." Witnessed by Richard Olyver, vicar of Piddinghoe. The date of this extract is 31 May, 1542, after the breach with the Pope, and displays, I think, some traces of the modifications taking place at this time in the traditional ideas as to the saints and their intercessions.

The following year Thomas Ryckward, of Southese, an adjoining parish, being "of perfect mynd and memorie, prayed be God for the same," says :—

"ffyrst I bequethe my sowl to Allmightie God and the blessed St. Agnes [*sic*, but presumably B.V. Mary] and all the companie of hevyn, and my bodie to be buried in the Chyard of Southese. Item, I give to the high altar there *iiiiid.* I wyll that there be sung or said on the day of my buryal for my sowl and all Xren sowles a placebo and a dirige."

Then follow various small bequests, the total valuation being only 7*l.* 6*s.* 4*d.* It would appear that while his neighbour was content with the usual ceremonies, which would include litanies and commendations, besides a mass for the departed, he desired what amounted to a special matins and evensong in addition, showing, at any rate, an intelligent attachment to the ancient ritual.

My next extract is dated 1 August, 1552, from the will of John Ryckward, of Telscombe, an adjoining parish, who, "being holle of mind and of good and perfect remembrance, but syck in body, thanks be to God," says :—

"First I bequethe my sowle to Almighty God, and my bodie to be buried in the Churchyard of Tellyscombe aforesaid. Also I give to the poore men's boxe of the same parish *xiiid.*"

Then follow large bequests of sheep and oxen, the total valuation being 8*9*l.** 1*9*s.** 3*d.* The omission of any references to the saints and the remembrance of the recently erected "poor men's box" indicate acquiescence, at any rate, in the changes made under the first Prayer Book of Edward VI., which, however, it is well to remember, retained both a Commemoration of the Saints and Prayers for the Departed in the mass provided, *eo nomine*, for a burial, and used during more than three-fourths of the reign of the hero of the ultra-Protestant party.

Ralfe Rickward, of Keymer—will proved 3 January, 1553, but written 5 April, 1552—"being sick and weak, but of good and p^rt remembrance, thanks be to God," says :—

"ffyrst I bequethe my sowl to Almighty God and the holy Trynitye, trusting in thonly merytes, passion, and death of our only Saviour and Redemer Jesus Christ, thereby to be sayved, and my bodie to be buried in the Chyard of Keymer aforesaid. Item, I wyll that my buryall shaibe dystrubuted to poore people *iiiiii* bushels of whete and *iiiiii* bushels of

freshe malte made into drynke, and to certyn poore people to the value of iiii*l.* a peece."

The object of the bequest taking this form in preference to the impersonal "poor man's box" may probably be found in the contemporary will of an Essex lady (1549):—

"And if it so be that they [special masses and dirges] cannot be suffred by the Kyng's lawes, then I wolle that all soche sommes of money as should be there dystributed for diriges or soche services be given to the poore people where most nede ys. A preest of good and honest conversation to praye for my soule and all my frends soules, if the Kyng's lawes wolle so suffre yt, and yf yt be not suffred by the Kyng's lawes than I wolle that the money shoold be so given to such a preest for the said ii years be dystributed by myn executours in deedes of Charitie to poore folke."

The same attachment to Catholic faith and practice evidently moved the peer's widow and the humble Sussex yeoman—the same submission to authority in Church and State, however it might be regarded as Erastian in these later days, and doubtless the same sense of the break-up of much that had hitherto soothed and comforted them in their trials.

Four years later we find the reaction in full vigour under Mary, when Alice Ryckwater, of Telscombe (from internal evidence seen to be mother of John Ryckward of that place before mentioned), leaves (14 April, 1557) "iiis. iiiii*l.* to the byeing of a vestment for the said church, xviii*l.* to buy 1½ lb. wax to brene before the Sepulchre." Whatever may have been the views of her son as revealed (or concealed) in his will, evidently his mother gladly conformed to the old ways, and as she leaves legacies to a number of sons and daughters, she was probably not alone in her satisfaction at the turn events had taken.

The next extract, made 25 November, 1558, just eight days after the accession of Good Queen Bess, is of a similar tenor:—

"I, Julian Ryeward of Telscombe, of good and p't remembrance, but onely sycke in hodye, glory be to Almighty God.....bequethe my soul unto Almighty God, my only Creator, Redemer and Savior, and my bodye in the Ch. of Telscombe to be buried. I pay to the high altar therein my tythes negligently forgotten. To the mother church at Chichester *viz.* I will be sayd at my burriall a placebo and drige and vi masses, and the people to be honestly refreshed yt come to the church to pray for my soule and all Xren soules. Item, I bequethe to the aforesaid church a towell iiiii yards long and sufficient money to buy ornaments for the said church."

His valuation was 30*l.* 15*s.* He evidently had no misgivings as to coming religious changes, and doubtless got his masses even if the church did not long retain the "ornaments." It was not till more than six months later that the reformed office books came into

legal use, and with them the almost entire disuse of the synonym of Mass for the English Communion service. It is perhaps noteworthy that even this zealous Catholic has no reference to the saints, but a decidedly Evangelical declaration of faith.

A generation passes away before another will of this family crops up, and in May, 1588, the Armada year, we find that Thomas Rickwood, of South Malling, "sicke in bodye, but of p't memorie, thanks be to God," bequeaths his soul "to Almighty God, my maker and Redeemer, and my bodie to the earth—to the poore of South Malling *xs.*," of the Clyffe (Lewes) *xs.*, of Ringmer 13*s.* 4*d.*"

These legacies are doubtless a far-off echo of the request for the prayers of the poor which his forefathers had been accustomed to make; and the same may be said for Edward Rickward, of Twineham, who (12 Ap., 1627), "being sicke in bodye, but of perfect memory, for wh I praye God," commits his "soule into the hands of God my heavenly father, hoping through the mercies of Jesus Christ, my only Saviour and Redeemer, to be made partaker of everlasting happiness in the kingdom of heaven, and my bodie to the earth whence it came, to be buried at the discretion of my Exor."

He gives 10*s.* to the parish of Hurst and 5*s.* each to various poor widows.

In the same year John Rickward, of Eastbourne, leaves 20*s.* to that church; but although I have copies of wills in each generation from that time, I cannot find any further trace of posthumous almsgiving. A certain warmth of religious expression, natural, perhaps, in so conservative a class as yeomen and churchwardens, runs down to a late date, but the old avowed fellow-feeling with their poorer neighbours seems to have died out with the loss of those devotions which, however they may have been exaggerated and turned to superstitious uses—a fact admitted by all parties—nevertheless had a tendency to widen the circle of a man's interests beyond his own immediate family, so as to include the welfare of his neighbours, rich and poor. G. RICKWORD.
Colchester.

Probably the custom of adorning graves with flowers on Palm Sunday, which still obtains in Monmouthshire, and was noticed 6th S. ix. 285, is a survival from pre-Reformation times. Palm Sunday was sometimes called Pascha Floridum (4th S. xi. 275), and on that day the churchyard cross was decorated with flowers, and a procession of the Host took place, during which flowers were strewn. Similarly the custom (mentioned in 3rd S. vii. 275) of distributing cakes

and ale on that day in church seems to have been a reminiscence of the bread and wine or ale that used to be provided by the churchwardens for the singers of the Passion.

JOHN B. WAINEWRIGHT.

At the church of Witton-le-Wear, co. Durham, the bell is rung after morning service.

R. B.—R.

SAVOIR VIVRE CLUB (9th S. xi. 127, 236).—In making notes to illustrate engravings which are described in the 'Catalogue of Satirical Prints in the British Museum' I came upon a description and portrait of a member of the society which bore this suggestive name. The portrait, entitled 'The Scavoir Vivre,' is one of a numerous series of etchings, coloured by hand, and published by Mathew Darly at No. 39 in the Strand, London, c. 1770 and later, and chiefly concerned with the macaronies and their allies of that epoch. The portrait is No. 4,698 in the above-named catalogue, c. 1770, and thus dated by its publication line: "19. Pub. by M. Darly, Strand, accor. to Act July 12th, 1772." My catalogue further describes the print as

"an engraving, coloured by hand, representing a macaroni in a red coat, with bright blue cuffs, a buff waistcoat and breeches, walking rapidly towards our right, and carrying a cane over his right shoulder. He wears the macaroni bag or bunch of hair at the back of his head. Below the design a cutting from a magazine is attached to illustrate the subject:—'A Correspondent who dates from the Star and Garter, Pall-mall, informs us that a new order of *Macaronies* is just instituted there, under the title of *The Scavoir Vivre*. These gentlemen have thought fit to decorate themselves with a Uniform of Scarlet Cloth, with a Velvet Collar and Sleeves of *Bleu Celeste*. This Society applied one Day last Week to the College of Heralds for a Set of Arms to be made out for them, but received for Answer, that they must first be erected into a Corporation. It is feared they will not be able to carry their Point."

Notwithstanding diligent searches, I failed to discover the magazine from which this cutting had been taken. Doubtless it came from one of the numerous publications which, c. 1760-90, represented what we now call "society journals." The entry No. 4,698 in the catalogue here in question proceeds to refer to other entries:—

"On the Scavoir Vivre Club, see 'My Lord,' No. 4,812 [which is a portrait of Charles, Viscount Petersham, son of Caroline, Countess of Harrington, born Fitzroy, concerning whom consult Walpole's 'Letters']. The Rules of this Club were published in the *Macaronic, Scavoir Vivre, and Theatrical Magazine*, 1772 [B.M. Press Mark] P.P. 5201. See, in the index [of that work], 'Scavoir Vivre Club.' See likewise 'The Jockey Club,' sixth edition, part i., 1792, [Press Mark] 785, c. 14, p. 71."

No. 19 indicates the position of the portrait

in M. Darly's series. In B.M. Satirical Print No. 4,701 we have an etching of this worthy's shop, No. 39, Strand, in the panes of the windows of which are framed satirical prints, some of which are recognizable in the vast collection of such works now preserved in the Print Room. Among the portraits of Darly's making and publishing I identified capital likenesses, including those of Darly himself, the Duke of Grafton, "Count" O'Kelly, the second Lord Holland, "Baron" Neuman (lately mentioned in 'N. & Q.' as "Baron Forchetta"), the Earl of Suffolk, George III., Leoni the pyrotechnist, some of the Bunbury family, Lord Lyttelton, Capt. Grose, Dr. Bragge the picture-dealer, the Earl of Ancrum, Theodosius Forrest (the friend of Hogarth), Mr. Thrale (the friend of Johnson), Sir Joseph Banks, Dr. Solander, General Richard Fitzpatrick (Walpole's "Mr. Richard"), Miss Catley the actress, Ensign Horneck (Goldsmith's "Captain in lace"), and others.

F. G. STEPHENS.

VILLON (9th S. x. 303, 432, 514).—No doubt the question raised as to the pronunciation of this name may be considered as settled (see p. 515 of the above volume), but it may not be uninteresting to recall the fact that C. G. Leland, the author of the 'Breitmann Ballads,' has written some lines concerning the "Ballade des dames du temps jadis," entitled 'Breitmann in La Sorbonne,' from which I quote a portion:—

Der cratest boet efer vas,
Der pest I efer known,
Vent lectures here, too, shoost like me,
Le Sieur François Villon.

All earthly peauty fades away,
Where ish dem lofed ones gone?

EDWARD LATHAM.

61, Friends' Road, E. Croydon.

JEWISH CHARM (9th S. xi. 208).—That which your correspondent is pleased to call by this name is a common appliance affixed to every doorpost in houses occupied by punctilious Jews. There is no superstition about it. I have half a dozen at least. The "charm" contains simply two Hebrew sections from the book of Deuteronomy, nicely written in small characters. I enclose one, minus the tin receptacle, which you are at liberty to keep as a curiosity. It is endorsed, as usual, with the word "Shaddai" (Almighty) exposed to view. In this way Jews carry out the injunction, "And thou shalt write them on the doorposts of thy house, and on thy gates." What superstition can there possibly be in having constantly before one's eyes the name of the Father of mankind, and asking

His blessing and protection whenever we enter or leave our abodes? M. D. DAVIS.

The object described is a *M'zuzah* ("door-post"), a thing analogous to phylacteries and fringes, and fastened to the doorposts in Jewish houses, on the right hand going in. The texts inscribed are Deut. vi. 4-9 and Deut. xi. 13-21, with the word "Shaddai" (Almighty God) on the outside. For a good account see 'The Home and Synagogue of the Modern Jew,' Religious Tract Society, n.d., pp. 10-14. There will doubtless be an exhaustive and scientific account in a future volume of the new 'Jewish Encyclopædia.' The slip of parchment is now often enclosed in a glass tube. The tin cases have a little round window to enable the word "Shaddai" to be seen. By devout Jews it is kissed or touched in passing. J. T. F.

Durham.

No doubt a *Mezuzah*. Readers of 'Children of the Ghetto' will remember how one of these was the cause of Melchizedek Pinchas's expulsion from the house of Gideon, M.P. :—

"One of the servant girls said I wanted to kiss her—lies and falsehoods! I was kissing my finger after kissing the Mezuzah, and the stupid abomination thought I was kissing my hand to her. It sees itself that they don't kiss the Mezuzahs often in that house—the impious crew!"—Chap. xv.

BENJ. WALKER.

Gravelly Hill, Erdington.

WITNESSING BY SIGNS (9th S. xi. 109, 175, 237).—I am a superintendent registrar in Cornwall, and it is by no means uncommon for all the parties to a wedding to deny before me the power of writing and to make their cross. Inquiry often shows that either bride or bridegroom cannot write, and that the others feign ignorance to spare the ignorant one's feelings—a little disturbing for statistical purposes, but showing real kindness.

Maitland, in his 'Dark Ages,' has much to say on people making a cross instead of signing, and as to the wrong inferences generally drawn. YGREC.

I have recently examined a large collection of seventeenth-century deeds, and in looking at the sign-marks I noticed that many of them were attempts to represent the initials of the names. It is known that on signing the marriage register a woman who can write will nevertheless make her mark when the husband cannot write. W. C. B.

CECIL RHODES'S ANCESTORS (9th S. ix. 325, 436, 517; x. 294, 416).—At the second reference we have two specimens of the well-known fable of the 1,000 cows. I should be

glad if readers would give me any further references to this or similar tales. I am unable to find any parallel amongst all the store of ancient superstitions, and yet there are indications of antiquity in the tale. Can there be any connexion between this tale and the period of tenure granted by the Ecclesiastical Commissioners—viz., 999 years? F. M. H. K.

KEATS: "SLOTH" (9th S. xi. 187, 232, 277).—PROF. SKEAT finds it hard that the poet should talk of *sloth* without the word *hound* tacked to it, as if one should call a cart-horse cart. What, then, of *mastiff*, O.F. *mestif* (*chien mestif*), and *grew* (i.e., greyhound)? In large districts of the North *grew* means greyhound. See Brogden's 'Provincial Words current in Lincolnshire' (London, Hardwicke, 1866). Even in the words *pointer*, *setter*, *retriever*, *spaniel*, *springer*, and so on, there is the hardness that the word *dog* is rarely used, and is rarely necessary—in the word *spaniel* (among those five latter words) more especially. W. H. B.

SUTTON VALENCE SCHOOL (9th S. xi. 186).—I have searched in vain in *Archæologia*, vol. xxxix., for the time-table of this school to which MR. ARTHUR BURRELL refers, and I cannot find any reference to it in the index to vols. i.-l. of *Archæologia*. In *Archæologia*, vol. xxxiv. p. 37, there is an article upon the 'Rules of the Free School at Saffron Walden, in Essex, in the Reign of Henry VIII,' communicated by the late Thomas Wright (to whom MR. BURRELL refers). This article contains two important documents illustrating the work done at schools in Tudor times, and possibly MR. BURRELL intended to inquire about one or other of these documents. Neither really relates to Saffron Walden School, though Mr. Wright apparently supposed that both did. The first relates to Eton College, being signed by Richard Cox, who became head master of Eton *circa* 1528 (Cust's 'Hist. of Eton Coll.,' pp. 53, 73) and was afterwards Bishop of Ely ('D.N.B.,' xii. 412). The second relates to Winchester College, being signed by the head master, John Twychener, and the usher, Thomas Browning. Twychener, whose name may be spelt in a great variety of ways, was head master (*informator*) at Winchester *circa* 1526-30 (Kirby's 'Winchester Scholars,' pp. 107, 114), and Browning was second master (*hostiarius*) for about four years before 1533, when he became a Fellow of the college (Kirby, pp. 8, 110; Boase's 'Register of Oxford University,' pp. 148, 309). The school at Saffron Walden was founded as a free school

circa 1525 (Lord Braybrooke's 'Audley End and Saffron Walden,' p. 240), under a licence obtained from the Crown in April, 1523 ('Calendar of Letters and Papers temp. Henry VIII.,' vol. iii. part ii. p. 1264); and the two documents in question, the dates of which can be fixed approximately by the facts already stated, were probably obtained from Eton and Winchester by a master of Saffron Walden School, to be used as guides in determining what his own school curriculum should be. The free school at Sutton Valence was founded under a royal licence dated 9 February, 1575/6 ('Rot. Pat.,' 18 Eliz., pt. vii.). Whether I be right or wrong in my conjecture as to the object of MR. BURRELL'S inquiry, I would suggest that this reply ought to be indexed under 'Saffron Walden School' as well as under 'Sutton Valence School.'

H. C.

The late Mr. Chase, clerk to the Clothworkers' Company, drew up a statement of the free schools, almshouses, and other gifts and charities for William Herbert, librarian to the Corporation of London. This is printed in his 'History of the Twelve Great Livery Companies,' 1836. In this report he states that the free school at Sutton Valence was founded by William Lambe, Esq., anno 1578, in which year he also erected an almshouse in the same place. Samuel Lewis, in his 'Topographical Dictionary of England,' 1831, has adopted 1576.

EVERARD HOME COLEMAN.

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RITUAL: QUOTATION FROM GLADSTONE (9th S. xi. 209).—It is the concluding sentence in paragraph thirty-nine of 'The Church of England and Ritualism,' vol. vi., p. 130, 'Gleanings of Past Years'; and that paper is a reprint, with revision, of 'Ritual and Ritualism,' which first appeared in the *Contemporary Review* for October, 1874.

W. S.

ARTHUR HENRY HALLAM (9th S. x. 427, 510).—COL. PRIDEAUX has promptly put me on the track I have been in search of in his comprehensive reply at the second reference, for which I am much beholden to him. 'N. & Q.' is never so useful as when it enables its *alumni* in letters to render service each to each. Since my query appeared my friend DR. W. E. A. AXON has also kindly lent me his copy of the 'Remains.' The little volume bears date 1869 (Murray), and is apparently a reprint of the editions of 1853 and 1862. It contains the 'Oration' and the 'Remarks,' the preface of 1834, and the 'Memoir' of H. F. Hallam signed H. S. M. and F. L.

For whom do these initials stand? I may add that a perusal of the book has more than fulfilled the expectations as to the literary talents of its author which his contributions to the *Eton Miscellany* had awakened.

J. B. MCGOVERN.

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

CITY OF THE VIOLET CROWN (9th S. xi. 108, 177).—Through an importer's error, my copies of 'N. & Q.' for a month past have only now reached me, but possibly some items under this heading, taken from an old note-book, may still be of service. For the first quotation I have entered no credit:—

"Aristophanes calls Athens *ἰοστέφανος*. *Ἴον* means a violet, and *Ἴον* (*Ἴων*), the eponymous founder of the Ionian race, was a representative king at Athens, whose four sons gave names to the four Athenian classes. It was therefore *Ion's* city, the city of the violet; the city of King *Ion*—the city of the violet crown."

"The sunsets [at Athens] were of extraordinary beauty, and in the afterglow may still be seen the curious light which caused Athens to be named 'The City of the Violet Crown.'—'Athens and its Acropolis,' *Temple Bar*, 101, 568 (1893).

As a comment upon the last I have added a paragraph from 'Lettres à une Inconnue,' where Mérimée, referring to Homer's calling the sea "purple," says:—

"I never understood its application until last year. I was on a little *caïque* on the Gulf of Lepanto, going to Delphi. The sun was setting, and as it disappeared the sea wore for ten minutes a magnificent tint of dark violet; but this requires the air, the sea, the sun of Greece."

Dean Stanley also somewhere notices the illumination of an Athenian sunset, and remarks upon "the violet hue which Hymettus assumes in the evening sky."

In one of the several places where Aristophanes in 'Acharnians' and 'Knights' calls Athens "violet-crowned," Frere translates:—

On the citadel's brow,

In the lofty old town of immortal renown
With the noble Ionian violet crown.

It was Pindar who first called Athens "violet-crowned," in one of his *Scolia* or drinking songs:—

Αἰ λιπαραὶ καὶ ἰοστέφανοι Ἀθήναι.

Is it true, as seems to be implied both in my first excerpt and in the Editor's note at the above reference, that the violet ever became the especial flower of Athens, so that it was the City of the Violet in the sense that Florence is the City of the Lily? It is thought, I believe, that Homer's violet was the purple iris, whatever flower may have been intended by later writers. I do not recall what flower, if any, was appropriated to Athena—flowers

do not seem quite in her line—but if the supposition as to Homer's flower is correct, and if it belonged peculiarly to the city, it brings ancient Athens into a little association with Florence, for the lily of Florence is the fleur-de-llys. The lily of the Virgin is, of course, the pure white lily, but the fancy of the Florentines associated the two in their symbolic attributes, and their Duomo was dedicated to St. Mary of the Flower—*i.e.*, of the Lily (Sta. Maria del Fiore). But it seems to be a question whether the Athenians at any time used their violet with any similar civic appropriation. M. C. L.

New York.

Wheeler's 'Dictionary of Noted Names in Fiction' (Bohn, 1870) says:—

"The origin of the name is obscure, and its meaning doubtful. It may possibly have reference to the situation of Athens in the central plain of Attica, surrounded by hills or lofty mountains on every side but the south—where it is open to the sea—and to the gorgeous rosy and purple tints in which they are bathed by the rising and setting sun. But it is to be observed that the epithet *iorrépavos*, violet-crowned, is applied to the people of Athens as well as to the city itself."

J. HOLDEN MACMICHAEL.

QUOTATIONS (9th S. xi. 187).—1. "Le roi est mort; vive le roi!" Il paraît que cette formule est très ancienne. C'est un "cri que les héros d'armes faisaient entendre au peuple, sous le régime monarchique, pour annoncer au même coup la mort du roi et l'avènement de son successeur." Il paraît que "le prince qu'en France le roi ne meurt jamais ait été proclamé, pour la première fois, dans une cérémonie solennelle, à la mort de Charles VII. [1461]. Le corps de ce roi fut porté à Saint-Denis, et un héros d'armes abaissa sa masse en disant: 'Priez pour l'âme du très excellent, très puissant et très victorieux le roi Charles, septième de ce nom.' Puis il releva son arme, et après l'espace de temps nécessaire pour dire un *Pater*, il cria: 'Vive le roi Louis!'"

La dernière fois que ce cri se fit entendre fut en 1824 à l'accession de Charles X.

Je me permets d'ajouter que cette phrase se trouve dans mon dictionnaire de mots historiques, actuellement sous presse (voir *ante*, p. 112).

EDWARD LATHAM.

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HUBBELL ARMS (9th S. xi. 228).—I happen to have seen a copy of these arms, which, if I remember rightly, were Quarterly, 1 and 4, a raven's head; 2 and 3, an estoile; no tinctures shown. As far as I am aware there is no authority for any such coat. Its appearance with supporters at once condemns it; but when to the appearance is added the

information that it was granted in 1060, we may safely class it as a very bad case of spurious heraldry. CHEVRON.

ANAGRAMS (9th S. viii. 521; ix. 135).—On the front of a church in the Largo dos Remedios at Braga in Portugal there is the following inscription, announcing itself as an anagram; and justly so, since the sense of the extracted phrase suits the subject, and no letter of the original is either omitted or repeated, and no new one added:—

BEATUS JOANNES MARCUS CHRISTI DOMINI DISCIPULUS
ANAGRAMA
IS IN MUNDO PIUS EST MEDICUS TUIS INCOLIS
BRACHARA.

E. S. DODGSON.

Oxford.

THACKERAY AND 'VANITY FAIR' (9th S. xi. 128, 213).—"The Munoz of private life" (ch. xxxviii).—Fernando Muñoz, Duke of Rianzares, 1810-73, a Spaniard who married Queen Maria Christina secretly in 1833, and openly in 1844.

"Tay-boy" (ch. xxviii).—A page or boy in buttons handing round tea to the company.

"A little bit of the Sunday side" (ch. li.) may mean an extra indulgence: "Being Sunday, being holiday, we'll have another glass of wine, Jones, my boy."

"Regent Club in St. James's Street" (ch. liv.).—Probably Brookes's.

"The Prince of Wales [afterwards Prince Regent] entered the club [Brookes's] in order to have more frequent intercourse with Mr. Fox; and, on his first appearance, every member got up and welcomed him by acclamation: he was the only person who ever became a member without election by ballot."—Marsh's 'Clubs of London,' i. 18.

"Latude's beard and whiskers" (ch. lvii.).—Henri Masères de la Tude, 1725-1804, was imprisoned in the Bastille, Bicêtre, and other places, 1749-84, for having deceived Madame de Pompadour with the story of a pretended plot against her; see his own narrative of his sufferings. ADRIAN WHEELER.

Ch. xxvii, in the above book has a strong Irish flavour, and "tay-boy" is "Mrs. Meajor O'Dowd's" method of pronouncing "tea-boy." HENRY SMYTH.

Harborne.

"The Sundayside."—Cf. Thackeray, 'Memoirs of Gormandising,' "Biographical Edition" vol. xiii. pp. 581-2. "Paulter Carr," who consoled Mlle. Ariane, is, of course, a fictitious personage. The name is apparently suggested by Titian's 'Bacchus and Ariadne.' "Levant House" is also fictitious, and, if I remember right, is mentioned more than once in Thackeray's writings. It was probably not

the same as Levantine House (No. 56 in 'Our Street'), known as Levant House Chambers: "When Lord Levant quitted the country, and this neighbourhood, in which the tradesmen still deplore him."
G. E. P. A.

SCHOOLBOY LITERATURE (9th S. xi. 145).—The following clever composition of a fellow-pupil of mine, a Belgian, composed in the late seventies, deserves to be recorded:—

Qui ce livre prendra,
Pro suis crimibus
A la Potence pendra,
Cum aliis latronibus!
Quelle douleur sera
Pro suis parentibus
De le voir en cet état,
Pedibus pendentibus!

JOHN A. RANDOLPH.

'LYRA APOSTOLICA' (9th S. xi. 228).—The list of writers given by MR. JOHN T. PAGE is inaccurate in one particular. The following is the correct list, and I have added the names of the colleges to which the several writers belonged and their degrees:—

- a. J. W. Bowden, M.A., Trinity.
- β. R. H. Froude, M.A., Oriel.
- γ. John Keble, M.A., Oriel.
- δ. J. H. Newman, B.D., Oriel.
- ε. R. T. Wilberforce, M.A., Oriel.
- ζ. I. Williams, B.D., Trinity.

No. 55, 'Hidden Saints,' was written by Newman, and the whole of the 'Commune Pontificum,' Nos. 161, 162, 163, 164, and 165, was written by Keble. My edition (the ninth, 1849) clearly shows this. F. DE H. L.

The identification of writers is correct, with the exception that ε=Robert Wilberforce and ζ=Isaac Williams. See Postscript to 'Advertisement' in the current issue (1901), signed "J. H. N.," Lady Day, 1879. In the current issue No. 55 is signed δ, and No. 163 γ.
WM. H. FEET.

On the fly-leaf of a copy of the third edition, 1838, belonging to E. Thornton Codd, the key to the writers is the same as that given by MR. JOHN T. PAGE, except that the last two are reversed, viz.:—

ε=Wilberforce.
ζ=Isaac Williams.

In my copy of the first edition, 1836, No. 55, 'Hidden Saints,' is signed δ (Newman), and No. 163 (in the 'Commune Pontificum') is signed γ (Keble). J. DE BERNIERE SMITH.

"THE TIM BOBBIN" (9th S. xi. 68).—"Tim Bobbin" was the pseudonym of John Collier, an early writer in the Lancashire dialect, from whose works many extracts have been made for the 'English Dialect Diction-

ary.' His nominal occupation was as a schoolmaster, combined, as was so usual in his day, with various other offices, as land surveyor, sign-painter, and etcher. Not inaptly he has been described as the Lancashire Hogarth. Collier died in 1786, aged seventy-eight, and is buried, along with his wife, in the Rochdale parish churchyard; the following epitaph is on their gravestone:—

Here lies John and with him Mary,
Cheek by Jowl, and never vary;
No wonder they so well agree:
John wants no punch, and Moll no tea.

It is exceedingly probable that the land-rod of the Clapham public-house was a Lancashire man, and an admirer of Collier. "Tim Bobbin" as a sign is but rarely met with in Lancashire now.

RICHARD LAWSON.

Urmston.

MONA (9th S. xi. 48, 194).—There is no island of the name of Mona in Denmark, but the nearest approach to the name is the island of Møen (the Maiden), with its chalk cliffs, south-east of Seeland. Another, but much smaller, is Manó, off the west coast of Jutland. Man is probably a form adopted by the Northmen as a term more congenial to them than Mona. W. R. PRIOR.

Canon Taylor ('Words and Places') says of Mona and the Isle of Man, "Perhaps from the Welsh *mon*, separate, a word cognate with the Greek *μόνος*." H. P. L.

NEWSPAPER CUTTINGS CHANGING COLOUR (9th S. xi. 89, 217).—MR. RIMBAULT DIBDIN says, "Gum is bad" As one who makes a hobby of preserving newspaper cuttings (on somewhat novel lines), let me query MR. DIBDIN's statement. A bad paper will discolour with any adhesive, and gums are so varied that the word is a question-begging epithet. I have found the greatest convenience with Faber's gum, which is rather expensive, but is excellent. It is gum, not dextrine, which is an abomination to the scrap-book collector. The great art is to gum the edges only. I shall be glad to get any wrinkles from other collectors.

J. M. BULLOCH.

118, Pall Mall.

"CAP" IN THE HUNTING-FIELD (9th S. xi. 184).—"Cap" in this sense is used at St. Peter's College, Westminster (Westminster School), at the annual Latin play in December. The caps of some of the scholars are handed round among the audience for contributions towards the expenses, and the

amount of the "cap" is an object of much interest to the performers. W. C. B.

COPPER TOKEN (9th S. xi. 188).—This is one of the long series of eighteenth-century tradesmen's tokens issued between 1787 and 1800. They were issued because the Government of that day did not coin enough copper coin to supply the traders with the necessary small change. This particular one was issued in Norwich, and there are a number of variations in the dies used in the manufacture of it. It was issued in large numbers, and its value in fine state is about 1s. to 2s. 6d., according to the die and edge variety.

ARTHUR W. WATERS.

20, Charlotte Street, Leamington Spa.

Issued by John Rooks, Norwich, in 1793, of no present use or value except to collectors of tokens, and then the value depends upon the state it is in, say from 2d. up to 2s. It is described in Atkins on 'Tokens,' p. 155, and there is a pictorial representation of it in Pye's 'Tokens,' plate 20. W. L.

"TRAPEZA" IN RUSSIA (9th S. xi. 230).—When used in connexion with a church, the technical equivalent in English or French is *parvis*. It is so rendered in the dictionaries of Reiff (1879) and Makaroff (1881). This, I take it, would imply some kind of porch. Pawlowsky's 'Russian-German Dictionary' (Riga, 1879) has "Vorhalle."

JAS. PLATT, Jun.

Trapeza, meaning "table" in Greek, and "altar" in the Greek Church, may have entered the ecclesiastical vocabulary of Russia in the latter sense. Cf. "Communion table" in English. E. S. DODGSON.

"ROLICK" (9th S. xi. 47, 177).—In the melodrama 'Jack Sheppard,' which was very popular fifty years ago, and in which Mrs. Keeley played the principal character and Paul Bedford Blueskin, was a song called 'Nix-my-dolly,' sung by the latter, in which, after recounting his adventures, he winds up:

Then here I am, pals, merry and free,
A regular rollicking Romany.
Nix-my-dolly, pals, fake away,
Nix-my-dolly, pals, fake away.

JOHN HEBB.

TRINITY SUNDAY FOLK-LORE (9th S. xi. 224).—It is very curious and interesting to read in ST. SWITHIN'S note of the conversation between Miss F. P. Cobbe and the French nuns *en route* to Cairo, as the idea of seeing "toutes les trois personnes de la Sainte Trinité" at sunrise appears to be the survival of a very ancient belief dating from the time of the early empire in Egypt. We learn from

the myth of the god Osiris, who was the sun of yesterday, that at sunset he died and was received into the arms of Isis, his wife and sister, who represented the dusk and the dawn, and Nephthys his sister, who likewise typified the dawn. Again at sunrise the infant Horus (*i.e.*, the sun) was ushered over the horizon between these two goddesses of the dawn, thus forming the well-known Egyptian triad—Isis, Horus, and Nephthys.

F. G. HILTON PRICE.

LONDONERS OF CHARLES II.'S TIME (9th S. xi. 248).—"A Royal Arbor of Loyal Poesie,..... Composed by Tho. Jordan..... London,..... 1664," is dedicated "To the most liberal Lover of Sciential Industry and Native Ingenuity, the truly Noble John Adams, Gent."

G. THORN DRURY.

"PACK" (9th S. viii. 144, 273, 433; ix. 496).—May I mention incidentally that we Germans still use the words *das Pack* in the contemptuous sense yours had three and a half centuries ago? G. KRUEGER.

Berlin.

Miscellaneous.

NOTES ON BOOKS, &c.

The English Dialect Dictionary. Edited by Joseph Wright, M.A.—Parts XV. and XVI. *Ma—On*; Parts XVII. and XVIII. *On—Qwyte*. (Fron.) WITH the two double parts before us the fourth volume of Dr. Joseph Wright's magnificent 'English Dialect Dictionary' is completed, two-thirds of his self-imposed task being thus accomplished. The case, as is pointed out, is unique of a work of primary importance and of immense labour not only being published within the time promised, but largely in advance of it. Subscribers have received half a part yearly beyond what was stipulated for in the bond. These facts, even, do not convey an approximate idea of the state of forwardness in which the work is. 1905 is mentioned as the period at which the whole will be delivered. Five volumes out of six are already in print, and a considerable portion of the sixth is in type. It would even be possible, we are told, to issue the whole of the dictionary proper by the close of the present year. Prof. Wright is, however, unwilling to precipitate matters, and is anxious to afford the utmost possible time for the receipt of information concerning words which are not yet fully identified and explained. These words, with additions and corrections, are reserved for the supplement to vol. vi., which will also contain a bibliography and a grammar. For the grammar large collections have been made. It will be treated historically, and will contain phonology, accentuation, and, if possible, the syntax of the dialects.

Nearly 5,000 pages will be devoted to the dictionary, which will supply upwards of one hundred thousand words, and is designed to be a complete vocabulary of all dialect words "which are still in use or are known to have been in use at any time during the last two hundred years in Scotland,

Ireland, England, and Wales, and will comprise American and colonial dialects which are still in use in the mother country." It claims also to give pronunciation, etymology, and the geographical area over which each word extends, together with such detailed account of popular customs and superstitions and rural games and pastimes as will render it indispensable to the ethnologist and the folk-lorist. How thoroughly this scheme is carried out can be tested abundantly by the two-thirds of the work which have already appeared. Turning for a moment to the new parts, we find *magerful* = masterful, on the strength of three quotations from Mr. Barrie, no other instance of use being supplied. *Magistrate* = red herring is a curious Glasgow locution. Many instances of *maid* for young girl may be found in 'N. & Q.' Very curious is the appellation in North Lincolnshire for the pansy, "Meether-in-the-entry-kiss-her-in-the-buttery." Michael seems a queer name to apply to a girl, "She's a ticht Michael." *Middling*, *maddlingish*, &c., are common in the West Riding. "Nobbut middling" is still a reply to an inquiry after health. *Milkmaids* is applied to a field flower, of which we cannot give the scientific name, in places so remote as Yorkshire and Essex. Under *mother* a very elaborate and interesting account, taken largely from Gomme, is furnished of the children's game so named. Many curious proverbs are quoted under *mouche-warp* and its variants, as "A moudeiwort needs nae lantern." *Multiplying glass* is, we fancy, something different from a magnifying glass. In our childhood we had glasses on looking through which objects were indefinitely multiplied. Under *mum*, *mummer*, *mumchance*, and *mummy* very curious information is supplied. *Mumchance* = stupidly silent, is said to be, like *whist*, derived from a game, at which stillness was necessary, which was so entitled. This derivation is from Nares. *Munbe*, sb., for a thing inevitable, "What munbe munbe," is familiar in the North. In the West Riding the machine for tearing woollen rags into *mungo* used to be called a devil, which is not the term given. *Nanny* supplies interesting folk-lore. "Nanny netticoat in a white petticoat, the longer she stands the shorter she grows," is a familiar West Yorkshire riddle for a candle. In the same district *napper case* = head. *Nominee* is used of children's counting-out games. The dialectal uses of *old* occupy many columns, as do those of *one*. *Otherguess*, familiar in Yorkshire, is less widely dispersed than we should have thought. Is not *pal* = a companion in dialectal use? In the West Riding *piſſing* is used of the short, sharp bark of a little dog; compare *piffer*. *Piece*, in cloth manufacture, implied a length of some forty or more yards. When divided, as was generally the case in broadcloth, the halves were spoken of as *ends*. *Cold pig* signified goods returned after being purchased. *Pile* sometimes means a large as well as a small quantity: "He has made his pile" (American). Under *preen*, to dress up, it might be noted that birds preen themselves. A list of words the meaning or origin of which remains to be ascertained accompanies the title-page and preliminary matter.

The Jewish Encyclopedia. Projector and Managing Editor, Isidore Singer, Ph.D. Vol. III. (Funk & Wagnalls.)

At 9th S. viii. 174 and x. 198 we drew attention to the first and second volumes of this spirited and scholarly enterprise, the aim of which is to supply

"a descriptive record of the history, religion, literature, and customs of the Jewish people from the earliest times to the present day." Since then a third volume has appeared, carrying the alphabet so far as *Chaz*, and constituting, according to the original announcement, one-fourth of the entire work. Sense of the utility and importance of the encyclopedia grows upon us with continuous employment and frequent reference. Vol. iii. has an attractive frontispiece, a photographic reproduction of Rudolf Christian Eugen Bendemann's fine, if rather conventional picture of 'Jeremiah at the Fall of Jerusalem,' from Berlin, a short life of the painter, whose name Christian strikes one as strange in a Jew, being supplied. 'Beni-Israel' describes by pen and pencil the native Jews of India, formerly known as the Shanvar Telis. Jewish betrothal customs include, among other illustrations, a beautiful Italian Ketabah, or betrothal deed, a specimen of exquisite workmanship from the New York Public Library, reproduced in colour. Some bridal processions have also high interest. 'Bible Canon,' 'Bible Exegesis,' and 'Bible Translation' are among the most important and the most richly illustrated articles in the volume. Under 'Blood Accusation' is described the often-repeated statement that Jews require Christian blood for certain purposes of ritual, a charge dating, it is said, from the thirteenth century. The article constitutes an important chapter in the history of credulity and superstition. 'Brick-Making' has a specially fine illustration of captives making bricks for the Temple of Ammon at Thebes. 'Burial' describes and depicts many curious customs. With the article may be compared that on 'Cemetery.' The biographical articles, which are numerous, are not confined to individuals of Hebrew descent, but include men such as Bismarck and Browning. The work is being systematically carried out.

Leaders of Public Opinion in Ireland. By William Edward Hartpole Lecky. 2 vols. (Longmans & Co.)

This is practically the third edition of a work the contents of which, though mainly historical, approach too nearly the domain of polemic to be discussed in these peaceful columns. Thus much may, however, be said, that the neglect with which the book was long treated shows how indisposed was the public to deal with the problems of Irish mismanagement. Even here, it will be seen, we begin to occupy debatable ground. The information we supply is derived from the author himself. Published anonymously in one volume in 1861, by Saunders & Otley — a firm which shortly afterwards ceased to exist — when the author was just leaving the university, it fell flat, about thirty copies being sold, and the remainder disposed of "probably," says Mr. Lecky, "for waste paper." Ten years later it was much toned down, new information was added, and the book was issued under the name of the author, then beginning to be known, in two volumes by Messrs. Longman. Even then the sale was slow, until frequent allusions to it by Mr. Gladstone and other members of his Government gave it such a fillip that the entire edition was sold. It was not reprinted until to-day, Mr. Lecky having been erroneously charged with seeking to suppress it. It is now issued, in what will presumably be its final form, as a companion work to the author's 'History of England.' A life of Swift, which previously stood first, has dis-

appeared, having been transferred, in an enlarged and improved form, to the popular edition of Swift edited by Mr. Temple Scott and published by Messrs. Bell & Sons, a short introductory sketch of the earlier phases of Irish history since the Revolution occupying its place. After this, which occupies thirty-three pages of the first volume, come lives and estimates of Henry Flood and Henry Grattan. The second volume is entirely occupied with a brilliantly written life of Daniel O'Connell. The only comment on this on which we will venture is that it contains, p. 225, the statement that Sterne was an Irishman. That his mother was Irish, and that he was born in Ireland, do not, surely, constitute him an Irishman. He came of an English source, his education was received in England, and we find in his work few traces of Hibernian influence. The appearance of the new edition is timely.

Slang and its Analogues, Past and Present. By John S. Farmer and W. E. Henley. Vol. VI. Part III. (Privately Printed.)

SINCE our notice a month ago of the resumption of publication of 'Slang and its Analogues' another part, completing vol. vi., has been issued. This carries the alphabet to *stozzle*. With it comes a cancel title to vol. vi. Cases for binding will be issued with the next part. With vol. vii., which is already advanced, the work will end. Concurrently with vol. vii. will be prepared a reissue of vol. i., which will be brought to a level, as regards the number and quality of the quotations, with subsequent volumes, a steady advance in fulness of illustration having been made. In the present part are some happy illustrations of "So so." We fail to find under *soup-ticket* a Foreign Office introduction to an ambassador, involving almost necessarily an invitation to dinner. This might be inserted under *ticket*, since it is familiar. *State nicknames* furnishes a useful list of American colloquial designations. A long list of Stock Exchange terms is also given. Under *stepper* might be quoted the French Anglicism *steppère*. The conclusion of the work is within measurable distance.

THREE articles in the *Fortnightly* have no political or polemical significance. First among these is the inquiry by Mr. Churton Collins whether Shakespeare had read the Greek tragedies. One portion of this alone has been given, and it seems probable that a second will conclude. A history of the progress of opinion on the subject is furnished, and the answer to the main question is to be in the affirmative. How much use Shakespeare made in 'The Rape of Lucrece' of the 'Fasti' of Ovid, of which there was then no English version extant, is shown, and the probability of his having known Æschylus and Euripides is discussed. Mrs. Chapman gives an account of Madame de Maintenon, and disputes her claims to the "highest wisdom" generally, in which "her equipment was poor." Mr. W. B. Yeats has a poem on 'The Old Age of Queen Maeve,' and Prof. W. Knight writes on Malta.—Rather more space than usual is devoted in the *Nineteenth Century* to literature and kindred subjects. Mr. Henry Arthur Jones leads off with an essay on 'Literary Critics and the Drama,' which is to some extent an outcome of his recent dispute with the *Times*. It is also in part an answer to a previous contribution of Mr. Oswald Crawford. As intellectual exercises such things are interesting, but

we fail to see any great gain that results from such discussions. In 'From this World to the Next' Mr. F. Harrison narrates particulars of a dream. Mr. W. H. Mallock opposes the recent utterances on spiritual subjects of Mr. F. W. H. Myers, and Mr. Herbert Paul pronounces judgment on 'The Novels of Peacock.'—'To India with a 'Sketch-Book,' by Mr. L. Raven Hill, gives in the *Pall Mall* many stirring and some harrowing types of natives. Mr. William Hyde's 'A Sussex Valley in Spring' has some beautiful illustrations by the author, one of which serves as frontispiece. Lord Wolseley's part iv. of 'The Young Napoleon' traces his career to the battle of Montenotte, from which, Napoleon declared, he dated his patent of nobility. Mr. Edward Vicars describes the 'Finds at Anticythera.' 'The King of Servia and his Court' and 'Great Criminal Judges' also repay attention.—In No. iv. of 'Alms for Oblivion' Dr. Garnett introduces us, in the *Cornhill*, to a treatise on the duties of the Portuguese soldier in the East, in which we find it hard to get up very strong interest. 'Prospects in the Professions' has some sensible observations upon the schoolmaster. Fouché is the theme of 'The Outwitter of Napoleon.' Mr. Oswald Letter gives a good account of 'The Cuckoo.'—'At the Sign of the Ship' (*Longman's*) deals once more with ghost superstitions, and speaks with amusement concerning Mr. Mallock's recent articles in the *Pall Mall* on Elizabethan frontispieces.—In the *Gentleman's* Mr. J. S. McTear's 'Dialogue on Games' is well worth reading, and Mr. C. E. Meetkerke's 'Magny Dinners' has a pleasant literary flavour.—'An Explorer-Naturalist in the Arctic,' by Mr. Andrew J. Stone, is the best of many good contributions to *Scribner's*.

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. H. B. ("Visiting Cards").—See {8th S. iv. 486; vi. 67, 116, 196, 272, 332; viii. 158; ix. 172, 475; x. 243.

NOTICE.

Editorial communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

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

LONDON, SATURDAY, APRIL 18, 1903.

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Notes.

"HAGIOSCOPE" OR ORIEL?

In a recent number of 'N. & Q.' a question was asked about "the meaning or original use" of an enigmatical aperture in Piddinghoe Church, Sussex.* It was described by Mr. GIBB, the querist, as "a square opening with a stone slab in front, situated in the south wall of the nave, just below the chancel." Replying to the query, Mr. W. HENEGGE LEGGE described the opening as "between the chancel and the first bay of the south aisle," and, without giving his reasons, expressed the opinion that it was "a comparatively modern feature" of the church. Another correspondent, Mr. DORMER, said that "if the altar is visible through the opening it is a squint or hagioscope." "The object of the squint," said Mr. DORMER, "was to facilitate a view of the elevation of the Host."

Similar definitions of "hagioscope" are given in books of reference and dictionaries. Thus in the last edition of 'Chambers's Encyclopædia' (1901) we have:—

"*Squint or hagioscope*, a narrow aperture cut in the wall of a church (generally about two feet wide) to enable persons standing in the side-chapels, &c., to see the elevation of the Host at the high altar."

F. A. Paley, in his 'Manual of Gothic Architecture,' 1846, refers to the "squint" as a "slanting hole from the transept into the chancel," and says that "of its use there can be no doubt. It was meant to afford a view of the elevation of the Host at the high altar" (p. 239). He also observes that "these apertures have been called *hagioscopes*."

In Parker's 'Concise Glossary of Architecture,' first published in 1846, the "squint" is defined in similar terms, and the author says:

"The usual situation of these openings is on one or both sides of the chancel arch, and there is frequently a projection, like a low buttress, on the outside across the angle to cover this opening: these projections are more common in some districts than in others; they are particularly abundant in the neighbourhood of Tenby, in South Wales; but the openings themselves are to be found everywhere, though they have commonly been plastered over, or sometimes boarded at the two ends, in other cases filled up with bricks. In some instances they are small narrow arches by the side of the chancel arch, extending from the ground to the height of ten or twelve feet, as at Minster Lovell, Oxon: usually they are not above a yard high and about two feet wide, often wider at the west end than at the east. They are commonly plain, but sometimes ornamented like niches, and sometimes have light open panelling across them; this is particularly the case in Somersetshire and Devonshire. There are many instances of these openings in other situations besides the usual one, but always in the direction of the high altar, or at least of an altar; sometimes the opening is from a chapel by the side of the chancel, as at Chipping-Norton, Oxon. In Bridgewater Church, Somerset, there is a series of these openings through three successive walls, following the same oblique line, to enable a person standing in the porch to see the high altar."

The 'New English Dictionary' defines "hagioscope" as "a small opening, cut through a chancel arch or wall, to enable worshippers in an aisle or side chapel to obtain a view of the elevation of the Host," the definition being followed by a number of extracts from writers on church architecture, beginning in 1839.

The writers who have discoursed on "hagioscopes," on "hagioscopic arrangements," and "hagioscopic windows" are not a few. It never seems to have occurred to them to examine the foundations of their belief. Indeed, when people are dealing with "ecclesiology," as they call it, inspiration, and not evidence, is all that is necessary. You can describe the chancel arch as a symbol of the gate of heaven; you can say that churches were made cruciform to represent the instrument of the Crucifixion, that chancels were deflected from the axis of the nave in memory of the inclination of the Saviour's head on the cross, or that little openings in the south walls of chancels were vulne-windows, or else

* See 9th S. x. 347, 477.

lychnoscopes.* And what you say on this subject may be repeated without questioning in books of reference. When men who are believed to be experts are agreed, such books can only rehearse their opinions.

The stone slab in front of the aperture at Piddinghoe is not consistent with the alleged purpose of such apertures, nor is the "light open panelling" which, according to Parker, sometimes runs across them. At Norton, in Derbyshire, one of these apertures on the south side of the chancel arch is divided from top to bottom by a perpendicular stone mullion. Is the "open panelling," or lattice-work, which sometimes protects these apertures, consistent with the alleged object of obtaining a view of the Host? In Parker's 'Glossary' a plan is given by the side of the description from which I have quoted. It shows the exact position of three "squints" in Haseley Church, Oxfordshire. One of these is an oblique passage on the north side of the chancel arch, extending between the north aisle and the chancel. The other two are on the south side of the chancel arch. Of the two "squints" on the south side, one is an oblique passage, extending between the south aisle and the chancel. The other passage, which leads from the nave across a spiral staircase into the chancel, is so deflected that it would be impossible to see through it at all. It would only be possible to hear or speak through it.

An aperture near the chancel arch at Bradford Church, about five miles from Sheffield, opens neither into the aisle nor the nave. The opening is between the south wall of the chancel and a tiny room, built a little below the ground, at the angle formed by the junction of the south chancel wall with the east wall of the south aisle. It would have been impossible for people in the nave or aisle to see the elevation of the Host through this aperture. Only a man standing in the tiny room could see through it.

What I have called the tiny room at Bradford corresponds to certain passages from the transept to the chancel in Somersetshire and other counties. Mr. Bligh, in his 'Cornish Churches,'† tells us that at St. Cury, "at the junction of the chancel and transept, a remarkable hagioscope is formed by a large chamfer

of the angle, supported by a detached shaft and arches to small responds of similar character. Externally the wall has been thickened out into two rounded projections, on the inner side of the smaller of which is a window which may have been used as a 'low side window'; within, it is 4 ft. 7 in. above the floor, and its dimensions are 1 ft. 4 in. high by 9 in. wide. A similar arrangement is found in other churches of the district, as at Landewednack and St. Mawgan."

Engravings of the "hagioscopes" at Landewednack and St. Mawgan, as well as of that at St. Cury, are given by Mr. Bligh, and what is remarkable in them is that they have all "low side windows." It appears from Mr. Bligh's account that in "the peculiar hagiographic arrangement" at Landewednack the "low side window" is of two lights, and "just beneath it, from the foundation of the wall, into which it is built, projects a rude block of stone, which might have been convenient for persons to stand on if these windows really had an outward use. At St. Cury are no traces of the existence of such a block. The dimensions of the window are 2 ft. 10 in. by 1 ft. 8 in.; the sill 5 ft. from the ground; from the sill to the stone beneath it, 4 ft. 3½ in.; breadth of the wall, 4 ft. The internal arrangement is nearly the same as at St. Cury."

A year or two ago I examined one of these so-called "low side windows" at Market Deeping, in Lincolnshire, near the junction of the south chancel wall with the nave of the church. It is not glazed, but it is closed on the inside by a wooden shutter, and it has a lattice of iron bars. The aperture is 3 ft. 11 in. above the ground outside. Measured on the outside, the height of the aperture is 1 ft. 3 in., and the width 1 ft. It is splayed inwardly, the inside height being 2 ft. 7 in., and the width 1 ft. 7 in.

The block of stone at St. Cury may have been used to stand on, and to speak through the aperture. Such an aperture, however, would have been of no use in a "hagiographic arrangement." The fact that "hagioscopes" are found, in the great majority of cases, on the south side only is inconsistent with the pretended object of affording a view of the Host. It is not likely that the Host would be exhibited only to people sitting in the south aisle, and not to those in the north aisle.

S. O. ADDY.

(To be continued.)

THE BACON—SHAKESPEARE QUESTION.

(See 9th S. ix. 141, 202, 301, 362, 423; x. 43, 124, 201, 264, 362, 463; xi. 122.)

'PROMUS,' No. 60, is a verse from Horace, Epistle II, i. 14:—

Extinctus amabitur idem,

* A good specimen of what we are expected to believe may be seen in a paper on 'Hermits and Hermit Cells,' by the Rev. J. Hudson Barker, where the writer says:—"Hagioscopes in the north or south side of the chancel from little chambers behind in so many churches testify to the frequency of these immured anchorites" (in Andrews's 'The Church Treasury,' p. 83).

† Second edition, Oxford, 1885, p. 47.

* *Ibid.*, p. 83.

and this entry is closely related to No. 69, of uncertain authorship :—

"Nemo virtuti invidiam reconciliaverit præter mortem."

Indeed, the relation between the two entries is established by Horace himself, in the same Epistle, ll. 10-12, where he says that "he who crushed the direful hydra, and subdued well-known monsters with fated labour, found envy to be conquered only at his latter end."

Baconians apparently do not know that No. 69 forms part of the Antitheta of 'Envy,' that Bacon again refers to it in the 'De Aug.,' book viii. ch. viii., and that the sentiment itself is extremely common in all writers of the period and previously. And, of course, we may assume that the verse suggested to Bacon the masque which he wrote under Jonson's name, 'Pleasure reconciled to Virtue.' In the first 'Essay of Death' No. 60 is brought in thus :—

"Death hath this also, that it openeth the gate to good fame, and extinguisheth envy: *Extinctus amabitur idem.*"

In Jonson's supposed work the two entries are closely paralleled several times; and in one place we find a repetition of Bacon's own phrasing, which Gabriel Harvey would dub "as new as Newgate," but which is really much older :—

Cen. It will open the gate to your fame.

'The Silent Woman,' IV. ii.

No. 123 is an innocent-looking phrase from Psalm cxlviii. 16 :—

Qui dat nivem sicut lanam.

Yet it is a trap for the unwary Baconian who has forgotten to read Bacon. It reminds one of the musty proverb of trying to play 'Hamlet' without Hamlet. Judge. Mrs. Pott quotes from Shakespeare as follows :—

His shroud as the mountain snow.

'Hamlet,' IV. v., Song.

When snow the pasture sheets.

'Ant. and Cleop.,' I. iv. 65.

When one turns from a Baconian to Bacon one must be prepared to shed bitter tears :—

"Snow hath in it a secret warmth; as the monk proved out of the text: *Qui dat nivem sicut lanam, gelu sicut cineres spargit.* Whereby he did infer, that snow did warm like wool, and frost did fret like ashes."—'Natural History,' Century viii. No. 788.

The saying is again alluded to in Century vi. That "snow hath in it a secret warmth" is a notion that reminds one of two other 'Promus' notes :—

No. 1366. *Boreæ penetrabile.*

No. 1367. *Frigus adiur.*

These notes together form part of line 93 of the first book of Virgil's 'Georgics,' and they appear thus in the 'Novum Organum':—

"Even a severe and intense cold produces a sensation of burning: *Nec Boreæ penetrabile frigus adiurit.*"—Book ii. Aph. xi. 27.

Baconians are always able to illustrate Bacon by passages from Shakespeare; they are as ready with parallels as a borrower is with his cap; hence four quotations appear from the plays, which give us to understand that the wind, from whatever quarter it comes, is apt to blow very cold. We do not now dispute the accuracy of the observation, yet nobody had recorded it previous to Bacon, who, as Mrs. Pott has told us in her book, is almost alone in noting that age causes even the Hyperion curl to change from gold to silver. Philosophy may not cure the tooth-ache, but it puts many things into one's head, bees amongst the number. And since Bacon's time small boys and others have taken to playing with snow, and to the congenial pastime of pelting Robert with snowballs—and solely because of Bacon's discovery that "snow hath in it a secret warmth."

Bacon had some very curious notions respecting the nature of heat and cold, to which he gives much prominence in the 'Novum Organum' and in his 'Sylva Sylvarum' or 'Natural History'; but he rigidly excludes them from the plays and poems of Shakespeare. He tells us that flame does not mingle with flame, as air does with air, or water with water, but remains contiguous; that one flame within another quenches not; and much more that is curious, if not contrary to the teachings of modern science. And in the 'Promus,' No. 889, he notes down the antediluvian proverb that nail drives out nail. Now, in 'Coriolanus,' and again in 'The Two Gentlemen of Verona,' the proverb is quoted and bracketed with the kindred saying that fire drives out fire. The notion that fire drives out fire finds expression several times in Shakespeare, and it is a maxim in the Baconian philosophy. *Ergo*, Bacon wrote Shakespeare.

It is true that Bacon does not anywhere in all his work couple the nail proverb with its perhaps more ancient brother - saying, so that does not matter. It is coupled so in Shakespeare, and that fact squares the circle, and proves the origin of the passages in the plays.

Here we may observe that the lines in 'The Two Gentlemen of Verona' are imitated from 'Romeo and Juliet,' the foundation-stone of Shakespeare's 'Romeo and Juliet,' a poem written by one Arthur Brooke in or about 1562, when Bacon and Shakespeare were just out of their swaddling-clothes.

Chapman, in his 'Monsieur D'Olive,'

V. i. 5-13, illustrates Bacon's original notion admirably; and John Lyly expounds it in orthodox fashion twice in 'Euphues.' Many other writers of the time do likewise; but if anybody wishes to find other parallels to the passage outside Shakespeare, he will be wise if he avoids Bacon, who has nothing like it in all his work, except such sayings as that which we find in 'Henry VII.' where he writes that the citizens, finding the gates to be set on fire by the enemy, "repulsed fire with fire."

Dr. Theobald records many instances of parallel phrases in Bacon and Shakespeare, and in one or two cases he qualifies them with remarks to the effect that such phrases are *sometimes* to be met with in other writers of the time. Consequently, we may assume that the absence of qualifying remarks is an indication that the phrases are new and of Bacon's coinage.

Starting holes.—This phrase is said to be a curious one, and a passage in '1 Henry IV.' which contains it is quoted. Of course, Bacon uses it.

Two instances at least occur in Jonson: one in 'The Case is Altered,' and the other in the 'Discoveries,' 'De Bonis et Malis.' It is a very common expression, and Peele used it in the earliest known draft of his 'Edward I.,' but struck it out when revising his play, perhaps because it had been battered about so much by others. See Dyce's 'Peele,' p. 415, col. 1. Greene often uses it, and it occurs in Gascoigne's 'Voyage into Holland,' 1572. But we need not be surprised that such parallels are adduced, for the same writer gravely informs us that "play prizes" is another "curious expression," and that Bacon coined the phrase "gross and palpable"!

To put tricks upon.—Another choice phrase from the Bacon mint. And yet Dr. Theobald does not see that his claim for Bacon is refuted by Bacon in the very passage that he quotes:—

"Some build rather upon the abusing of others, and (as we now say) putting tricks upon them," &c.—Essay of 'Cunning.'

Dr. Theobald might have added that this phrase is met with again in the 'Spurious Apophthegms,' No. 16:—

"Two scholars and a countryman, travelling upon the road, one night lodged all in one inn and supped together, where the scholars thought to have put a trick upon the countryman," &c.

However, the phrase is to be found in Ben Jonson several times. It occurs in 'Every Man in his Humour'; twice in 'Catiline'; in 'The New Inn'; and again in 'Bartholomew Fair.' Yet Dr. Theobald is so confident of

the Baconian origin of the phrase, and of the time at which it was minted, that he adduces it as a piece of evidence in regard to the dates of two of Shakespeare's plays which use it:—

"As neither of these plays ['The Tempest' and 'All's Well'] were [*sic*] known till 1623, there is no reason for giving the phrase an earlier date than the Essay [1612]."

Now Jonson uses the expression in both versions of his 'Every Man in his Humour,' and therefore it was current as early as 1596.

Discourse of reason.—When this phrase is mentioned to a Baconian, he removes his hat and bows his body. It is such a "profound philosophical expression"; and has not Theobald—the great Theobald—traced it to Homer? Of course, it originated with Bacon. Nevertheless, Prof. Dowden in his paper 'Shakespeare as a Man of Science,' printed in the *National Review* last July, has shown that the phrase occurs in Caxton, in Sir Thomas More, in Eden, in Holland's translation of Plutarch's 'Morals,' and at least four times in Florio's translation of Montaigne. Here is another case:—

"How they [the Romans] could have sped well in undertaking such a match: it is uneasy to find in discourse of human reason."—Sir Walter Raleigh's 'History of the World'; Arber, 'English Garner,' vol. i. p. 67.

Dr. Theobald remarks that "one rather frequent mode of expression with Bacon is to say of some attribute or quality that it lies *in* the object to which it addresses itself, and does not exist for its own sake."

And he cites the following as an example:—

"So that it is said of untrue valours that some men's valours are in the eyes of them that look on, so such men's industries [*i.e.*, other than learning] are in the eyes of others, or at least in regard of their own designments."—'Advancement of Learning,' book i.

Bacon's expression "it is said" shows conclusively that he was using a common form of speech; and, as a matter of fact, he could not help employing it in the connexion he does. The saying *re valour* and *lookers-on* was proverbial, and Bacon tells us so in a passage the whole of which Dr. Theobald has forgotten to quote:—

"Of valour I speak not; take it from the witnesses that have been produced before: yet, the *old observation* is not untrue, that the Spaniard's valour lieth in the eye of the looker-on; but the English valour lieth about the soldier's heart."—"Of a War with Spain."

Four passages are quoted from Shakespeare to show that he uses the form "lies in," but the only one that is worth noticing is the following:—

A jest's prosperity lies in the ear
Of him that hears it; never in the tongue
Of him that makes it.

'Love's Labour Lost,' V. ii. 871-3.

Let us try Jonson:—

Lord B. But the ignorant valour,
That knows not why it undertakes, but doth it
To escape the infamy merely—

Love. Is worst of all:
That valour lies in the eyes o' the lookers-on,
And is called valour with a witness.

'The New Inn,' IV. iii.

C. CRAWFORD.

(To be continued.)

KEATS'S 'ODE TO A NIGHTINGALE': THE ORIGINAL MS.—From an exclusively literary point of view, no more interesting article appeared in any of the March periodicals than that by Mr. Sidney Colvin, 'A Morning's Work in a Hampstead Garden,' in the *Monthly Review*. It appears that the draft autograph of Keats's famous ode has hitherto escaped examination by the poet's editors and annotators; it was, at any rate, unknown, or, in Mr. Colvin's words, "escaped the diligence of Mr. Buxton Forman." The MS. was purchased a short time ago, at a sale at Sotheby's of the effects of the late Townley Green, by the Earl of Crewe, at whose request the autograph poem has been reproduced, in the article in the magazine aforementioned, by Mr. Sidney Colvin. Interest centres in the "crowning stanza" of the ode by reason of the vital alterations made in three of its lines. In the fifth line "song" is substituted for "voice"; in the last but one the word "magic" takes the place of "the wide"; and in the last line the poet erases, evidently in the process of writing, the word "keelless"—the last two lines, when subjected to the poet's alterations, appearing as follows:—

Charm'd magic casements, opening on the foam
Of perilous seas, in fairy lands forlorn.

One perceives at once, in the alteration in the first of these lines, Keats's exquisite sense of the music—one might say the magic—of words, while the matchless lines convey more vividly to the appreciative reader the image in the poet's mind. It will be observed in the two lines quoted that Keats's MS. has "fairy"—not "faery," as appears, I believe, in nearly all reputable editions of the poet. In the 'Golden Treasury' Palgrave gives "faery," so does Mr. W. E. Henley in his 'English Lyrics,' and Mr. Quiller-Couch in 'The Oxford Book of English Verse.'

JOHN GRIGOR.

[It will amuse Mr. Buxton Forman and all those who really know Keats to find a point made o

the spelling of "fairy" or "faery." Keats had a soul entirely above spelling, and in copying his own poems would commonly, without apparently noticing it, spell the same word differently in each copy.]

GODS AND MEN.—In the second volume of his 'Introduction to the Study of Language,' Prof. A. H. Sayce says that the apotheosis of Roman emperors, due to a variety of causes, rested primarily on the fact that each was supposed to represent the unity and omnipotence of the State. The Emperor Trajan, in Slavonic mythology, has become a god or demon by the side of the shadowy Perun. In that much-discussed fragment of early Russian tradition, the 'Song of the Expedition of Igor,' Troyan, the god of darkness, is opposed to Dazhbug, the god of light (the late poet A. N. Maikov devoted four years' study to this poem and the myths embodied in it, and wrote an essay thereon). As Prof. Sayce remarks, "In bringing the gods down to earth in the likeness of men it was inevitable that the men should in turn be raised up to heaven in the likeness of gods." He instances the English General Nicholson, deified by the Indian Bunjaras. It seems that some Russian fanatics deified the unfortunate Peter III., while others regarded Napoleon as his lieutenant for the purpose of establishing Divine justice on earth or proclaiming the Tsar's Messiahship.

In his erudite and interesting volume 'La Mythologie Slave,' a copy of which the author presented to me on a recent visit to Paris, Prof. Louis Leger deals with an error of the ancient chroniclers, Helmold and Saxo Grammaticus, over the Slav god Svantovit, which they supposed was a heathen development of St. Vitus (Guy), the youthful martyr whose cathedral crowns the Hradschin hill at Prague. M. Leger shows that, by a pious fraud, the monks of Corvey endeavoured to replace the pagan Svantovit by the cult of St. Vitus. Compare, though in a different direction, the transformation of Bohemian popular veneration for the master John Hus, by Jesuit influence, into adoration of the hypothetical St. John Nepomuc.

Prof. Leger suggests a curious field of research in the following foot-note (p. 90):—

"Je serais reconnaissant aux lecteurs de ce travail de vouloir bien me signaler avec textes à l'appui des exemples d'idoles ou de personnages païens transformés en saints chrétiens correspondants. On cite volontiers comme exemple de ce phénomène le temple de sainte Victoire à Pourrières (*Campi putridi*), une sainte Aphrodise qui aurait remplacé Vénus, un saint Amadour qui aurait remplacé Cupidon. Il doit y en avoir d'autres."

FRANCIS P. MARCHANT.

Brixton Hill.

THOMAS HOOD.—In beginning the memoir of Hood which prefaces the "Eversley Edition" of his poems, Canon Ainger takes exception to "the abbreviated form of his Christian name," on the ground that "there is no evidence that he was known in his lifetime even to his intimate friends as 'Tom Hood.'" The poet's son was generally spoken of as Tom Hood the Younger, which may be partly responsible for the extent to which his father has come to be known by the abbreviated form. But I have recently come across a scrap of such evidence as Canon Ainger speaks of, where Southey, in inter-chap. xv. of 'The Doctor,' mentions Tom Hood, Tom Moore, Tom Campbell, Tom Cribb, &c., as though such names were commonly current. That was in 1837, during Hood's lifetime; and one of Hood's friends used the abbreviated form shortly after his death, for Douglas Jerrold wrote in *Punch* (5 September, 1846), "Tom Hood has capitally said of certain teetotalers that they think they have a right to believe themselves Beauties, simply because they are not Beasts." WALTER JERROLD.

Hampton-on-Thames.

THE JEWS IN ENGLAND.—The marriage at the Mansion House on Tuesday, the 7th of April, of a daughter of the Lord Mayor, reminds us that it is the first time that a marriage with full Jewish ritual has been solemnized at the Lord Mayor's official residence. The ceremony took place in the gilded Egyptian Hall, a beautiful canopy being erected, beneath which the bride and bridegroom were united. The celebrant was the Chief Rabbi (Dr. Adler), assisted by Prof. Gollancz, I. Samuel, and R. Harris, of the Bayswater Synagogue. Y. Z.

'THE PRIME MINISTER AT WHITTINGHAME.'—In an article in the *Pall Mall Magazine* for March, descriptive of the residence of Mr. A. J. Balfour at Whittinghame, Prestonkirk, East Lothian, N.B., is the following remarkable passage, referring to Whittinghame in the time of Elizabeth:—

"In the castle [of which the keep alone remains at the present time] were four men: Morton, his cousin, Archibald Douglas, and brother of the proprietor of Whittinghame, Maitland of Lethington, and that strange and sinister figure, James, Earl of Bothwell. And their talk was of Darnley, the King's husband [*sic*], and their talk boded him no good."—The Prime Minister at Whittinghame, p. 348.

We are further informed that "when Mr. James Balfour, the first Balfour of Whittinghame, purchased the property there was no mansion house—the old tower of the Douglasses

not being exactly suitable as a residence, and he at once set about building the present Whittinghame House. It was erected in 1818 from designs by Smirke, the architect of the Royal Exchange in London. The edifice is of light grey sandstone, similar to that of which a great part of the new town of Edinburgh is constructed, and still retains its original purity of colour. But the house can hardly be described as beautiful or exceptionally interesting from an architectural point of view. It does convey, however, an effect of spaciousness, combined with solidity. Its eastern front is Gothic in style; its western front is not on Classic lines, but is perhaps more pleasing than the other. In 1871 Mr. Balfour, a year or two after attaining his majority, began to make considerable alterations to the building; among other things he added greatly to the attractiveness of the western side of Whittinghame House."

The author's architectural criticism is of a singular character, and he does not appear to be aware that there have been no fewer than three architects of the name of Smirke and another Smirke, a painter of some eminence. Whittinghame House was built from the designs of Sir Robert Smirke, R.A., who was not the architect of the Royal Exchange in London, which is due to the late Sir William Tite, M.P.

It is strange that so many inaccuracies should have been allowed to pass unnoticed in a high-priced periodical like the *Pall Mall Magazine*. JOHN HEBB.

HOUSE OF COMMONS' "SESSIONS."—Some very interesting comments occur in an article in No. 3936 of the *Athenæum* on phrases commonly used in the United States concerning our Parliament. It is justly remarked that Americans use "session" where we use "sitting," and it might have been added that Americans say Congress is in session when we should say that Parliament is sitting. Another fact deserved notice, which is that it was once customary in this country to speak and write of "sessions" of the House of Commons, meaning the sittings during the session, which, as is well known, is the period between the assembling of the House and its prorogation. This is equivalent to the idea conveyed in Quarter Sessions and Petty Sessions. I have seen in unpublished letters of the first Mrs. Sheridan frequent reference to the "next Sessions" of the House of Commons, and I think that letters of Charles James Fox are extant in which the same word is employed in the like sense.

Having mentioned Mrs. Sheridan, I may add that, among the many anecdotes of her illustrious husband, there is one which the writer in the *Athenæum*, who is evidently a master of Parliamentary practice, might elucidate. It is to the effect that, when

Sheridan had signed the roll at the opening of a new Parliament, he was unable to pay the fee and that he borrowed the necessary sum from William Pitt, who had either signed the roll before him or was waiting to do so after him. Were fees ever exacted on such an occasion? If they were not, then the story is as false as are two-thirds of those about Sheridan. Yet, even if fees were payable, the height of improbability is reached when a reader is asked to believe that Sheridan borrowed money from Pitt, and that Pitt lent any to him.

FRASER RAE.

The Reform Club.

"CONSERVATIVE" AS A POLITICAL TERM. (See 8th S. vi. 61, 181; vii. 356; xi. 494.)—I can now supplement my note at the first reference at both ends. In the 'Spirit of the Public Journals' for 1800 (vol. iv., 'Bonaparte's Letter to the King,' from the *Times*, p. 29) there is the following passage:—

"And as a firm proof of the sincerity with which we make this gracious offer,.....we have been graciously pleased to command our Institute to invent the form of an oath which we have never violated, and which is so constructed by the skill of our philosophers and scavans that it is physically and metaphysically impossible for the person taking it to become forsworn, or.....for any decree of any Consulate, Tribunate, Conservative Body, Legislature, or any other lawful authority to abrogate, invalidate, or set it aside, in all time to come."

My last sentence was:—

"He [Hookham Frere] subsequently said, however, that a Conservative was a Tory who was ashamed of his name (I am relying on memory)."

I can now give an early quotation for that epigrammatic remark, and, as the whole paragraph is a valuable contribution to party history, I venture to give it in full:—

"Conservatives, Whigs, and Radicals all lay claim to disinterested views, and all seem possessed of some ground for their pretensions. The Radical has to plead the extent of the past corruption of our Institutions for desiring to alter them. The Whigs may contend that *their* aristocracy is the most honest and alone fit to be trusted by a liberal population. The Conservatives distrust their honesty, and professing equal liberality expect equal confidence. It is manifest that the Whigs can advance, in their own favour, the services of a long political life. While the Conservatives have to remove the impression made by *their* services, and to ask permission to open an account on a new score. The Radicals have been untried for nearly two centuries. Their reputation as Reformers is not good, for they think little of rebuilding, while they are pursuing their work of demolition. This party has therefore received from the Public the name of Destructives. The Conservatives are more accurately described by the name of Conformers, for they are in fact Tories, who have taken up a good name, to which they have no title, in order to cover a bad one, of which they were ashamed. The

Whigs, if they bear out their Professions, and reform, so far, as is consistent only with the existence and improvement of the established institutions, will then be the true Conservatives, and doubtless be so considered by the country."—*British and Foreign Review*, ii. p. 674, from article 'State and Tendency of Parties.' The date is April, 1836.

I may also warn the reader that my quotation in the same note from Lytton's 'England and the English' is not from the original edition, but from a later and revised reprint. I do not think that Lytton could have given "Chartist" in 1833.

J. P. OWEN.

72, Comeragh Road, W.

Queries.

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

"OWING TO."—We want early examples of this as a mere prepositional phrase—"in consequence of, on account of, because of." The construction out of which this arose appears as early as the seventeenth century, when we find the Earl of Manchester writing in 1636, "But as opinion is owing unto reason, so is faith owing to religion"; and Dr. Lester in 1676, "a rare experiment which is owing to Borrichius." In these instances, and even in the more recent "He looks ill at this moment; but perhaps it is owing to some temporary cause" (C. Brontë), "owing" can be construed as a participial adjective, in concord with a substantive in the sentence, and can be changed to *due*: the opinion is owing; the experiment is owing; it, *i. e.*, his looking ill, is owing or due. But when we come to "Owing to the unfavourable weather we were unable to proceed," there is no substantive in the sentence with which "owing" is in concord, and "owing to" must be treated as a rare prepositional phrase. It is true that in such cases we can alter the form of the statement, and introduce a substantive; thus "Owing to my illness I was absent from the meeting" can be changed into "My absence from the meeting was owing (or due) to my illness"; and this, no doubt, shows how the merely prepositional use came in. The latter we have not yet noticed before 1839, but suppose it must be much earlier. Will friends of the 'Dictionary' help us to look for earlier instances of this absolute "owing to," and send us any which they find?

J. A. H. MURRAY.

Oxford,

ST. MARY OVERY. — Has the report of Henry VIII's Commissioners *re* the above been published? Any information regarding the result of the inquiry as to the condition of the priory would be valued by

W. THOMPSON, D.D., Rector.

J. WARRINGTON WOOD, SCULPTOR. — Do any of your readers know whether Mr. J. Warrington Wood, sculptor, is still alive, and what is his address? He exhibited his works constantly at the Royal Academy Exhibition up to 1884.

J. G. T. SINCLAIR, Bart.

MAJOR HUMPHREY COLQUHOUN: ARCHIBALD GRAHAM.—I shall be glad to receive any particulars, by letter, from an obliging reader about Major Humphrey Colquhoun, Fort Adjutant of Fort George, near Inverness, from 1754 to 1763; also about Mr. Archibald Graham, of the Inland Revenue Department, who married Margaret, daughter of the above officer, about 1757, and died at Inverness in 1768.

A. W. GRAHAM, Col.

67, Gipsy Hill, S.E.

"SNIPING." (See 8th S. xii. 128, 150, 237, 438.)—In the letters of war correspondents we often read of "sniping"—that is to say, desultory firing by an enemy into a camp or force on the march. How old is this use of the word? I find it used in 1821 in Blacker's 'Mahratta War,' p. 179: "But even this advantage was greatly reduced by their being exposed to a sniping fire from neighbouring walls." The translator of Mir Hussain Ali's 'Life of Tipu,' writing in 1864 (p. 179), says: "The Kuzzaks remained all night attacking, or sniping and throwing rockets into the English camp."

EMERITUS.

HYMN BY DEAN VAUGHAN.—On the laying of the foundation-stone of Holy Trinity Church, Chesterfield, 17 May, 1837, a hymn was sung, written for the occasion by C. J. Vaughan, who was then an undergraduate of Trinity College, Cambridge. It consists of four stanzas of eight lines, the first line being

Lord, whose temple once did glisten

('Hist. of Chesterfield,' 1839, p. 269). Has it been reprinted or included in any collection of hymns?

W. C. B.

HOGARTH AND WESLEY. — Stevenson's 'Memorials of the Wesleys' (1876 edition), under Samuel Wesley, Jun., states that two tickets for admission to entertainments at Blundell's School, Tiverton, Devon, with an engraving thereon of the school, were drawn by W. Hogarth during S. Wesley's headmastership of that school, and Stevenson

states that he had seen impressions of these two tickets preserved amongst members of the Wesley family. An impression of each of these two tickets is also preserved in Blundell's School Library, but only one ticket is catalogued in Samuel Ireland's 'Graphic Illustrations of Hogarth' (1794 edition) as *temp. circ.* 1736, and that plate bears the signature "W. Hogarth pinxt." I have never seen the other plate (of which the school impression was used for a ticket dated 1753) ascribed anywhere else to Hogarth, or catalogued in any list of his works, and I have consulted most of the well-known ones. The plate also does not bear his name. Can any one, especially a member of the Wesley family, throw light upon the subject, and kindly tell me on what authority this second ticket is attributed to Hogarth, and also what evidence there is to connect either ticket with Samuel Wesley? There is no record of any such at the school itself.

ARTHUR FISHER.

Tiverton.

"PALENQUE; or, the Ancient West. A Poem, By Charles Lamb, Esq. London, Saunders & Otley, Conduit Street, 1849."—Can any of your readers say who the above Charles Lamb was? He cannot be the author of 'Elia' from the style.

R. A. POTTS.

COUNTY FAMILIES.—Can 'N. & Q.' put me into communication with the purchaser of a book named 'Materials for a History of County Families,' by Richard Fenton, bought some little time since from Mr. Charles Higham, of 27A, Farringdon Street, E.C.? I wish to ascertain if there is an item of information in it which I have been seeking to corroborate a point in a pedigree, and upon which no doubt the present owner of the book would satisfy me.

F.R.A.S.

RINGS IN 1487.—Sir John Shaa or Shaw, goldsmith and alderman, founded a free school at Stockport in 1487, and by his will he directs that sixteen rings of fine gold are to be made and "graven with the well of pitie, the well of mercie, and the well of everlasting life," and to be given to his friends. What was the form of symbolism used to designate these "wells"; and do any of the rings survive?

XYLOGRAPHER.

"PINDY," FROM "PENDU."—'The English Dialect Dictionary' of Dr. J. Wright enrolls *pindy* as a word used in Somerset, Devon, and Cornwall of meat that is tainted. A lady born in Sidmouth tells me that she has known of a butcher of that place using it to

describe a piece of meat that had been too long unbought in his shop. Prof. J. Rhys supposes that it may be a popular corruption of French *pendu*, in the sense of too long suspended. This would apply very well to meat or game that has become high. Can any similar use of *pendu* be adduced from any French dialect? E. S. DODGSON.

CLARE MARKET.—Can any one give the meaning of the relief in black of two nigger heads, with large earrings, facing one another, which occurs on the corner of a house in Clare Market? The letters S.W.M. are also inscribed, with the date 1715. As the house is about to come down, its history would be interesting. W. R. B. PRIDEAUX.

SYNAGOGA: CHRONISTA.—On Palm Sunday the Passion is sung by three cantors, who take the parts respectively of Christus, Synagoga, and Chronista. Synagoga sings the narrative portions, Christus the words of our Lord, and Chronista those of the other characters, e.g., of Pontius Pilate. What is the history of the terms Synagoga and Chronista? The latter especially needs explanation. R. J. WALKER.

St. Paul's School, W.

COLLIE-DOG AND ITS DERIVATION.—Is there a serious objection to Prof. Skeat's suggested derivation of *collie* or *colly* from the Celtic languages (see his dictionary)? Its origin is declared to be uncertain, according to the 'Oxford Historical English Dictionary.' Would it be untenable to identify this Low Scotch name of a shepherd's dog with Gaelic and Irish *cuilean*, Manx *quallian*, Cornish and Breton *coloin*, Welsh *colwyn*, which have the restricted sense of Lat. *catulus*, a cub, puppy, whelp, or young dog (see Macbain's 'Gaelic Dictionary,' Inverness, 1896, and Williams's 'Lexicon Cornu-Britannicum,' 1865)? H. KREBS.

"MARY HAD A LITTLE LAMB."—What is the age of this nursery treasure? "Mary had a little lamb" is still a delight to little minds from two years old and upwards, as it was in the days of the grandmothers of the oldest of the contributors to 'N. & Q.' It has recently been claimed as of American origin. Who made it? THOS. RATCLIFFE.
Workshop.

CHRISTMAS CAROLS.—Hone in his 'Every-Day Book' (1826), p. 1604, says: "But more shall be said hereon in the year 1826 if the editor of the 'Every-Day Book' live and retain his faculties to that time." Can any reader say if this intention was carried out,

and, if so, where the results are to be found, as from a rather hurried examination of the same author's 'Table Book' and 'Year-Book,' which were subsequently issued (1827, 1828, and 1832), I can find very little on this subject?

Information is also sought regarding 'Christmas and Christmas Carols,' c. 1845-50, with a valuable preface by J. F. R., which is mentioned in Julian's 'Dictionary of Hymnology,' p. 210, col. 1, as I am unable to find it in the Catalogue of the British Museum.

JOHN WIGELSWORTH.

WOOL AS A FOUNDATION FOR BUILDINGS.—I have often been told that the foundations of Boston Church, Lincolnshire, were laid on packs of wool, because the large blocks of stone of which the lower courses consisted would otherwise have been swallowed up by the underlying silt. Is this folk-lore or an historical fact? The railway bridge which crosses the Trent at Gainsborough, and which was, I think, opened for traffic in 1849, is also rumoured to be built on wool. This is evidently a transference from an older source.

EDWARD PEACOCK.

CHAUCERIAN QUOTATION.—I have seen a quotation from Chaucer referred to as "il n'y a pas de nouvelle coutume qui ne soit ancienne." Can any reader of 'N. & Q.' kindly refer me to the original passage? It may be heresy on my part, but just as I think that, if a foreign quotation is made when the language otherwise used is English, it should be in the first place given in the original, so it seems to me should an English quotation be given in the original when the language otherwise used is another one. Add a translation in either case, by all means.

EDWARD LATHAM.

61, Friends' Road, East Croydon.

SIR JOHN AND LADY TAYLOR.—I shall be glad of any information regarding these two. An engraving of a portrait of the former in my possession bears at the foot "J. Smart pinxt," "J. Dixon sculpt," and a coat of arms. From the coat of arms I gather, by referring to Burke's 'Landed Gentry' under the name Watson-Taylor, that Sir John was an F.R.S. and of Lyssons, Jamaica; that he was created a baronet in 1778, and died ten years later. He married Elizabeth Gooden, daughter and heir of Philip Houghton, of Jamaica. The engraving of the lady bears at the foot "Painted by Sir Joshua Reynolds," "Engraved by W. Dickinson," "From an original picture in the possession of Robert Graham, Esq., of Gartmore." Sir John is represented with his hair brushed

back and tied at the back with a bunch of ribbons, and is looking out of what appears to be a round embrasure in a wall. There is no notice of him in the 'D.N.B.' Is there any connexion between these Taylors and Mrs. Michael Angelo Taylor, the original of Hopponer's Miranda, who was of the Vane-Tempest family?
J. B. DOUGLAS.

JUDAH P. BENJAMIN. — Information is wanted about the ancestry of Judah Philip Benjamin, who made such a remarkable record as advocate in England, after escaping from America on the defeat of the Confederacy, of which he was Attorney-General, Secretary of War, and finally Secretary of State. His parents were English, and emigrated to America in 1811.

JOSEPH LEBOWICH.

71, Perkins Hall, Cambridge, Mass.

[See 'D.N.B.' and authorities quoted at end.]

ARTHUR GRAHAM. — Along with Col. Despard and others, Arthur Graham was executed for high treason, 22 February, 1803. I shall be obliged to any one who can give me information regarding him or the family to which he belonged. From his name it seems likely he was of, or descended from, the Cumberland stock.

WALTER M. GRAHAM EASTON.

Epitres.

THE OLD WIFE.

(9th S. xi. 188.)

GIVING a story of an old wife who, for spinning on a Sunday, was condemned to spin for ever behind the rocks in the bed of a stream, A. R. Y. says, "From the reference to Sunday this must be a modern myth." I understand him to mean by "modern" not pre-Christian; but a learned friend thinks he means post-Reformation, and that he is attributing the prohibition of work on Sunday to the Puritans, as if there had been no such prohibition before. My friend is a frequent contributor to 'N. & Q.,' but he asks me to forward a reply on the subject, and sends me two or three good references. There is, of course, no doubt that unnecessary work on Sundays, as on other holy days of obligation, was always prohibited by the Church to Church people, and we find that this prohibition was fully recognized among the early Irish and Anglo-Saxon Christians. As to the Irish Church, see Adamnan's 'Life of St. Columba' (Clarendon Press edition), *Introd.*, pp. xlii n., xlv, where several references are given and some curious stories told

of what happened to Sunday-breakers. In lib. iii. cap. xii. we find mention of the Sunday Eucharist, the Sunday dinner, and the Sunday rest. The provisions of the Irish Cain Domnaigh, or Sunday law, brought over from Rome before 594, are "ultra-Sabbatarian," and include that wherever a man happened to be on a Saturday night, there was he to remain till Monday morning (O'Curry, 'Manners,' &c., ii. 33). This is quite in accordance with what Bede relates of St. Cuthbert, that while being shown the Roman remains at Carlisle he suddenly stood still and was troubled in spirit, thinking that the battle in which the king was engaged was going against him. It was on a Saturday, and he told the queen that she might go on Monday to see whether the king was slain or not, but that it was not lawful, even in a case like that, to travel on Sundays ('Vit. S. Cuthb.,' xxvii.).

I need not go into synodal enactments, but will call attention to some stories of how people were said to have been punished for transgressions of the Sunday law. Thomas of Ely relates how the maidservant of a certain priest tried to dig up vegetables in the garden on the Lord's Day, and the wooden tool stuck in her hand so firmly that it could not be loosened until she was cured by the merits of St. Audrey five years later ('Anglia Sacra,' i. 602). We learn from the 'Chronicle of Roger de Houedon,' *Rolls Series*, iv. 169, that in 1201 Eustace, Abbot of Flay (where was this?), visited York, and preached the observance of Sunday from 3 P.M. on Saturday to sunrise on Monday. His credentials were contained in a letter on the keeping of the Lord's Day professing to have come down from heaven. His teaching was enforced by further miracles. A carpenter of Beverley, making a wooden spike after the ninth hour of Saturday, was struck down by paralysis, and a woman weaving there, who, in her anxiety to finish her web, went on after the same hour, suffered the same fate. At Nafferton a man made bread baked under the ashes on Saturday afternoon, reserving some for the Sunday, but when he broke the bread on that day blood flowed out. At Wakefield the miller (probably at the "Soke-Mill," still going) went on grinding on the Saturday afternoon, when suddenly there came a rush of blood from the hopper, and the mill-wheel stood unmoved by the vehement impulse of the water. The well-heated oven of a woman in Lincolnshire refused to bake, and on the Monday morning she found nothing but raw paste therein. Another woman in the same county wisely waited till

Monday morning, when, going to see whether her paste had risen so as to run over, she found her bread baked without material fire. It is sad to relate that when the first excitement caused by the preaching of Abbot Eustace had passed away, the people soon reverted to their old Saturday and Sunday-breaking practices. Giraldus Cambrensis also refers to the preaching of Eustace, and says that when he came to Keal, in Lincolnshire, the people generally listened to him and followed his teaching, but that one wretched woman derided him and went on with servile work on Saturday afternoon, winding her thread into balls as before. However, both her hands were suddenly contracted, and she fell to the earth as one without life or sense. Her neighbours brought the matter before the archdeacon, and it was proclaimed not only in the churches, but in the markets and other public assemblies, as a warning to the whole county. There is a good account of the mission of Eustace in 'Fasti Ebor.', i. 275. It is remarkable that all these stories relate to Saturday afternoon rather than to Sunday itself. There are probably many more of the same kind, bearing witness to the principle of Sunday observance. In connexion with these Sunday stories, I may mention that on 2 September, 1892, I saw in the church at Tingstäde, in the island of Gotland, in the Baltic, two large rounded pebbles, kept in an aumbry in the sanctuary. The tradition is that two women were baking on a Christmas Eve, and their bread was turned into stone.

What may be termed the Sabbatization of the Lord's Day probably received an impulse in that Judaizing movement of the twelfth century which resulted in the *rationale* of the bishop, the seven-branched candlestick in the choir, the fringing of vestments with bells and pomegranates, four-square altars, absence of steps, &c. On this subject see the introduction, by J. W. L., to Legg and Hope's 'Inventories of Christchurch, Canterbury.' The term "Sabbath," as applied to the Lord's Day itself, is said to be first found in Petrus Alfonsus, who, writing figuratively in the twelfth century, says, "Dies Dominica.....Christianorum Sabbatum est." "Sabbatum" as applied to Saturday, not to Sunday, survives to this day in the Roman service-books, and in the Italian "Sabbato" and French "Samedi" ("Sabbati dies"). The reason seems to be that the Saturday afternoon was held to be as holy as the Sunday itself, but was more likely to be disregarded, as indeed it is at present.

After the observance of the original Sab-

bath had ceased among Christian people, it was still felt that the fourth commandment required the keeping of the Church's holy days, and in that sense we in the Church of England pray God to "incline our hearts to keep this law." And in all times the observance of Sunday has been greatly promoted by the retention in the Church of the fourth commandment. But to say that the Sabbath has ever been shifted from the seventh day to the first is nonsense. Both were observed in the beginning, but later the Lord's Day only. The Saturday afternoons referred to above, of which the present half-holiday is a survival, were observed not as the end of the Sabbath, but as the beginning of the Sunday. And the Sunday has always been observed more or less like the Sabbath—*i. e.*, as a day of rest, of devotion, and of special religious worship. Such preaching as that of the Abbot Eustace in 1201, or the Sabbatarianism of the Puritans of later times, however mixed up with error or exaggeration, has, at any rate, borne witness against such irreligious neglect or profanation of the Lord's Day as could never have been sanctioned by the Church at any time.

J. T. F.

Durham.

With reference to the communication by A. R. Y. under this title, there is a series of about half a dozen serrated peaks, many yards apart, in the island of Arran, Bute-shire, known as Camus na Caillach (the Old Wife's Leap), the old lady being supposed to jump from one peak to the other. They are on the skyline, about 1,500 ft. high.

JOHN S. RANKEN.

Barnet.

'The Old Wives Tale,' by George Peele (1558-98), wit, poet, and dramatist, was printed in 1595 by John Danter. Dr. Brewer in his 'Reader's Handbook' says that Milton's 'Comus' is indebted to this comedy.

EVERARD HOME COLEMAN.

71, Brecknock Road.

LADY WHITMORE (9th S. x. 268, 318, 395, 450).—I am glad to learn from Z., *ante*, p. 158, that the new 'Catalogue of the Hampton Court Pictures' states that the portrait of Lady Whitmore was engraved under another name in 1780; but I doubt if this assertion altogether solves the enigma. Many authorities still hold to the opinion that the picture represents the Countess of Southesk. Mr. Gordon Goodwin, for instance, in his new edition of Grammont's 'Memoirs,' gives a photogravure of the picture, and

ascribes it to that lady, adding, in a note to the list of illustrations to vol. i., "This picture has been wrongly described as a portrait of Lady Whitmore." In the face of this conflict of authorities, it would be well if we could learn more of the history of the picture than has hitherto been made available. The records of Windsor Castle, from which the picture was removed to Hampton Court, may have something to say on the subject.

In a former reply (9th S. x. 396) I referred to Mr. G. Steinman Steinman's 'Althorp Memoirs,' which, with his lives of the Duchess of Cleveland and of Mrs. Middleton, forms the best existing commentary on Grammont. It may perhaps help to clear up the difficulties of the question if I quote the account of Lady Whitmore's portraits in full:—

"There are portraits also of Lady Whitmore. The three-quarter one at Hampton Court, by Lely, presents us with a lady sitting upon a bank, with trees in the background. Her right hand rests upon the bank, her left holds up her dress of dark lavender against her bosom. A replica of this painting is at Chirk Castle, and another at Narford Hall, the last inscribed 'Lady Anne Hamilton, Countess of Southesk.*' It has been engraved in mezzotint by Watson, 1779, plate 1 ft. 8 in. by 1 ft. 2 in.; by Hall, in stipple, for Mrs. Jameson, as the Countess of Southesk; by Claessens for Hardings, and by Boquet for White's 'Grammont,' under the name of the Countess; and by Scriven, both as this lady and as Lady Whitmore, for Carpenter's edition. The four last engravings are of half length. Shineker and Boquet have also engraved for Harding and White a half-length of Lady Whitmore, 'from an original in the possession of Sir Brook Boothby, Bart.' Colonel Myddelton-Biddulph has a half-length of Lady Whitmore, taken three months before her death. A mezzotint, engraved by Trye, 1762, size 20 in. by 14 in., lettered 'Frances Brooke, Lady Whitmore,' and overlooked by both Bromley and Granger, represents a lady who may have reached the age of twenty-five. She wears a close cap, beneath which her hair is confined, pearl drop earrings, round her neck a ruff, tied in front by a bow of ribbon. Her dress is low, but over it, and concealing her shoulders, is a tippet, or cloak, the ermine collar of which she holds between the thumb and first finger of her right hand. It does not resemble the other portraits of her, nor is the dress such as was worn in 1670. Lady Whitmore had dark hair."—'Althorp Memoirs,' 1869, pp. 20-22.

Mr. Steinman does not state that the mezzotint engraved in 1779 was engraved under the name of Lady Southesk. The portrait in Mrs. Jameson's 'Beauties,' undoubt-

* "Horace Walpole had a copy of this portrait, made in crayons, which Claessens engraved from. He informed Granger of its existence at Narford Hall ('Biog. Hist. of England,' Sup., 1774, f. 546). Mrs. Jameson chooses to infer ('Beauties,' 1833, ii. f. 77) that both Walpole and Granger acknowledged it an authentic portrait of Lady Southesk." [G. S. S.]

edly was, and I venture to quote that lady's remarks:—

"When the accompanying portrait was first copied and engraved for publication it was supposed to represent Frances Brooke, Lady Whitmore, the younger sister of Lady Denham, by which name the portrait has been traditionally known in the gallery at Windsor. But on examining the duplicate which exists at Narford, in the possession of Mr. Fountaine, and referring to the authority of Horace Walpole and Granger, there can be little doubt that it represents a woman much more notorious—Anne, Countess of Southesk. By this title the picture has always been distinguished at Narford since the days of Sir Andrew Fountaine, the first possessor, and the contemporary of the original; and by this name it has been recognized as an original by Horace Walpole. The copy made in crayons by his order is now at Strawberry Hill, and noticed in his catalogue as that Lady Southesk who figures so disgracefully in De Grammont's 'Memoirs.'"—'Beauties,' ed. 1833, p. 136.

The question for decision is whether the traditional ascription to Lady Whitmore at Windsor and Hampton Court, or that which prevailed at Narford Hall, is the more likely to be correct, and until further evidence is forthcoming I fear it must remain an open one. It will be observed that Mr. Steinman points out that Scriven engraved this picture for Carpenter's edition of Grammont both as Lady Whitmore and as the Countess of Southesk. An examination of these engravings shows that the faces vary very considerably, and that while the general arrangement of the drapery is the same, in the latter the hand is not employed to hold up the dress. These variations may, however, be only due to the fancy of the engraver.

George Digby, Earl of Bristol, married the Lady Anne Russell, the sister of the Hon. Edward Russell, who had become the second husband of Mrs. Brooke, the mother of Lady Denham and Lady Whitmore. He was, therefore, a kind of step-uncle to these ladies. I have not the dates of his embassies to Spain, and cannot say if either of them accompanied him to that country. Frances Brooke, Lady Whitmore, could not have been born earlier than 1642 or 1643, and was, therefore, only about seventeen or eighteen years of age at the Restoration. I understand from Z. (9th S. x. 451) that the lady painted by Zurbaran, who died in 1662, was an older woman than the "Miss Brooks" of Grammont. She may have been Elizabeth Acton, wife of Sir Thomas Whitmore, first baronet of Apley, and father of the husband of Frances Brooke. W. F. PRIDEAUX.

CANUTE AND THE TIDE (9th S. xi. 189).—Camden, writing in 1604, gives one of the

earliest accounts in English of this incident in the chapter of his 'Remaines' entitled 'Wise Speeches.' His words are these:—

"King Canutus, commonly called Knute, walking on the Sea sands neare to Southampton, was extolled by some of his flattering followers, and told that hee was a King of Kings, the mightiest that reigned farre and neare; that both sea and land were at his commaund : But this speach did put the godly King in mind of the infinite power of God, by whom Kings have and enjoy their power, and thereupon he made this demonstration to refell their flatterie : He tooke off his cloake, and wrapping it round together, sate downe vpon it neare to the Sea, that then beganne to flowe, saying, Sea, I commaund thee that thou touch not my feete : But he had not so soone spoken the word, but the surging wave dashed him. He then rising vp, and going backe, saide : Ye see now my Lordes, what good cause you have to call me a King, that am not able by my commaundement to stay one wave : no mortall man doubtlesse is worthy of such an high name, no man hath such commaund, but one King, which ruleth all : Let vs honour him, let vs call him King of all Kings, and Lord of all nations : Let vs not only confesse, but also professe him to be ruler of the heavens, sea, and land."

Camden gives as his authorities "Polydorus and others." But Polydore Vergil could have only copied the story. The original writer was no doubt one of the early chroniclers. I think I have somewhere read that Florence of Worcester was the first who related the incident. It is not mentioned in 'The Anglo-Saxon Chronicle.'

Since writing what precedes, I find, on referring to Fuller's 'Church History of Britain,' book ii. cent. xi., that the original author of the story was "Hen[ry of] Huntingdon in *Vita Canuti*." The version of the quaint, but scoffing historian is not worthy of a moment's comparison with good old Camden's, in my humble opinion.

JOHN T. CURRY.

In the National Museum at the Palace of Frederiksborg, some miles from Copenhagen, the Versailles of Denmark, there is a series of mural paintings illustrating the Viking age and the conquest of England by Sweyn and Canute, painted by the artist Lorenz Frólich. The subject alluded to is possibly one of the events depicted.

W. R. PRIOR.

The story is told by Henry of Huntingdon in his 'Historia Anglorum.' He places the scene of the episode, which came to him by way of oral tradition, at Southampton.

A. R. BAYLEY.

ARMS OF MARRIED WOMEN (9th S. ix. 28, 113, 195; x. 194, 256, 290, 473; xi. 114, 197).—The prevalent idea that a woman's condition (*i.e.*, whether married, widowed, or single) should be displayed to all and singular on

her achievement seems to me (notwithstanding high authority to the contrary) to be erroneous and unheraldic. To go back to first principles, heraldry was never intended for such a purpose. The more correct heraldic rule seems to be that a woman should bear her arms on a lozenge, because the shield is a masculine piece of harness unsuitable to a member of the gentler sex, whether she be married or not; the sole exception to this rule being the queen regnant, who, notwithstanding her sex, is a military personage empowered in mediæval times to summon the feudal array, and in modern times is head of the army. It is true there are numberless examples of the paternal arms of married women appearing impaled on their husbands' shields; but these are only apparent exceptions, the shield being, in fact, the husband's, and not the wife's, because, in the eye of the law, the husband and wife are one person, and because, formerly, the wife's personal chattels became the husband's property, and she had nothing on which she could display her arms independently of his.

If this contention be correct, there can be no consistent reason why a lady of coat armour in these more enlightened days (when a married woman is considered a separate entity, and is allowed to hold property independently of her husband) should not bear her paternal arms on the feminine lozenge if she pleases, and that whether her husband be armigerous or not.

ARTHUR F. ROWE.

Walton-on-Thames.

It would seem that a lady married to a non-armigerous husband should bear her arms on a lozenge, after the analogy of a peeress in her own right who is married.

GEO. WILL CAMPBELL.

Leamington.

WATCHHOUSES FOR THE PREVENTION OF BODYSNATCHING (9th S. x. 448; xi. 33, 90, 216).—When at Crail (Fifeshire) some few years ago, I saw the "watchhouse" in the churchyard, but was informed it had been erected as a place of deposit for corpses until putrefaction was sufficiently advanced to make them useless for the purposes of body-snatchers; and the size and strength of the building would fully bear out that idea.

R. BARCLAY-ALLARDICE.

Lostwithiel, Cornwall.

ARCHER FAMILY (9th S. xi. 248).—Henry Archer, M.P. for Warwick borough, was born at Tamworth, and baptized there 18 Nov., 1700. He matriculated at Trinity College, Oxford, 1718. He and his brother Thomas (afterwards Lord Archer) were candidates at

the election of members for Warwick town, 27 May, 1734, but were unsuccessful. They, however, petitioned against the return, claiming the seats, and by order of the House 25 Feb., 1734/5, the names of Sir Wm. Keyte, Bart., and Wm. Bromley, Esq., jun., who were declared not duly elected, were erased, and the names of the brothers substituted.

In 1741 Thomas became M.P. for Bramber, but Henry was re-elected one of the M.P.s for Warwick town, and continued to represent that borough until his death. Speeches of his under the name of "Hynrec Arech, Urq., representative for W....k," are reported in the Lilliput debates in the *Gentleman's Magazine*.

In 1743 his uncle Thomas, the Groom Porter, and the "Archer" of the 'Dunciad,' died without issue, leaving to Henry, as his heir, above 100,000*l.* it is said (*Gent. Mag.*). Henry married the same year, 22 Dec., Lady Elizabeth Montague, second daughter of George, first Earl of Halifax. He died 16 March, 1768, without issue, and was buried at Hale, co. Hants, where there is a monument to him in the church, erected by his widow, consisting of the life-size figure of a lady holding a sepulchral urn. By his will, dated 5 Nov., 1764, he gave 400*l.* to the poor of Warwick in remembrance of the fact that he had been their member for over thirty years. The name of his younger brother was Samuel, and not Daniel. He was baptized at Tamworth 6 Dec., 1702, and seems to have died young.

R. W. ARCHER.

PASTED SCRAPS (9th S. xi. 110, 195).—I have tried many plans for removing pasted scraps, and the most effectual is the use of ammonia—preferably Scrubb's Cloudy Ammonia. The scrap should be thoroughly wetted with the ammonia; a soft camel-hair brush is the best for the purpose. When almost dry, try with a thin paper-knife to separate the cutting from its foundation. Should it not come off easily, repeat the wetting process with the ammonia, and it will be found that the cutting peels off easily. The ammonia appears to dissolve the paste or gum that may have been used. Print is not affected by the ammonia, as it evaporates rapidly. E. B. Brighton.

COUNSELLOR LACY, OF DUBLIN (9th S. xi. 149, 213).—In my family records, written by the grandson (my great-grandfather) of Rose Lacy, who married Thomas Fitzgerald in 1747, it is written:—

"Thomas Fitzgerald, Esq., of Killmeed, in the co. of Kildare, Ireland, was the regular descendant from the eleventh Earl of Kildare, ancestor of the

present Dukes of Leinster; he had one brother named Walter (of Gurteen, in the co. of Kildare); his sisters were Mrs. Mary Molloy, Mrs. Strange, Mrs. Dunn, Mrs. Warren, Miss Nelly, who died unmarried.

"Thomas married Miss Lacy, daughter of Councillor Lacy, of Dublin, and niece to the Austrian General Lacy, and to the wife of Thomas Reynolds, third son of Connor Reynolds; this family of Lacy claims to be direct descendants from the great Hugh Lacy, who married the daughter of Roderic O'Connor, the last King of all Ireland, in 1180, during Edward II.'s [Henry II.'s?] reign, so that their descendants unite the blood of the three greatest personages of those days in Ireland, as well of the English invaders as of the Irish aborigines, viz., Roderic O'Connor, King of all Ireland; Hugh de Lacy, the greatest of the English; and Fitzgerald, then called as a clan the Geraldines.

"Mary, the sister of Thomas Fitzgerald, of Killmeed, married Daniel Molloy, of Wexford. The next sister married Richard Strange, Esq., of Bellview, in the co. of Kildare; they had one child, Mary Anne, who married Sir Edward Bellew, Bart., of Bermeath, in co. Louth. A third sister married Mr. Dunn of same county, and had issue Thomas and Patrick. Thomas resided at Leinster Lodge, near to Athy, a fine ancient hunting-seat of the Earls of Kildare, rented by Dunn; he died about the year 1806, leaving two daughters. Patrick Dunn built himself a handsome house near Leinster Lodge, where he resides; he has numerous issue. A fourth sister married Mr. Warren, of Killeen, in co. Carlow, and has two sons.

"Rose Fitzgerald's (née Lacy) death is thus recorded in the *Dublin Gazette* of Thursday, Nov. 23, 1762: 'A few days ago, the wife of Thos. Fitzgerald, of Killemead, in the co. of Kildare, Esq.'"

Their son Thomas Fitzgerald in his will, dated 12 March, 1808, proved 14 April, 1809, says:—

"To my son Francis Fitzgerald the farm of Kilrush, leased to me by Lord Edward Fitzgerald, subject as followeth: To pay Miss Lacy, of Drogheda, 5*l.* a year during her natural life, the amount of 33*l.* annuity left her by her father, and.....bequeathed to her by her sister Mrs. Mary Molloy."

Then in a codicil:—

"Mrs. Ann Dunn, of Dollards; my aunt Strange."

Rose Fitzgerald, eldest child of Thomas Fitzgerald and Rose Lacy, married Andrew Reynolds, of Dublin; he was her second cousin, his grandmother, Margaret Reynolds (née Lacy), being aunt to Rose Lacy before mentioned.

I am desirous of obtaining further confirmation of the connexion between the families of Lacy and Fitzgerald and Reynolds, and shall be greatly indebted if G. D. B. and any other correspondent can, and will, give me further information on the subject. FITZGERALD.

VICISSITUDES OF LANGUAGE (9th S. x. 446).—The principle assumed in GENERAL MAXWELL'S able and interesting note—viz., that the

study and diffusion of a language are in proportion to national prestige—seems at first sight natural, and just what we might expect; but while there are, no doubt, striking instances of this, it may perhaps be questioned whether facts will bear out its general application.

Both Greece and Rome left the stamp of their language after their conquests, the one in the East, the other in the West; but Carthage, whose power and prestige were at one time very great, left no such impress.

The Roman conquest of Greece did not substitute Latin for Greek, which more than held its own:—

Græcia capta ferum victorem cepit, et artes
Intulit agresti Latio.

It was the language of the conquered country that became the study of its conquerors.

Again, while the gradual decay of Roman prestige was breaking up the Latin language into various kindred tongues, the Greek of the declining Eastern empire remained practically intact down to the capture of Constantinople by the Turk in 1453, if not till a later period.

This same Turk was long the terror of Europe. His prestige and power were great, but he did not diffuse his language, nor was it largely studied. Arabic, on the other hand, was, in consequence of the Saracenic conquests, widely diffused and eagerly studied. Nor did its vitality cease with the extinction of the Saracenic power. Though it only remains to-day as the language of those portions of Islam with which we connect the idea of decay, it is still vigorous and flourishing, pushing its way rapidly downwards throughout Africa.

Sweden under Gustavus Adolphus, and later under Charles XII., was a formidable power; but its language was not, apparently, at those two periods much studied or diffused.

Italian seems to have been the fashionable study in Milton's time, and yet Italy was then under foreign rule. Its resurrection about 1870, and its leap from "a geographical expression" to a front-rank position among the nations, ought by this theory to have been followed by a corresponding revival of interest in its language and literature, but the note itself admits that this has not been the case.

German since Sedan has, it is true, received much more attention educationally; but I am not aware that it is yet, to any great extent, superseding French as a medium of international communication, nor can I think it ever will do so, unless, indeed,

its accident and syntax should submit to imperial interference, and be autocratically simplified.

It is remarkable that French alone of the Romance tongues has taken the proud position of the common language of Europe as successor to the Latin. Spain at one time had perhaps a greater prestige than France, but I am not aware that Spanish ever held such a position. If English should ultimately take the place of French in this respect, I doubt whether our national prestige will have very much to do with it. The victories of Nelson and Wellington do not appear to have given much impulse to the study of English on the Continent, and it is only of late years that our next-door neighbours, the French, have begun to study it in earnest.

Lastly, take the case of Russian. We all know that Russia's prestige is great and increasing; but for all that do we see a corresponding study and diffusion of her language? I know not how far this may be the case in Asia, and especially in Persia, where her influence just now is ousting our own, but in Europe it is not so, and the study of Russian does not yet enter into our school curriculum.

On the whole, I venture to think that, while national prestige is a very important factor in the case, the study and diffusion of any particular language depend as much, if not more, on other operative causes—such, for instance, as the generic structure of the language itself, its adaptability to common use, and its affinity with other tongues; national needs and aspirations, with fortunate concurrence of circumstances; the greater or less tenacity of those forms of speech with which it comes in contact; its own connexion with the history and literature of the past, and its relation to the fashion, convenience, or prejudice of the present.

The note, I observe, recognizes "the tenacity of life of the classic tongues, in spite of their so called death." It is, in fact, a misnomer, the term "dead languages." Both are *living*, not only in the sense of vitalizing modern thought and replenishing modern speech, but living as actually *spoken* tongues. For what are the Romance languages but modern dialects, as it were, of the ancient Latin? Has not 'N. & Q.' recently furnished a composition of some length, every word of which was equally Latin and Italian? * Greek, again, in the modern *Romaic*, not very essentially differing from the olden

* See 9th S. x. 245.

tongue, is to-day the language of the street, the market, the newspaper. I write with a Greek postcard before me, the address side of which contains in bilingual form the ordinary caution. The second language is French, the date 1877. By the theory maintained in the note German should by 1903 have been substituted for the French "replica." If this can be shown to be the case, that theory will at least have received some confirmation.

C. LAWRENCE FORD, B.A.

HISTORICAL CATECHISM (9th S. xi. 209).—The following is from a pamphlet entitled 'The Inquisition and Confessional of the Present Century' (John Kensit, 1893), p. 71:

"In 1850 a book was published by Burns, entitled the 'History of England for Catholic Children.' It was written under the immediate direction of the late Cardinal Wiseman. Here is an extract:—'When men are determined to destroy not only their own souls, but the souls of many others, they have to be treated as malefactors. It was very shocking that people should be burned; but it was much more shocking that they should be leading so many more people to be burned in the flames of hell for ever.'"

M. N. G.

KEEMORE SHELLS (9th S. xi. 189).—The more correct orthography is "Kima shells." Balfour's 'Cyclopedia of India' has "*Kima*, the shells of the Taclabo, or gigantic Philippine oyster, used as fonts in the churches of that group." As to its origin, it is a Malay word. See Marsden's 'History of Sumatra,' 1783, and his 'Malayan Dictionary,' 1812, where I find "*Kima*, a bivalve shell of the clam kind, *Chama gigas*, which takes, when cut, a polish equal to the finest marble."

JAMES PLATT, Jun.

'BANTER' (9th S. xi. 207).—This was a humorous weekly—one of the many imitators of *Punch*—of which the first number appeared on 2 Sept., 1867, and the last on 6 Jan., 1868. It was "conducted by George Augustus Sala," and the following were the principal serials that ran through the paper: 'The Bargraves' and 'On a 'Bus; or, Philosophy on a Knife-Board,' by G. A. Sala; and 'Mrs. Lett's Diary: her Trials Revealed,' by Augustus Mayhew. It does not seem to have been a success, and I cannot find any reference to it in 'The Life and Adventures of George Augustus Sala.' In politics it represented the advanced left wing of the Liberal party. When the last issue appeared the numbers were bound up in paper boards, with a replica of the illustrated title-page on the front cover, and sold at the price of half-a-crown. The illustrations, though not equal

to those of *Punch* in its palmy days, were in many cases effective and well drawn.

W. F. PRIDEAUX.

SIR WILLIAM WALLACE (9th S. xi. 165).—MR. JONAS will find the detailed sentence that Wallace should be executed in London in Horwood and Pike, 'Year-Books of the Reign of Edward III., Years XI. and XII.' (Rolls, 1883), at pp. 171-3. He may also be interested in the particulars given by Mr. Pike in the introduction to the same book, pp. xxix-xxxiv.

O. O. H.

LONDON APPRENTICES: THEIR DRESS (9th S. xi. 207).—The following extract from an article entitled 'England during the War of the Roses' (1455-85), which appeared in the *Transactions of the Royal Historical Society*, may answer your correspondent's purpose:—

"Suitable clothing, befitting his calling, was found for the apprentice each year by his master. We gather from the following incident what was the apparel worn by an apprentice. John Smoke had been sent by his master, Henry Reynolds, to transact some business in Ipswich, a town eight miles distant. His journey lay for the greater part of the way across a vast extent of wild heath land, where bracken and gorse grew abundantly. Upon his return homeward, and when he was nearly two miles beyond the outskirts of the borough, he was suddenly attacked on the heath by two wayfarers and brutally murdered. The murderers—Robert Skales and his brother Thomas, both of the county of Norfolk—stripped the body of all its clothing, which they carried away with them. The clothing consisted of a hood valued at two shillings and twopence, a tunic of the value of five shillings, a doublet valued at three shillings and fourpence, a pair of shoes value sixteen pence, a pair of socks (*sotulares*) value sixpence, a kirtle and a shirt. Robert Skales was hanged for the murder, but Thomas, who like his brother was mentioned in the indictment as 'labourer,' pleaded after conviction that he was a 'clerk,' and was therefore handed over to the bishop's officer for trial."—'Gaul Deliveries,' *temp.* Edw. IV. (1461-63), Record Office.

EVERARD HOME COLEMAN.

71, Brecknock Road.

The dress of the London apprentice must have varied, like that of other classes, with the times in which he lived. His belted tunic, long hose, and flat cap are represented in plate 6, vol. i. of 'Old and New London.' An old chap-book of the seventeenth century represents him with a conical cap. What he was not allowed to wear will be found by reference to Herbert's 'Twelve Livery Companies,' 1837, vol. i. pp. 166-7. The dress of a valet or servant, which nearly approached it, will be found, I think, in either Strutt's 'Costume' or C. H. Smith's 'Ancient Costume of England,' but such works are generally confined to the costume of the

upper classes. Possibly the 'Ballad of the Worthy London Apprentice,' among the "Roxburghe Ballads," and 'The Honour of a London Apprentice,' in the Bagford Collection, where he is represented "robbing the lion of his heart," might afford some inkling as regards details.

J. HOLDEN MACMICHAEL.

INN SIGNS BY CELEBRATED ARTISTS (9th S. xi. 89).—A list of these, by artists celebrated or otherwise, would be a long one; many a bill for board and lodging has been paid in such coin. David Cox painted a sign for the "Royal Oak" at Bettws-y-Coed which is now preserved inside the hotel. Sam Bough, R.S.A., about thirty years ago, took umbrage at the hideous sign of the "Rose and Thistle" public-house at Morningside, Edinburgh. It was near his residence, and the daily contemplation of it so annoyed him that he offered to paint another. He produced a picture of a marksman aiming at a target, and the public-house accordingly became "The Volunteer's Rest." There is a tolerably well-painted sign at the "Bull" Inn, Llanbedry-Cennin (in the Conway Valley), but I do not know who executed it. Probably such things are common not only in this country, but on the Continent. There is a picture by Meissonier of an artist engaged in painting a tavern sign. E. RIMBAULT DIBDIN.

"The Man loaded with Mischief," said to be painted by Hogarth, used to be in Oxford Street, nearly opposite Rathbone Place. Hogarth also furnished designs for, if he did not paint, certain supper-boxes in Vauxhall Gardens. Morland painted several signs to discharge a reckoning. But see 'The History of Signboards,' by Larwood and Hotten, 1867.

ADRIAN WHEELER.

If your correspondent requires a list of tavern signs which may be classed under this head, he should refer to 'N. & Q.,' 2nd S. iv., vii., viii., ix.; 3rd S. x.; 4th S. iii., iv.; 5th S. vii.; 6th S. ii. Each volume contains more than one reference to this subject.

EVERARD HOME COLEMAN.

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THE ASRA (9th S. xi. 207).—In the prefatory note to his poems 'Weddah and Om-el-Bonain' and 'Two Lovers' James Thomson (B. V.) says:—

"I found this story, and that of the short piece following.....in the 'De l'Amour' of De Stendhal (Henri Beyle), chap. liii., where they are given among 'Fragments extracted and translated from an Arabic Collection entitled "The Divan of Love," compiled by Ebn-Abi-Hadglat. From

another of these fragments I quote a few lines by way of introduction: 'The Benou-Azra are a tribe famous for love among all the tribes of Arabia. So that the manner in which they love has passed into a proverb, and God has not made any other creatures so tender in loving as are they. Sahid, son of Agba, one day asked an Arab, "Of what people art thou?" "I am of the people who die when they love," answered the Arab. "Thou art then of the tribe of Azra?" said Sahid. "Yes, by the master of the Caaba!" replied the Arab. "Whence comes it, then, that you thus love?" asked Sahid. "Our women are beautiful and our young men are chaste," answered the Arab.'

Thomson goes on to mention Heine's poem 'Der Azra,' and offers a translation, the last verse being

Then the slave replied: "My name is
Mohammed, I come from Yemen,
And my kindred are the Azra,
They who when they love must perish."

These poems, written in 1867-9, were submitted to *Fraser's Magazine* in 1869-70, but not accepted by Froude. They were eventually published in the *National Reformer*.

For the Azra see also Burton's translation of 'The Arabian Nights,' where there may be found two notes indexed under "Banu-Uzzah." E. G. B.

In addition to the editorial note, see 9th S. iii. 268, 375. JAMES PLATT, Jun.

HEDGEHOG (9th S. xi. 247).—If your correspondent will turn to 'N. & Q.,' 4th S. ix. 38, 229, he will find some particulars of the families of Kyrle and Abrahall of Hereford, who bore the hedgehog in their shields; also of the families into which they intermarried. Abrahall de Abrahall was High Sheriff of Hereford in 1571.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"Mrs. Harris's husband's brother," concerning whom Mrs. Gamp has given many interesting particulars, may have had a hedgehog for his crest, but, if so, the fact is not recorded. Nothing, however, can be inferred with regard to a man's family connexions from the mere fact of his using a crest which is the same as one used by some one else.

J. T. F.

Winterton, Doncaster.

PICTURE IN BERLIN ARSENAL (9th S. xi. 207).—The picture clearly relates to the march of Frederick William of Brandenburg, the "Great Elector," in 1679, when he attacked the Swedes on the Curische Haf. This event is described in Carlyle's 'Frederick,' book iii. chap. xviii. ICTA.

"KEEP YOUR HAIR ON" (9th S. ix. 184, 335; x. 33, 156; xi. 92, 195) — Perhaps it will interest some of your readers to learn that what your soldiers call "rag-fair," ours, in close analogy, style "die Lumpenparade."

G. KRUEGER.

Berlin.

"SO MANY GODS," &c. (9th S. xi. 187).—The lines beginning

So many gods, so many creeds,
appeared in the *Century Magazine*, I think, about a couple of years ago over the signature of Ella Wheeler Wilcox. E. B.
Brighton.

THE CHRISTENING DOOR (9th S. xi. 249).—Possibly this is another name for the Devil's Door. "Occasionally in old churches," says Mr. Thiselton Dyer, "over against the font, and in the northern wall, there is an entrance named the 'Devil's Door.' This was thrown open at every baptism, for the escape, as it was commonly said, of the fiend, while at other times it was carefully shut" ('Churchlore Gleanings,' 1891, p. 116). G. F. R. B.

"MAIDEN" APPLIED TO A MARRIED WOMAN (9th S. xi. 128).—In connexion with this use of "maiden," it is interesting to compare the use of the German *Frau* as applied to an unmarried woman. In the M.H.G. period *frouwe* was a title of respect for woman, whether married or unmarried. From a large number in the poems of Walther von der Vogelweide this one example will suffice: "Nemt, frouwe, disen kranz, alsô sprach ich z'einer wol getânen maget" (Bartsch's edition, p. 19); compare also such expressions as *Frau Aebtissin*, in use in modern German. Curiously enough *Magd* was sometimes employed to designate a man of chastity, as witness this quotation from 'Die Chroniken der deutschen Städte vom. 14 bis in 16 Jahrhundert': "Und bleib er und sù reine maget unz an irer beider dot." See also the German version of Revelation xiv. 4, where *Jungfrau* is used in the same sense: "Diese sind es, die mit Weibern nicht befleckt sind, denn sie sind Jungfrauen" (*virgins* in the English version).

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Miscellaneous.

NOTES ON BOOKS, &c.

Nova Solyma, the Ideal City; or, Jerusalem Regained. Attributed to John Milton. Translated by the Rev. Walter Begley. 2 vols. (Murray.) If, as we think must be conceded, the paternity thrust upon this romance by Mr. Begley can be

maintained, we have here the greatest literary discovery of modern days. Next to the finding of a new play, the indubitable work of Shakespeare—a supposition not wholly outside possibility if the story is true concerning the destruction of plays wrought by Warburton's cook—that of a new work by Milton is the greatest boon to be anticipated in English letters. Assuming this to have been accomplished, the value of the *trouvaille* is diminished by the fact that the work is in Latin, and is only accessible in a modern translation, which, however excellent—and it is, indeed, very good—cannot be regarded as the same thing as an English work from Milton's pen. There is, moreover, this disadvantage, that the translator must almost inevitably seek to employ Miltonic words and phrases, the exact value of which can only be estimated by comparison with the original. Had we at disposal ten times the space which in 'N. & Q.' can be assigned to book notices, it would be inadequate to convey an idea of Mr. Begley's argument by which the entire work is permeated. It is, indeed, impossible to give at anything like adequate length his proposition. Briefly stated this is as follows. In some few collegiate or academe libraries lurks a volume of considerable rarity, the full title of which is "Novæ | Solymæ | Libri Sex | Londini | Typis Joannis Legati | MDCXLVIII." This volume, though it includes a table of errata, is without preface, introduction, or note, the only extra being a motto on the blank page facing the title:—

Cujus opus, studio cur tantum quæris inani?

Qui legis et frueris, feceris esse tuum.

It seems virtually to have been still-born, and no notice whatever of its appearance is to be traced, a matter less remarkable than it appears at first blush, when it is taken into account how troublous were the times in which it saw the light. It is a romance of the same kind as the 'Utopia,' the 'Arcadia,' the 'New Atlantis,' and other works of the kind, blending with a story which has something in common with picaresque adventure theories of social, political, and theological government, and inculcating the most exemplary schemes of education and self-direction. In the course of the close study involved in translation Mr. Begley arrived at the conclusion that it is by Milton. The evidence for this is necessarily internal. Dates correspond, and by a fair process of exhaustion it is shown that Milton was the only Englishman of the day capable of producing it. Alone and unsupported such an argument is of slight value. A second task, executed with insight, industry, and judgment, is to show how far the views, phraseology, and sentiment of the whole coincide with what of Milton we already possess. This is the most arduous part of the task, and also the best executed. To us, though we held long aloof, the result seems convincing. Hundreds of points are brought up, some of them trivial and unconvincing, others of great importance. These the reader must study for himself in a book which no English scholar can afford to neglect. To those who do not possess a close familiarity with Milton's works—a matter in which we yield to few—long labour may be involved in testing the evidence. We ourselves read the volumes from cover to cover with constantly augmenting interest, and with something that in the end became almost passion. In our comments we shall advance a few corroborative observations of

our own, since we acknowledge the absolute impossibility of condensing into a reasonable space what is urged by the editor. Concerning that every man will judge for himself, and it is not impossible that the bone thrown down will be gnawed at and mumbled over by many readers of different and conflicting tastes and judgments. Let us premise that, so far as regards the story, the influence of the Greek romancer is to be felt. We have applied no test of comparison, and speak only from vague memories. We seem to trace, moreover, in addition to Heliodorus and Longus, some suggestions of Apuleius and even of Petronius. The teaching, of course, is directly opposite to that of these amorists. Much nearer to the philosophical dreams of More and Bacon is our author, but the adventures with brigands and the tragic love story of Philippina as narrated by Galatea belong to old-fashioned romance. Mr. Begley accounts as best he may for the non-existence of the classical allusions which Milton uses with exquisite felicity; but their absence is remarkable, we may not say suspicious. We must leave the story as strictly alone as the editor's arguments. The profound influence exercised over the book by Virgil all will recognize as a support to the theory that it is Milton's. In some cases resemblances are indicated, as in vol. i. p. 85, that to Barclay's 'Argenis,' where the primary source of obligation is Horace. Physical education for the young, with attention to which Mr. Begley credits Elyot, Mulcaster, and Locke, as well as Milton, was advocated much earlier by Rabelais. When, i. 102, the hymn of Auximus to spring has the phrase "in gladsome livery dight," the resemblance to "the clouds in thousand liveries dight" is inevitable; but is not the expression intentionally copied? Many eminently Miltonic phrases occur in the translations from the poems. How far imitations of the kind are inevitable is a matter to be investigated at leisure. When, p. 169, the author speaks of the stars "that never fail," we recall in 'Comus' how Milton dealt with the stars

That Nature hung in heaven, and filled their lamps
With everlasting oil.

Earlier passages in the same portion concerning the riches in the earth and the sea recall the same poem. Joseph's lamp is placed, after Milton's own aspiration, in a high lonely tower. "Can such an utterance come from mortal man?" recalls

Can any mortal mixture of earth's mould?

Much value must be attached to the passage, i. 279, where the gods of the heathen are declared to be devils, the same view being carried out fully in 'Paradise Lost,' book i. In book iv., vol. ii. p. 24, are verses recalling slightly the famous description of flowers in 'Lycidas.' In Cain's soliloquy, ii. 54, we find

And still live on—an awful living death
Where—saddest thing of all! nor hope nor end
Can ever come,

which suggests, from 'Samson Agonistes,'

To live a life half dead, a living death,
and, from 'Paradise Lost,'

Hope never comes.

What is said, p. 58, concerning the inducement of our first parents to revolt, and the influence of ambition, also recalls 'Paradise Lost.' The form "Many are the curious conjectures of the learned" is that exactly of

Many are the words of the wise
in 'Samson Agonistes.' "Chained on the burning
lake," p. 94, is from 'Paradise Lost.' "Pollute
with shame" is

Naked shame

Pollute with sinful blame,
which occurs in 'On the Nativity.' The lines that close 'Cupid's Cradle' convey exactly the idea, and almost the words, of the elder brother in 'Comus,' descriptive of the effects of yielding to lewd thoughts. Here we stop; not that the resemblances we note are exhausted, but because our space is filled. Many of the Latin poems are of extreme beauty, and the closing poem 'The Bridal Song' is exquisite. It is, indeed, a thing that the world, having once got it, "will not willingly let die."

Mr. Begley's task is well discharged. We wish that he had not attributed, almost on the first page, to Thomas Wharton, instead of Thomas Warton, the edition of Milton's 'Minor Poems' in 1791, which is a chief delight of lovers of the poet, the more so since he knows better, and subsequently writes Warton. He might with advantage have said that the 'Comus' of Erycius Puteanus, on Milton's knowledge of which he insists, is by Henri Dupuy (born at Guedres, 1574, died at Louvain, 1640), whose pseudonym the name was.

The Love Letters of Dorothy Osborne to Sir William Temple. Newly edited from the Original MSS.
by Israel Gollancz. (Alexander Moring.)

To the "King's Classics" which, issued under the general editorship of Mr. Gollancz, promise to be a most desirable series of reprints, has been added, as the second issue, the love letters of Dorothy Osborne, now, we are told, for the first time completely and accurately rendered. Since we first made the acquaintance of this divine heroine in the edition of Judge Parry, we have been wildly in love with her. Those interested enough may refer to our raptures (see 7th S. v. 499). Since that time we have not wavered in affection or in faith, but are as much devoted to her as ever. This edition, beautifully printed in a type at once legible and elegant, and carefully edited with a few helpful notes and a facsimile of Dorothy's handwriting, is warmly welcome, the more so since it is exactly the size to be slipped into the pocket, and will not weigh too much on the next excursion. In the full sense Dorothy's letters constitute a classic, though we have known them only a little more than a dozen years. Though proud and content in our intimacy with Lady Temple, we almost envy those who have her acquaintance to make. Not often in a lifetime does the most fortunate of men obtain such an introduction. In appearance, and, indeed, in all respects, this dainty volume is worthy to bear her name. In consequence of legal proceedings by Judge Parry, it seems likely that the sale of the volume will be discontinued.

THE lines of the *Scottish Antiquary and Historical Review* are henceforward to be widened, and the magazine, long recognized as the leading quarterly of Scottish history, archaeology, genealogy, and heraldry, will, under the admirably competent editorship of Mr. Stevenson, take a still higher position. Promise of support has been obtained from most of the principal writers on these and cognate subjects. The publishers remain Messrs. James MacLehose & Sons, of Glasgow.

BOOKSELLERS' CATALOGUES.

INTEREST in other items in the latest catalogue of Mr. Arthur Reader is eclipsed by the presence in it of an edition of Milton's 'Poems, English and Latin,' 1674, wholly unknown to bibliographers. Upon discovering this item we wished to secure it, but found ourselves an hour too late. It is now in the possession of Mr. W. Aldis Wright, Vice-Master of Trinity College, Cambridge, by whom it will be duly prized. It differs from the 1673 edition in being, so far as we can learn, 12mo instead of small 8vo, and has a portrait. The 1673 edition we possess, and are sorry to have missed that of 1674. Many other items of interest are there, including an 'Annales de la Cour de Paris,' 1697-8, which obtained for its author nine years in the Bastille. The author in question is Courtilz de Sandras, to whom is owing the famous 'Vie de M. D'Artagnan,' on which Dumas founded his immortal 'Trois Mousquetaires.' This and a few other curious items were we fortunate enough to secure.

The latest catalogue (No. 262) of Mr. Francis Edwards is almost entirely topographical, and includes many scarce and costly works. To be specially noted are Boydell's 'Scenery and History of the Thames,' 1791-6; Kip's 'Britannia Illustrata,' 1714; a complete set of the Harleian Society publications; a set of publications of the Huguenot Society; a complete set of 'N. & Q.,' with the indexes (39.); Wood's 'Athenæ Oxonienses,' ed. Bliss; Lipscomb's 'Buckingham'; Ackermann's 'Cambridge University'; Ormerod's 'Chester'; Hutchins's 'Dorsetshire'; Atkyns's 'Gloucestershire'; Clutterbuck's 'Hertfordshire'; Hasted's 'Kent'; Ackermann's 'Microcosm of London'; and Sowerby's 'Botany.'

Mr. W. J. Smith, of Brighton, has original drawings by Rowlandson, Howitt's 'Northern Heights,' Thoms's 'Early English Prose Romances,' 3 vols., 1828, interesting to our readers, many startling articles under Charles Lamb, and another long list under London. He has some valuable mezzotint portraits. Under Thackeray, &c., may be found articles of importance.

Messrs. Ellis & Elvey, of Bond Street, preface their admirable catalogue with a history of their firm and its various members. It seems to have been started by John Brindley in 1728. James Robson, publisher of Burney's 'History of Music,' joined it, and the firm, after other mutations, became Boone & Sons, who disposed of the business in 1872 to Mr. F. S. Ellis, the spirited publisher of Rossetti. Other changes followed, and the house is now Ellis & Elvey, though apparently no bearer of either name is contained in it. Incunabula, with which the catalogue opens, include the first German Mandeville, c. 1475. A Beaumont and Fletcher, 1647, follows, and is succeeded by a Fourth Quarto Shakespeare. In addition to these come Young's 'Night Thoughts,' with the illustrations of Blake, coloured by the artist; a large-paper 'Bibliotheca Spenceriana'; a MS. on vellum, 'Glanvilla de Proprietatibus Rerum'; autograph letters of Lord Heathfield, illustrating the celebrated siege of Gibraltar; and a rare collection of books on music. Many reproductions of bindings and plates are supplied.

The catalogue of A. Maurice & Co., of Bedford Street, contains a series of Horæ, on vellum, one of the fifteenth century being priced 400*l.* and others at three figures. Facsimiles of some of the illustra-

tions to these are given. A second collection consists wholly of books on the drama, and has some scarce items, while a third, with many extra-illustrated books, has a fine Boswell's 'Johnson,' extended to ten volumes; 'Her Majesty's Tower,' by Hepworth Dixon, in four volumes; a 'Table Talk' ascribed to Foote; a Bewick's 'British Birds'; a Pennant's 'London'; a Crabb Robinson's 'Diary,' with 150 portraits; and works of Leigh Hunt, Hogarth, and others.

The catalogue of Messrs. Deighton, Bell & Co., of Cambridge, has some rare and out-of-print books, including 'Le Cabinet de Choisenl' and 'Le Cabinet de Poullain,' French illustrated books of the eighteenth century; a translation of the 'Ethiopia' of Heliodorus; works of King James I.; a Villon illustrated by Robida; and some works of Uzanne. There are some good entries under 'Oriental Literature,' 'Assyriology,' and 'Egyptology,' and a scarce collection of pamphlets. Some costly works in art are catalogued on the cover, besides an edition of the works of Martin Luther in 20 vols.

In the catalogue of Mr. James Roche, of New Oxford Street, are to be noted many Dickens items, including an extra-illustrated 'Master Humphrey's Clock,' and other works, first editions; a series of articles contributed by the novelist to *Bell's Life*; a first series of 'Sketches by Boz,' first edition, uncut and finely bound, with Cruikshank's illustrations; Wilkinson's 'Londina Illustrata'; some Bartolozzi illustrations; H. B.'s 'Political Caricatures'; coloured Cruikshank plates; a Staunton's Shakespeare, *édition de luxe*; David Roberts's 'Views in the Holy Land'; and a collection of works concerning India and the East, together with a large variety of other illustrated works.

Messrs. J. & J. Leighton issue a large and richly illustrated catalogue of works of highest mark. A description of the contents of this might well occupy all the space we can devote to the subject. Among items of high interest, mostly in finest bindings, are 'The Gardener's Labyrinth'; a series of works by Gerson, printed by Ulrich Zell and others; Ghisi's 'Laberinto'; Gower's 'Confessio Amantis,' 1554; a thirteenth-century MS. of 'Gratiani Decretum'; Grisone on horsemanship, in fine Lyons binding; a splendid 'Giraldus de Deis Gentium'; some superbly illustrated editions of the 'Hortus Sanitatis'; many rare books by or concerning Hieronymus; Books of Hours in various languages; early Horaces, &c. The catalogue, for the letters G and H only, has very numerous reproductions of old woodcuts.

Mr. Thomas Thorne, of Newcastle-on-Tyne, has a full set of Ballad Society's publications, so far as these have extended (Mr. Ebsworth's fine work keeps up its price); a 'Bibliotheca Spenceriana' of Dibdin; Gardiner's large-type 'History of England'; a long set of *Archæologia*; scarce works of Dickens; a cheap copy of the 'Encyclopædia Britannica'; and another of 'The Gentleman's Magazine Library.'

Messrs. Henry Young & Sons, of Liverpool, announce 'The Antiquities of England and Wales'; some fine books on architecture; Yarrell's 'Birds'; a large collection of Burnsiana; Wild's 'Cathedrals'; a Japanese-vellum copy, on large paper, of Gardiner's 'Cromwell'; an 1863 record of Herculæum and Pompeii; a Milman's Horace, 1849; and a unique Whitaker's 'Loidis and Elmete.'

LONDON, SATURDAY, APRIL 25, 1903.

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Notes.

“HAGIOSCOPE” OR ORIEL?

(See *ante*, p. 301.)

THE numerous writers who expatiate so confidently about “hagioscopes” and “hagioscopic arrangements” hold themselves well together. But they never produce one jot of evidence from old records. These openings, as I have shown, cannot have been intended to afford “a view of the elevation of the Host,” and hence they are wrongly called “hagioscopes.”

There is no great difficulty in ascertaining what the real purpose of these apertures was. When we remember that the chancel of a church anciently belonged to the lord of the manor, that it was known as *gescot* (i.e. a shut-off building), that it had a separate door, that entrance thereto from the nave and aisles was barred by screens or lattice-work (*cancelli*), we may at least conjecture that the openings which we are considering were intended to afford a means of communication between persons outside the chancel and the lord or his deputy sitting within. And this conjecture is made the more probable by the fact that these openings, whether from the inside or outside of the building, are usually in the south, and

near the place where the rector or procurator sat.* It is also made more probable by the fact that the openings on the south side of the chancel arch usually point obliquely to the door on the south side of the nave, as if intended to afford communication between the doorkeeper, who was a well-known officer in churches, and an officer sitting in the chancel.

The true name of these apertures was *oriel*. When we hear of an oriel being made over a cellar doort† we may guess that it was a “lattice” intended for ventilation. And if we turn to an English-Latin dictionary of the year 1440, we shall find that our guess is right.‡ Before that time, however, a change of meaning had taken place. The little room or closet which was ventilated by a latticed window, or contained a grated opening for other purposes, came itself to be called an *oriel*, and the same term came also to be applied to a porch or anteroom, containing probably a screen or lattice-work. But we must not conclude from this that “lattice” was the original meaning of the word. A poem in Ritson’s ‘Metrical Romances’§ appears to show that the true name of the so-called “hagioscope” was *oriel*:—

When ye here the Mas-belle,
Y shall hur bryngte to the Chapelle,
Theður sche schall be broght.
Be the *Oryall* syde stonde thou styлле,
Then schalt thou see hur at thy wyлле,
That ys so worthyly wrought.

Here it seems as if the man stood by the side of the oriel, and, when the lady had entered the chapel, looked through the aperture to see her.

I have met with a passage in the ‘Rotuli Hundredorum’ (i. 163 b) which proves that these so-called “hagioscopes” were oriels, and also gives us the etymology of the word *oriel*. It appears that in 1272 certain rumours had come to the ears of Philip Bacun, bailiff of Henbury, in Gloucestershire, about a dead woman who had been found floating on the river Severn. Thereupon the bailiff sent for five men, whose names are given, including one Roger de Horsinton, and (with the exception of one of the five) clapped them in the stocks (*in ceppis*) to inquire con-

* In college chapels the “Head” still sits near the screen in the south.

† “Unum novum oriel supra hostium selar.” Account, dated 1456, relating to a house at Macclesfield, quoted in *Archæologia*, xxiii. 106.

‡ “Oryel of a wyndowe. Cancellus, intenticula.” ‘Prompt. Parv.’

§ ‘The Legend of the Earl of Toulous,’ cited in *Archæologia*, xxiii. 110.

cerning the woman's death. But they refused to confess, alleging that they knew nothing of her death. Then the said Philip

"took the said Roger de Horsinton all the way with him to the *oriculum* of the *aula* of Henbury, and, there threatening the said Roger, said he would put him in prison unless he would confess about the death of the said woman, of whom he knew nothing."

This Philip Bacun was bailiff, or chief officer, of the hundred of Henbury, and it may be that the *aula* of Henbury was the church of that village.† But what was the *oriculum*? We need not hesitate to conclude that it was the auricle, or external ear, "wider at the west end than the east," the oriel (French *oreille*, ear) through which the accused man or defendant confessed his misdeeds to the officer who sat behind the lattice. Du Cange mentions the late Latin *oricularius* for *auricularius*, a word which, he tells us, means "one entrusted with secrets, a counsellor."‡ Dr. Russell Sturgis, in the excellent and comprehensive 'Dictionary of Architecture' which he is now publishing, says that the "hagioscope" is "called also Squint, and more rarely Loricula." Dr. Sturgis does not tell us from what source he gets *loricula*, but it cannot be the Latin for "breastplate." In the books to which I have access I have been unable to find the word, and think that we ought to read *Loricula*.

In attempting to extort confession from these men the bailiff was only following the Roman law, for

"the main object of the inquisitorial procedure which grew up under the empire was to discover, either by means of torture, or by interrogatories or otherwise, whether the defendant could be induced to confess the charge made against him."§

In the thirteenth century bailiffs were often clerics ('Pontefract Chartulary,' ii. 342, 360).

The enclosed chancel of a parish church will remind us of the Roman *secretarium* or *secretum*, in which from the fifth century

* "Idem Philippus predictum Rogerum de Horsinton secum duxit usque ad oriculum aule de Hembur, et ibidem minando dictum Rogerum dixit quod ipsum poneret in prisona nisi de morte dicte mulieris recognosceret, de qua nil seivit."

† Spelman (s.v. *aula*) refers to certain Rolls of Edward I. which contain the formula "aula ibidem tenta tali die," &c. This is the only instance which Du Cange can quote of the use of the word in the sense of "Court Baron." But was not the Court Baron itself held in church?

‡ "Auricularius, secretorum conscius, Consiliarius." He also gives "Auricularius, ὠτακουστής Auricularius, id est Secretarius, ab auricula, quia secreta solent dici in aure."

§ Smith's 'Dictionary of Greek and Roman Antiquities,' s.v. 'Confessio.'

causes were exclusively heard, the public being shut off by *cancelli* and curtains.* An English vocabulary of the tenth or eleventh century mentions "the chancel behind the high altar," and translates the word *gesceot*, among other names, by *secretarium*.†

But are we justified in supposing that the *aula* at Henbury was a church? I would reply to that question by another. If the *aula* was not a church, what was it; and where else did the court sit in this little village of Henbury if not in the church or chancel? In late Latin a frequent meaning of the word is "church,"‡ and in an English inscription of the year 1056 a parish church is described as *regia aula*, royal court.§ There is no connexion between the words *aula* and *hall*, but even if it should be proved that "the *aula* of Henbury" was a "hall-mote," or court held in a manorial hall, we still have to do with a court of justice which contained an *oriculum*, at which confession was extorted from culprits or defendants. Moreover, this court at Henbury belonged to the Bishop of Worcester,|| and as late as the thirteenth century it is almost impossible to distinguish between the civil and the ecclesiastical court. It is not likely that the bishop had two courts in such a place, and if churches could use the ordeal by fire at this period we need not be surprised to find in them *oriel*s for use in confession—not the confession which the moral delinquent now makes to a priest, but that which a man accused of a legal crime once made to his judge. The oriel in a church is the confessional, and no confessional boxes have ever been found in England.

Mr. H. V. Baker, of Henbury, tells me that there is no "squint" in Henbury Church. Is the approximate date of the building known, and does it contain transepts, side chapels, or a central tower? S. O. ADDY.

[*Loricula*=breastplate is, we think, sound Latin.]

BURTON'S 'ANATOMY OF MELANCHOLY.'

(See *ante*, pp. 181, 222, 263.)

ENOUGH examples have now been given to prove that, quite apart from his neglect to collate the early editions, Mr. A. R. Shilleto was often wanting in care and knowledge in

* Smith's 'Dict.,' *ut supra*, s.v. 'Auditorium.'

† "Propitiatorium, uel sanctum sanctorum, uel secretarium, uel pastorum, gesceot bæftan þem heah-weofode."—Wright-Wülcker, 'Vocab.,' i. 186.

‡ See Du Cange, s.v.

§ *Archæologia*, vol. i. p. 70. Cf. "Basilica, cinges hof uel cyrce."—Wright-Wülcker, 'Vocab.'

|| Rotuli Hundredorum, i. 169 a.

his treatment of the text of Burton. The following are some further errors contained in the same editor's notes.

Vol. i. (A. R. S.), p. 93, l. 3 ('Democritus to the Reader'), "Experto crede (saith Sarisburiensis) in manus eorum millies incidi, & Charon immitis, qui nulli pepercit unquam, his longe clementior est." To *Sarisburiensis* the author has the marginal note "Polycrat. lib.," to which Shilleto adds "I. Prologue." The two words *experto crede* are to be found, it is true, in the prologue to the 'Polycraticus,' but the passage which Burton quotes here is taken, with slight verbal alterations, from book v. chap. x., "Experto crede, in manus eorum millies incidi, & ut aliquid de fabulis mutuemur, portitor immitis Charon, qui nemini pepercit unquam, istis longe clementior est." The words *nisi eum prae-mulseris*, which Burton quotes a couple of lines earlier, and to which Shilleto appends no reference, are taken from the same chapter of the 'Polycraticus.'

Vol. i. p. 156, n. 4 ('Democritus to the Reader'), Shilleto gives the source of *quos Jupiter perdit, dementat*, as "a Fragment in Euripides." This requires correction. The author of the two Greek verses concisely rendered by "Quem Juppiter vult perdere dementat prius" is unknown. See Georg Büchmann, 'Geflügelte Worte' (twentieth edition), pp. 366, 367, and the note and appendix to l. 622 of Sophocles's 'Antigone' in Prof. Jebb's edition. Dr. Jebb, it may be noticed, gives Duport's 'Gnomologia Homérica' (1660) as the earliest book known to him that contains this Latin line. Did not Burton see or hear it several years earlier?

Vol. i. p. 326, n. 6 (Part. I. sect. ii. mem. iii. subs. xi.), "or come down with *Sejanus ad Gemonius Scalas*" (cf. vol. iii. p. 32, ll. 18, 19; Part. III. sect. i. mem. ii., "as so many *Sejani*, they will come down to the *Gemonian scales*"). Shilleto is wrong in stating that the *Scalae Gemoniae* "were steps at Rome on the Aventine Hill leading to the Tiber." They were at the foot of the Capitol leading from the Carcer to the Forum Romanum. See Middleton, 'Remains of Ancient Rome,' vol. i. p. 154; Otto Richter, 'Topographie der Stadt Rom' (München, 1901), pp. 81 and 119, &c.

Vol. i. p. 365, n. 8 (Part. I. sect. ii. mem. iii. subs. xv.), Shilleto says that "De male quæsitis vix gaudet tertius hæres" is quoted by Rabelais, 'Pantagruel,' book iii. ch. ii. Rabelais does not quote the Latin; what he says in the first chapter of book iii. of 'Pantagruel' is "Car vous dictiez en proverbe commun: des choses mal acquises tiers hoir ne jouira." Mr. W. F. Smith in his note on this

passage in Rabelais cites the Latin line and refers to Burton, but neither he nor Shilleto mentions its occurrence in Walsingham (see 'N. & Q.,' 9th S. vii. 74, 75).

Vol. ii. p. 135, ll. 17, 18 (Part. II. sect. ii. mem. vi. subs. iii.), "Homer brings in *Phemius* playing, and the *Muses* singing, at the Banquet of the Gods." Burton's marginal note to Homer is 'Iliad,' I. Shilleto remarks that Burton is wrong, and substitutes 'Odyssey' for 'Iliad,' adding the number of the line, 154, in which *Phemius* is said to have sung among the suitors. But it is in the first 'Iliad' (l. 604) that the muses sing at the banquet of the gods.

Vol. ii. p. 136, i. 2 from bottom (Part. II. sect. ii. mem. vi. subs. iv.), "Mercury's golden wand in *Homer*, that made some wake, others sleep." Shilleto's note to this is "See Homeric Hymns, Mercurio Hymnus." *Hermes*' golden wand is mentioned in this hymn (ll. 529-30), but not so its power of making some wake and others sleep. The passage to which a reference should be given is 'Odyssey,' xxiv. ll. 2-4 (cf. 'Od.,' v. 47-8, and 'Iliad,' xxiv. 343-4, although in these two places the wand is not described as golden). EDWARD BENSLEY.

The University, Adelaide, S. Australia.

(To be continued.)

SHAKESPEARIANA.

'KING LEAR,' II. iv. 56 (9th S. xi. 162).—

O, how this mother swells up toward my heart!
Hysterica passio, down, thou climbing sorrow,
Thy element's below.

MR. WILMSHURST'S suggested reading of "smother" for "mother" is not needed, and does not better the text. "Mother" formerly meant the womb, as its Teutonic cognates still do, and also an affection which, from its supposed connexion with that organ (*δστέρα*), was called *hysterica passio*, a prominent symptom thereof being a sensation as of choking or of a ball rising in the throat (*globus hystericus*). The womb was imagined to ascend, like the lungs in another ailment vulgarly termed the "rising of the lights,"* as is evidenced by the Dutch designation of the malady, "opstijging der moeder;" literally *uprising or ascent of the mother*, i.e., of the womb (see 'Kilianus Auctus,' 1642, and Hexham, 1658; compare, too, Sewel, 1708). Hence Lear's apostrophe:—

Hysterica passio, down, thou climbing sorrow,
wherein the identity of "hysterica passio" with "mother" in the preceding line is as obvious as it is in this scrap from Coles's

* And the heart; see l. 122 in same scene.

'English - Latin Dictionary,' 1677: "The mother [disease] *hysterica passio*."

MR. WILMSHURST does not tell us why he discredits the word. It would be idle to impeach Shakespeare on sexual grounds for using it; he cannot have been so grossly ignorant of anatomy as a literal interpretation of his language in the present instance would imply. He was but likening the outraged king's feeling to that of a woman affected with the hysterical passion or "mother."* It was one of the dramatist's contemporaries, Francis Holyoake, the lexicographer, born too in Shakespeare's county, who defined "the mother" as "a disease that cometh through the stopping or choking of the matrix, and causeth the mother to swoon"; and this was perhaps Shakespeare's view. The masculine heroes of ancient romance were given to swooning equally with their feminine compeers, and an inchoate neurotic manifestation of this kind may be meant in Lear's case.

F. ADAMS.

There is no ground for doubt or change. "Mother" was a well-known name for the *hysterica passio*; see it, e.g., in Halliwell, where the same full phrase is given, with a reference to "Middleton, i. 186." Sir Kenelm Digby, in his 'Cure of Wounds by Sympathy,' third ed., 1660, says that when the vines are in flower the wine in the cellar sends to its surface a white fermentation, called the "mother," which ceases when the flowers fall, p. 79 (cp. 'Eng. Dialect Dict., s.v. 'Mother'); and again he speaks of "a very melancholy woman, which was subject to the disease called the Mother" (p. 93). So in W. Simpson's 'Hydrologia Chymica,' 1669, p. 129, we read of "hysterical paroxysms brought on by passions in women.....fits of the Mother." A little examination will show that this is the thought in Lear's mind.

There is no similarity in the two passages quoted from 'King Lear' and 'As You Like It.' Orlando goes from one tyrant to another, out of the frying-pan into the fire, from one oppressive atmosphere to another, from clouds of smoke to clouds of dust. Such a dust-cloud is still commonly called a "smother."

W. C. B.

I perceive from a note to the lines quoted that Harsnet mentions *hysterica passio* as the mother. Shakspeare evidently took this expression, and much else, from Harsnet's book, which, having been published in 1603,

* Hysteria in the female, says Sydenham ('Opera,' Lond., 1705, p. 355), is identical with hypochondriasis in the male: "vix ovum ovo similis..... quam sunt utrobique phenomena."

shows that the play could not have been written before that date. Dr. Johnson in his dictionary has said that smoke and smother are the same, and, in showing that they are so, has quoted the lines spoken by Orlando in 'As You Like It'; and the words certainly have the same signification there, for Orlando says that he is going from one tyrant to another tyrant. If such alterations as that proposed are readily accepted, I fear that we shall not retain much that Shakespeare has written.

E. YARDLEY.

Oh how this Mother swells vp toward my heart !
Surely no alteration is needed here. Shakespeare is using the common phrase of his day for a fit of hysterics. It occurs hundreds of times in such writers as Gerard and Culpeper. Thus (to quote one instance) Culpeper says of the butter-bur (*s.v.*) that it "helps [that is, relieves] the rising of the mother." Salmon thus describes the complaint:—

"Sometimes they are affected with Convulsions, that very much resemble the Epilepsie, and are commonly called Fits of the Mother, in which the Belly and Entrails rise up towards the Throat."
—'The Practice of Physick,' lib. i. cap. ii.

C. C. B.

[Replies also from W. R. B. PRIDEAUX and others.]

'THE WINTER'S TALE,' II. i. 39-42.—While "depart" has been looked upon with suspicion, and various emendations have been offered, the meaning of "one may drink, depart, and yet partake no venom" seems clearly to be "one may drink and go his way without harm from the draught." We may also note the particular purpose in using the word "depart," as shown by the context. To preclude the possibility of a discovery that a spider had been steeped in the cup, the one who drinks is supposed to leave the scene, which answers Collier's question, "Why, after the drinking, was the drinker necessarily to depart?"

E. MERTON DEY.

St. Louis, U.S.

'THE WINTER'S TALE,' II. i. 50-2.—

He has discover'd my design, and I
Remain a pinch'd thing; yea, a very trick
For them to play at will.

Heath explains "a pinch'd thing," &c., as being "a mere child's baby, a thing pinch'd out of clouts, a puppet ('trick') for them to move and actuate as they please."

Furness:—

"Without denying Heath's interpretation, it is possible from the connexion of thought to suppose the meaning of Leontes to be that after the shape, the proportions, of his design have been ruined by discovery, as a bladder when it is pricked, he is reduced merely to a pinched and shrivelled thing,

—then the association of ideas suggests a trick, a puppet, a toy.”

But was it the discovery of his design that reduced Leontes to a pinched and shrivelled thing? Rather, was it not the supposed intrigue between Polixenes and the queen? Leontes had hoped by an act of retaliation to regain something of his former dignity, but now that his plan for revenge had fallen through, he must remain, as he was before, “a pinch’d thing.” E. MERTON DEY.
St. Louis, U.S.

‘THE WINTER’S TALE,’ II. i. 68.—

‘Tis pity shee’s not honest: Honourable.

Leontes has just uttered the supposed thought of his attendant lords that the queen is “a goodly lady,” honourable (as Walker puts it) by reason of her birth, dignity, and grace of person and mind; continuing, “the justice of your hearts will thereto add, ‘Tis pity she’s not honest, (being) honourable.’” The pity is that, being honourable, she is not likewise honest—not “honest-honourable,” as given in some texts. E. MERTON DEY.
St. Louis, U.S.

MACBETH’S “TREBBLE SCEPTERS,” IV. i. 143.

—In young Mr. H. H. Furness’s excellent new edition of his father’s *Variorium* of ‘Macbeth,’ the editor at p. 263 adds this note:—

“*Mainly.* The style and title assumed by James I. after October 24, 1604, was: ‘The Most Highe and Mightie Prince, James, by the Grace of God, King of Great Britaine, France, and Ireland, Defender of the Faith.’ This is the treble sceptre, and not that of the three kingdoms of England, Scotland, and Ireland.”—Ed. ii.

This will not do, for James’s title does but repeat those of Edward VI. and Queen Elizabeth; see *Holinshed* (1587), iii. 979/1, and 1170/2:—

“The executours of the said king [Henry VIII.] and other of the nobilitie.....did.....cause his sonne and heire.....to be proclaimed king of this realme by the name of Edward the sixt, king of England, France, and Ireland, defender of the faith.....The said lords.....in most sollemne manner proclaimed the new queene, by this name and title: *Elizabeth by the grace of God, queene of England, France, and Ireland, defender of the faith,*” &c.

The old interpretation of the “treble sceptre” as that of England, Ireland, and Scotland is surely the right one, as a compliment to James I. was evidently intended by Shakspeare, and every one knew that the kingship of France was a mere fiction.

F. J. F.

“PROMOTION.”—This word is almost equivalent to *advancement*, but is generally used now in the sense of being raised to a higher appointment or office. The verb *promoted* is

used strictly in that sense in Dan. iii. 30. But the substantive *promotion* occurs twice in the Authorized Version of the Bible, and in neither case has that meaning. The first is in Ps. lxxv. 6, where the Revisers have substituted *lifting up*. The Psalm probably refers to the threatened invasion of Sennacherib from the north, and the psalmist, looking around, can see no human prospect of deliverance or succour from east, west, or south. The other place is Prov. iii. 35. In this the Revisers have retained *promotion*, but that word, if used in its modern sense, must be taken metaphorically, with almost a sarcastic tone about it. They offer an alternative rendering in the margin, “fools carry away shame,” which is nearer the original. Perhaps Benisch’s translation is even better, “Fools he alloweth to be prominent in ignominy.” If there were a neuter verb *promote*, in the literal sense it would exactly express the idea, “fools move forward into shame.” Though the verb *advance* (from the French *avancer*, derived from *ab* and *ante*) has a neuter force, it gives too much the impression of proceeding to something better to be quite appropriate; and for the same reason we could not here use the substantive *advancement*. Like *promotion*, it does not express the idea intended. W. T. LYNN.

Blackheath.

D’ARCY FAMILY.—If any members of this family claiming descent from William of Arques (Dieppe), Normandy, would care to have a fairly complete pedigree, they can write to me. Many of the members are scattered about the United Kingdom, France, and America. (Rev.) F. D. THOMPSON.
22, Blenheim Terrace, Leeds.

WILLIAM SOMERVILLE.—Anthologists and literary historians have not in all cases treated the author of ‘The Chase’ with kindness. Chalmers includes him in his ‘English Poets,’ and Southey gives him a place in his ‘Later English Poets,’ i. 405. It is remarkable, however, to find the latter editor of opinion that “‘The Chase’ will preserve the writer’s name and reputation when his other works are neglected,” and presently quoting from him as sole specimen of his accomplishment his ‘Address to his Elbow-chair, New-clothed.’ Campbell, in his ‘Specimens of the British Poets,’ v. 97, mentions only ‘The Chase’ as the work by which the poet is known, and cites his ‘Bacchus Triumphant: a Tale,’ as illustrative of his quality. It is odd to find the Rev. George Gilfillan, a generous anthologist, excluding Somerville altogether from his ‘Less-known English

Poets.' In Ward's 'English Poets,' iii. 189, Mr. Gosse, although a little uncertain as to one or two matters of fact, gives the author something like his due, and illustrates his work by two fairly representative extracts from 'The Chase.' There appears to have been nothing in Somerville that appealed to Mr. A. T. Quiller-Couch when he compiled 'The Oxford Book of English Verse.'

In his lectures on 'The English Poets' Hazlitt dismisses Somerville with other twenty or more, including Tickell, Aaron Hill, Christopher Smart, Michael Bruce, Mickle, and so forth, as poets whom he thinks "it will be best to pass and say nothing about them." It would have been kinder, of course, to omit the reference. Mr. Gosse, as was to be expected, gives Somerville a place in his 'Eighteenth-Century Literature,' and if he does not say very much, he at least indicates the main features of his work. There are very imperfect references to the poet in most of the literary text-books. Prof. Spalding in his little work, so admirable in many ways, says that "The Chase" is not quite forgotten." This was written in the middle of the nineteenth century. Prof. Morley in his 'First Sketch,' and Mr. Thomas Arnold in his 'Manual of English Literature,' both notice the poet, the former doing so in a somewhat inaccurate fashion. Mr. Stopford Brooke finds no room for the author of 'The Chase' in his marvellously comprehensive 'Primer'; Prof. Saintsbury excludes him from his 'Short History of English Literature'; and Mr. Thompson ignores him in 'The Student's English Literature.' Apparently, though he was remembered in Prof. Spalding's time, we now threaten to forget him.

THOMAS BAYNE.

STUART AND DEREHAM. — The following entries are made on the flyleaf of a copy of Riders' 'British Merlin' for 1709:—

"Simeon Stuart Esq^r only son of Charles Stuart Esq^r son & heir of S^t Nicolas Stuart Bar^{ts} of Hartley in y^e county of South'ton was married to Elizabeth y^e only daughter of Sir Richard Dereham, K^t & Bar^{ts} of Dereham Abby in y^e county of Norfolk deceased, on Saturday y^e 14th of June. 1701 in y^e Whitsontide week, at Dereham Abby."

"Elizabeth Stuart born Munday Mar. 15. at 8 of y^e clock morn. 1702."

"Mary Stuart born Wednesday May 16 being y^e eve to Holy Thursd. att 5 of y^e clock morn. 1705."

"Anne Stuart born Munday April 7, att 1 of y^e clock morn. 1707."

W. C. B.

"MONBAIN," THE JAMAICA PLUM. — This appears worthy of inclusion in the 'N.E.D.,' as being the only term in French or English derived from the much-discussed "Women's

Language" of the West Indies. It has long been known that the Caribs had two languages, one peculiar to men and the other to women. *Monbain*, according to Préfontaine's 'Maison Rustique,' 1763, belonged to the latter. The synonym in the "Men's Language" was *oubou*. The word is common in French books. Landais, 'Dictionnaire des Dictionnaires,' 1854, has *monbain*, but Beschereille, 'Grand Dictionnaire National,' 1887, spells it indifferently *mombin* or *monbin*. It is the *Spondias lutea*, in English now often called the Jamaica plum. Our old authors preferred the native name. Thus Davies, 'History of the Caribby Islands,' 1666 (a scarce book, because many copies were consumed in the Great Fire of London), has (p. 33), "The Monbain is a tree, grows very high, and bears long and yellowish plumbs," &c.

JAS. PLATT, Jun.

MISTAKES IN PRINTED REGISTERS: RICHARD JUGGE, PRINTER. — Transcribers of old records, though possessed of a high general competency, not seldom make blunders through lack of local or special knowledge. Many of these might have been avoided if the transcriber had consulted somebody who had the special knowledge which he himself lacked. Thus Sir E. A. Bond, in the 'Chronica Monasterii de Melsa,' Rolls Series, prints "Surdenalle" for *Surdevalle*, i. 412, ii. 173; and "Kyluse" for *Kylnse* (Kilnsea), iii. 122. My experience has taught me that in consequence of the numbers of these errors the many volumes of printed parish registers issued of recent years, though otherwise excellent, are to be read with caution. The volumes of the Harleian Society are deservedly held in high estimation, but here we find, e.g., "Landtoft" instead of *Sandtoft* (xviii. 9), and "Sararia" instead of *Saravia* (xxv. 90), although this is the marriage of the well-known Dr. Hadrian Saravia.

But a worse case is in the 'Register of Christ Church, Newgate Street' (xxi. 274), where we have the burial on 18 Aug., 1579, of "Richard Ingge, paynter to the Queens Majesty at S^t Faith's Church under Powle's." This is really Richard *Jugge*, the Queen's printer. On p. 282 comes the burial of his widow, 28 Aug., 1588, "M^{rs} Inges in the parish of S^t Faith's under S^t Paul's, whose husband was sometime printer to our sovereign Lady Queen Elizabeth." These entries supply missing dates for the article in 'D.N.B.,' xxx. 223-4. Nevertheless, Jugge is not the only great printer who has been registered as a painter; for in Smyth's 'Obituary' (Camd. Soc., 1849), edited by Sir

Henry Ellis, p. 77, is recorded the death on 5 Oct., 1667, of "Roger Daniell, paynter in London, and sometime heretofore at Cambridge," &c. He was the University printer at Cambridge. W. C. B.

Queries.

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

"UTHER" AND "ARTHUR."—I should be glad if some scientific Keltologist would declare the etymology of the ancient British names *Uther* and *Arthur*. It occurred to me when I was in Wales in the summer of 1901 that the latter might be identical with the adjective "*aruthr* = marvellous, wonderful, amazing, strange, dire, dreadful, prodigious, stupendous"; which as a substantive masculine means "a wonder or marvel; a prodigy," to quote the "Dictionary of the Welsh Language" by the Rev. D. Silvan Evans (the continuation of which would be a great boon); and that the former might be an easier way of writing *uthr*, which, according to 'A Dictionary of the Welsh Language' by W. Owen Pughe, means, as a substantive masculine, "that stunneth"; and as an adjective, "awful, wonderful, astonishing, terrific, horrible." Perhaps it might be thought that the reading of these meanings into the names makes for the legendary character of the story of King Arthur. Before sending you this letter I asked Prof. J. Rhys for his opinion of it. He says that he thought of connecting *uthr* with the root of German *Wunder*, and sees no objection to my explaining the name *Uther* thereby. My derivation of *Arthur* does not appear to him so easy to accept. But, *ex hypothesi*, I look upon it as a word distorted by non-Welsh foreigners, as many another name has been. E. S. DODGSON.

MOTTOES: THEIR ORIGIN.—I want to know the name of a book which will tell me the origin (historical or legendary) of certain mottoes on coats of arms. I had such a book out of the British Museum two years ago, but have forgotten the name of the author. It was a modern book of perhaps 150 or 200 pages. It gave short stories telling how certain mottoes were first used, and what gave rise to their being taken as family mottoes. The only one I remember was "Every bullet has its billet" (family of Vassall) The book was popularly written—not at all from an heraldic point of view. I

have been for several days at the British Museum trying to find it.

ELEANOR S. MARCH.

[Has our correspondent tried Sir Bernard Burke's 'Vicissitudes of Families,' 'The Rise of Great Families,' 'Anecdotes of the Aristocracy,' and 'Romantic Records of Families,' G. L. Craik's 'Romance of the Peerage,' and E. Walford's 'Tales of our Great Families' ?]

EDWARD ARCHER, M.D.—I shall be glad of any information as to the parentage, life, and works of Edward Archer, M.D., founder of the Smallpox Hospital.

LAUNCELOT ARCHER, M.R.C.S.

82, Vincent Square, Westminster, S.W.

MARRIAGE MARKETS.—Are the marriage markets (as reported) still in existence in Tunis and other Mohammedan countries; and, if so, where can any description of them be obtained? J. J.

"MY ORNAMENTS ARE ARMS."—Who is the author of the following lines?

My ornaments are arms,
My pastime is war,
My bed is cold upon the wold,
My lamp yon star.
My journeyings are long,
My slumbers short and broken,
From hill to hill I wander still,
Kissing thy token.

H. H.

HUME OR HOME FAMILY.—I shall be much obliged if any of your readers can inform me—or indicate a likely source of information—to what branch of this family Col. Hume belonged, who was at Gibraltar during the great siege, was Governor of Chester Castle, and was father of Elizabeth Hume, mentioned in Mrs. Fawcett's 'Life of Sir William Molesworth' as having been a celebrated Edinburgh beauty, engaged at one time to her cousin Sir Alexander Kinloch, but afterwards married to Capt. Brown.

F. W. M.

SIR NICHOLAS KEMEYS AND CHEPSTOW CASTLE.—Some few years back (I think perhaps ten) there appeared in one of the Monmouthshire newspapers a most interesting account of the manner of death of Sir Nicholas Kemeys at the assault and capture of Chepstow Castle by the Parliamentary forces on 25 May, 1648, and also describing the exact place of interment of that gallant Cavalier officer within the castle walls. I think it stated that this account had been supplied by a lady who formerly held the position of housekeeper to the late Duke of Beaufort, and in whose family the tradition had been handed down. I took a cutting from the newspaper (I think either the

Beacon or the *Merlin*) at the time, but in changing my abode, some three or four years since, it got lost or mislaid with other papers, and all search for it has proved futile. May I therefore ask through 'N. & Q.' whether any of its readers can refer me to the newspaper in which it appeared, together with the date, or oblige me with the particulars above referred to?

ST DAVID M. KEMEYS-TYNTE.

SHEFFIELD FAMILY.—Has any history of this family and its branches, other than the references thereto in Stonehouse's 'History of the Isle of Axholme' and Grant's 'History of Cleveland,' been written? In addition to the family of Butterwick, there was also one of some note residing at Seaton, Rutland, and Navestock, Essex. The latter is said to have terminated in a female, Elizabeth, daughter of Joseph Sheffield, who was married prior to 1738. But there was certainly a member of the family, viz., Hannah Sheffield, living at Navestock as late as 1769, as shown by the marriage register. Edward Sheffield was also resident at Navestock in 1688, and his son Edward was living in 1722, as he polled for the City of London in that year.

ROBERT H. BROWNE.

Stapleford Abbots, Essex.

GOFFE OR GOFF OF HAMPSHIRE.—Where can a pedigree of this family be found? Who are the present representatives? What connexion is there with the Goffes or Goffs of Hants and Kent? (Mrs.) ANNE SHUTE.

Hursley, Compton, Newbury.

ST. SEBASTIEN AT CAUMONT.—I am very desirous of knowing the date of the construction of the little chapel of St. Sebastien at Caumont, near Avignon. PROF.

EYRE.—Is there any biographic account extant of the M.P. of Queen Anne's reign handed down in history as "Expedient Eyre"? G. W. TOOLEY.

[An account of Sir Robert Eyre, who represented Salisbury in the last three Parliaments of William III. and the first of Anne, appears in the 'D.N.B.,' xviii. 101.]

PENRETH.—Under the Act 26 Henry VIII., 1534, cap. 14, twenty-six places were named from which to give titles to suffragan bishops in England and Wales, and in 1537 John Byrde was consecrated Suffragan Bishop of Penreth at Lambeth by Archbishop Cranmer, as suffragan to Bishop Holgate, of Llandaff. This place was not Penrith, in Cumberland, for that was Pereth in those days, and was also mentioned as a title. The most probable *locale* was Penrhys, in the Rhondda Valley, in

my opinion, from a good deal gathered upon the subject. There was a monastery there, and a celebrated holy well and image of the Virgin, the latter an object of pilgrimage, and removed by order of Cromwell in 1538. Any light would be welcome.

ALFRED HALL.

JOHNSON.—John, rector of Farndish, co. Bedford, 1571-1625, formerly Fellow of Magdalen College, Oxon. Was he identical with Foster's ('Alumni Oxon.') "John Johnson, demy Magdalen College, 1555-61; fellow, 1561-8; B.A., 10 July, 1562; M.A., 9 July, 1567; Master of Wainfleet School, 1568"? I have the pedigree of the above John from the 'London Visitation, 1633-5,' but shall be glad of any further information sent direct.

THOS. WM. SKEVINGTON.

Ilkley.

STREWING CHURCHES.—The custom of strewing churches with grass or rushes at certain festivals may have been discussed in the erudite pages of 'N. & Q.,' but I do not think that the origin of the practice has been discovered. Can any folk-lorist tell me whether strewing is supposed to be Christian or pre-Christian in source? It may be the latter, as it is probable that no inconsiderable number of our village churches stand on the sites of heathen god-houses.

B. L. R. C.

[For rushes in churches see 1st S. i. 259; ii. 197; 2nd S. i. 471, 521; 5th S. iv. 162; 8th S. ii. 141, 237; v. 146.]

CRAWFORD.—Andrew Crawford, who lived at Brighton from 1783 to 1800, and died at the age of fifty-six, married Mary Spink and had three sons: (1) William, an East Indian merchant, and member for the City of London from 1833 to 1841; (2) Andrew, lieutenant R.N., who died in Bombay, 1821; (3) James Henry, Bombay Civil Service. The descendants of Andrew (an extensive family in the south of England, having a considerable connexion with India and the colonies) believe themselves to be sprung from an Ayrshire family, and a paper has been supplied to me which records the names of John Crawford, of Highholm, and David Crawford, grandfather and father of Andrew. The name Highholm occurs, so far as I can learn, nowhere in Great Britain save in Ayrshire. In that shire there are, or were, two Highholms: one in the parish of Dundonald and the other in the parish of Dalrymple; but, despite inquiries made, I am unable to prove a family connexion with the name. As to Andrew Crawford's whereabouts before he resided at Brighton I know nothing, but

particulars to hand seem to connect him previously with Surrey, in which county his eldest son and one of his grandsons subsequently lived for a time. If any of your readers can supply me with information which will throw light on the family tradition as to a Scotch origin, I shall be much obliged for it.

QUESTOR.

GENERAL RICHARD HOPE.—I shall be much obliged for any information respecting General Richard Hope, of the East India Company's service, father of the General Hope who some months since passed away at Winchester.

HENRY GERALD HOPE.

119, Elms Road, Clapham, S.W.

BAGPIPES.—By whom were the bagpipes which were once common in Lincolnshire—and, I suppose, in other English counties—devised and put together? Further, who makes the bagpipes still to be heard in rural France? Were the country fiddles and other musical instruments which were anciently used in villages of local manufacture; or did some guild of musical instrument makers send round hawkers to sell them at the country fairs?

T.R.E.N.T.

[For Lincolnshire bagpipes see 5th S. iv. 368, 474 6th S. ii. 407; iii. 52, 95; iv. 113; 8th S. iii. 13.]

"THE DEVONSHIRE DUMPLING."—Have readers of 'N. & Q.' any information concerning the Mr. Hopkins who was the champion wrestler of England, and was nicknamed the Devonshire Dumpling? He was a native of Exeter, I believe, and lived in the latter part of the eighteenth century or the first part of the nineteenth. He was my paternal great-grandfather, and on account of my being unfortunate in my childhood I was left without proper information. His ancestor, I believe, was a branch of the Hopkins family of Central England, some of whose members were M.P.s during the reign of Richard II.

FRANCIS ADOLPHUS HOPKINS.

Los Angeles, California.

JACOB LUCAS OF LONDON.—Amongst the items of information given concerning West Haddon by Bridges, in his 'History of Northamptonshire' (1791), is the following:—

"Mr. Jacob Lucas of London gave xxxl., Mr. Edward Burnham xl., and a certain maiden-woman of the town vi., the joint interest of which sums is employed in putting out poor children apprentices." This charity is still administered, but there are no documents which throw any light on the date of its foundation. I have the extract detailing the bequest of Edward Burnham's 10l. from his will proved 22 December,

1704, from which it would appear that the apprenticing fund was then already in existence, presumably having been founded on some anterior date by the bequest of Jacob Lucas. I cannot at present find out the date of this good man's death. If some kind correspondent can supply me with this or the date on which his will was proved I shall be very grateful.

JOHN T. PAGE.

West Haddon, Northamptonshire.

Replies.

ORIGIN OF THE TURNBULLS.

(9th S. xi. 109, 233.)

As the pages of 'N. & Q.' are continually referred to, and their contents taken, more or less, as authoritative, I may be allowed to point out some errors into which MR. A. C. JONAS has fallen in his long notice on this subject. I am not going to enter into the question of the credibility of the story about the saving of Bruce from the attack of a wild bull. Many similar stories about the origin of other families are in circulation, and most of these can be proved to be fictitious. Whether this particular story is a myth or not does not concern me at present; nor do I mean to discuss the history of the origin of the Turnbulls; but I do wish to "look at the facts as far as traceable." MR. JONAS states that "the grant which Bruce made Willelmo dicto Turnbul.....is from the Ragman Roll, which originally was a true account of all benefices, so that they might be taxed at Rome." Now this valuation was made by Benemund de Vicci in 1275. Grants of land had no place in it; and even supposing they had, it is impossible that any grant by King Robert I. could be in it, as that monarch was only born on 11 July, 1274. MR. JONAS further says: "Subsequently the name Ragman Roll was applied to four great rolls of parchment recording acts of homage done by the Scotch nobility to Edward I., 1296." It is equally clear that no grant can be in these rolls, and, as a matter of fact, neither the name Turnbull, nor any of its variations, occurs in them. Nor do I see how, as MR. JONAS thinks, the gift by Bruce must in all probability have been anterior to 1296. Bruce was not king till 1306, and had no power to make any grants before this. He did, however, make a grant to "Willelmo dicto Turnebull." At what date this was is not certain, but it was after he came to the throne. It was not of lands in Teviotdale, but of a piece of land lying to the west of "Fulhophalch," or Philiphaugh, which is not

in Teviotdale. The charter granting this land will be found in the folio volume of the printed 'Register of the Great Seal,' p. 6.

Much that is known about the Turnbells will be found well stated by Mr. Stodart in his 'Scottish Arms,' vol. ii. p. 49. There are many ways of spelling the name, but I cannot find that "Trubillis" was one of those. None of the variants occurs in connexion with "James IV.'s visit to the borders in 1586," for the very good reason that that king had been dead seventy-six years before that date. The only variants of the name which occur in the Treasurer's accounts to which Mr. JONAS refers are Turnebull, Turnbull, Trumbill, Trumbule, Trumbull, and Trumbul. At least these are all in the volume dealing with the years 1473-98 (not 1473-8 as accidentally printed in MR. JONAS'S communication). There may be others in the succeeding volumes, but I have not had time to verify them.

As to the name Roull, this is quite different from Bedrule. The head of the family would no doubt be known as "Bedrule" so long as that estate was in possession of the family. But Thomas Turnbill, of Roule, in Bonchester, was charged before the Privy Council with trespass in 1619, and was probably but a very small proprietor in the district.

A great deal of interesting information about the Turnbells may be got from a careful study of the 'Registrum Magni Sigilli,' the Exchequer Rolls, the Register of the Privy Council, the Lord Treasurer's accounts, and the 'Calendar of Border Papers,' all published by Government and full of information for the student of family history. J. B. P.

Trumble and Turnbull are undoubtedly the same, as here the former pronunciation is in constant use for Turnbull. R. B.—R. South Shields.

GERMAN AUTHOR WANTED (9th S. xi. 289).—H. P. L. will find the original of 'Wings' in the 'Liebesfrühling' of Friedrich Rückert, beginning:—

Flügel, Flügel! um zu fliegen
Ueber Berg und Thal:
Flügel, um mein Herz zu wiegen
Auf des Morgens Strahl.

R. E. FRANCILLON.

HISTORICAL RIME (9th S. xi. 209).—This rime, which, curiously enough, was the subject of correspondence in 'N. & Q.' just six years ago almost to the day (8th S. xi. 187, 275), will be found at p. 9 in 'Scriptscrapologia, or Collins's Doggerel Dish of All Sorts,' published by the author himself, and printed by

M. Swinney, Birmingham, 1804. It is entitled "The Chapter of Kings, a song. Sung, in 'The Brush,' by the Author as an Irish Schoolmaster." It seems to have been popular, for the author adds the following note:—

"From this song, with the help of its tune, the Chapter of Admirals, Aldermen, &c., have been fudg'd up in the full vein of Four and Twenty Fiddlers all in a Row! And the Author himself has been induced, by the reception it has met with from the intelligent part of the public, to follow it up with the Chapter of Letters and Chapter of War, which the reader will find hereafter."

'The Brush,' "for Rubbing off the Rust of Care," was a monologue entertainment given by Collins in London, Birmingham, Bath, and other towns. For it he wrote his well-known 'To-morrow,' which has been included by Mr. F. T. Palgrave in the 'Golden Treasury.'

Collins and his poems have several times formed a subject for discussion in the pages of 'N. & Q.' To the reference to 3rd S. v. 18 given by the Editor, and the reference to 8th S. xi. given above, must be added 7th S. i. 187, 310. BENJ. WALKER.

Gravelly Hill, Erdington.

I well remember as a child trying to learn 'The Chapter of Kings' to which your correspondent refers. It was, however, eventually discarded for another and better rime bringing in the dates very aptly. I still retain a few of the couplets, but most of them appear to have evaporated. I should be glad to know the author's name. The lines I recall are as follows:—

William the Conqueror ten sixty-six
Played the Saxons some shabby tricks.
William Rufus the red-haired man
In ten eighty-seven his reign began.
Henry the First in eleven hundred came—
Beauclerc was added to his name.
Stephen usurped in eleven thirty-five,
Though Matilda and son were both alive.
Henry the Second eleven fifty-four—
Wife, friend, and children troubled him sore,]

The hateful John in eleven ninety-nine
Forced by his barons the Charter to sign.
Henry the Third twelve sixteen—
Eleanor of Provence was his queen.
Edward the First twelve seventy-two
Conquered Wales and won Falkirk too.

JOHN T. PAGE.

West Haddon, Northamptonshire.

These lines were printed in the *Sporting Magazine* (1796), vol. viii. p. 330. One of my very earliest memories is that of listening to my father sing them for the sake of giving me pleasure. I can feel now the thrill of delight the words gave me, and I trace in some degree, at least, my love for history to the impression they made on my dawning intelligence. The version he knew was not

quite the same as the one referred to by the Editor. The differences are, however, merely verbal.

EDWARD PEACOCK.

Wickentree House, Kirton-in-Lindsey.

"OVERSLAUGH" (9th S. xi. 247).—This word (sometimes spelt "overslagh") has been long in use in the British army. The following quotation is from the 'Military Instructor,' by Thomas Simes, 1779, p. 57, where a form of "Roster to regulate the Duty of the Private Men" is given and explained: "those squares filled are overslaughs."

Capt. George Smith, in his 'Military Dictionary,' 1779, gives:—

"*Overslagh*, as a military phrase, which is derived from the Dutch, will be better explained by the following table. For instance, suppose four battalions, each consisting of eight captains, are doing duty together, and that a captain's guard is daily mounted: if, in the buffs, the second captain is doing duty of deputy-adjutant-general; and the 4th and 7th captains in the King's are acting, one as aid-de-camp, the other as brigade-major; the common duty of these three captains must be *overslaghed*, that is, slipped over, or equally divided among the other captains."

Regiments.	No. of Captains.	Heads of each column.							
		1	2	3	4	5	6	7	8
Royal ...	8	1	5	8	12	15	19	23	26
Queen's royal	8	2	6	9	13	16	20	24	27
Old-buffs ...	8	3	10	14	17	21	25	28	
King's own ...	8	4	7	11		18	22	29	

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The word probably came into use in our army through British officers who had served in alliance with foreign troops in Flanders, about the middle of the eighteenth century. It is not in J. K.'s 'New English Dictionary,' fifth edition, 1748; nor in Watson's 'Military Dictionary,' 1758. W. S.

[Several other replies acknowledged.]

RETARDED GERMINATION OF SEEDS (9th S. x. 287, 358; xi. 53, 155, 216).—MR. MOULE's story about the raspberry seeds found in the Dorset barrow is not the only evidence that runs counter to modern science. The following statement from an authoritative work as to the existence of vitality in seed-germs after a long period of dormancy is very remarkable:—

"Occasionally meteorological phenomena show that even in the most arid soils are germs of plants, fruits, and flowers, which in some remote cycle, and under entirely different conditions of the globe, blushed and ripened there. Several years ago there fell in the desert intervening between Piura and Païta a series of heavy rains, a thing never before known within the memory of man. Within a few days after the rains were over, the desert, forty miles broad and of an indefinite length, was thickly covered with sprouting plants and grass, and shortly after was brilliant with flowers of kinds both known

and unknown. Gourds and water-melons sprung up in profusion and ripened, furnishing abundant food for the cattle of the neighbouring valleys."—E. G. Squier, 'Incidents of Travel and Exploration in the Land of the Incas,' 1877, p. 219.

WILLIAM C. COOKE.

Vailima, Bishopstown, Cork.

The following interesting remarks, corroborative of those contributed by ASTARTE and C. C. B. on this subject, are from Dr. Lindley's 'Theory and Practice of Horticulture,' 1855, pp. 103-4:—

"Not to speak of the doubtful instances of seeds taken from the pyramids having germinated, Melons have been known to grow at the age of forty years, Kidney beans at a hundred, Sensitive Plant at sixty, and Rye at forty. And there are now living in the garden of the Horticultural Society Raspberry plants raised from seeds sixteen hundred or seventeen hundred years old. The seeds of Charlock buried in former ages spring up in railway cuttings; where ancient forests are destroyed, plants appear which had never been seen before, but whose seeds have been buried in the ground; when some land was recovered from the Baltic Sea, a Carex was found upon it, now unknown in that part of Europe. M. Fries of Upsala succeeded in growing a species of Hieracium from seeds which had been in his herbarium upwards of fifty years. Desmoulins has recorded an instance of the opening of ancient tombs, in which seeds were found, and on being planted they produced species of Scabiosa and Heliotropium. And many more such cases are on record, establishing conclusively that under favourable conditions the vitality of seeds is preserved for indefinite periods.....It seems as if seeds remain dormant so long as the proportion of carbon peculiar to them is undiminished; water is decomposed by their vital force; and it is believed that its oxygen combining with the carbon forms carbonic acid, which is given off. The effect of access of water is therefore to rob seeds of their carbon; and the effect of destroying their carbon is to deprive them of the principal means which they possess of preserving their vitality.....Be this as it may, it is incontestable that as soon as seeds begin to germinate their vitality is exhausted and they perish, unless the seed is in a condition to continue its growth by obtaining sufficient food from surrounding media."—See also ed. 1840, p. 358.

J. HOLDEN MACMICHAEL.

[We cannot insert anything more on this subject, which has been amply discussed earlier in 'N. & Q.']

HENSLOWE'S 'DIARY' (9th S. xi. 169, 211).—My attention has just been called to the above query. I have been for some time engaged on a new edition, in which the forgeries will be duly distinguished from the genuine entries. It will be published by Mr. A. H. Bullen, and the first part, containing the text, will I hope appear shortly.

W. W. GREG.

Park Lodge, Wimbledon Park.

PROVERBS RELATING TO LINCOLN (9th S. xi. 229).—The query published in 7th S. vi. 108

appeared neither in the index to the half-yearly volume nor the General Index to the Seventh Series, and may therefore have been overlooked, and should now be repeated:—

“Thomas Decker, in his ‘Wonderful Year, 1603,’ quoted what he termed a ‘worm-eaten’ proverb to this effect: ‘Lincoln was, London is, and Yorke shall be.’ Was there such a proverb current at that time?”

In Allen’s ‘History of the County of Lincoln,’ 1833, I find that the prophecy, The first crown’d head that enters Lincoln’s walls, His reign proves stormy, and his kingdom falls, was, from the earliest times, current in Lincoln.

“Stephen in defiance of this prediction, even in that superstitious age, entered Lincoln with his crown on his head; and the events of his reign amply verify the prophecy.”

EVERARD HOME COLEMAN.

71, Brecknock Road.

[Our respected contributor is mistaken. “Lincoln was,” &c., duly appears under ‘Proverbs and Phrases’ both in the index to vol. vi. and the General Index to the Seventh Series. Several replies appeared at p. 231 of the same volume, but no earlier instance than Decker’s was brought forward.]

QUOTATIONS WANTED (9th S. xi. 68, 118, 236).—Is there an earlier instance of “sky-blue scarlet” than this from Scott?—

“I dinna believe a word o’t, said Ratcliffe, with another wink to the procurator. ‘Thae duds were a’ o’ the colour o’ moonshine in the water, I’m thinking, Madge—The gown wad be a sky-blue scarlet, I’se warrant ye?’—‘Heart of Midlothian,’ chap. xvi.

Here is another instance of “moonshine in water” :—

“‘Court favour, said ye? Court favour, Master Heriot?’ replied Sir Mungo, choosing then to use his malady of misapprehension; ‘Moonshine in water, poor thing, if that is all she is to be tochered with—I am truly solicitous about them.’” —‘Fortunes of Nigel,’ chap. xxxvii.

ADRIAN WHEELER.

FIREBACK DATED 1610 (9th S. xi. 30, 157).—I am much obliged by GLOUCESTER’s answer. The fireback was found in a back kitchen at the Great House, Hasfield, evidently having been turned out of a reception-room when modern grates were put in. It has now been removed to Hasfield Court. In the seventeenth century the Great House belonged to the Brown family. Since inquiring I have been told that the fleur-de-lys in the first quarter of the shield may belong to Kyrle, as Thomas Kyrle married an Abrahah heiress about 1500, which would combine the fleur-de-lys with the Abrahah hedgehogs. But neither family had any connexion with Hasfield,

while there are Hawkines in almost every village round. DOROTHEA TOWNSHEND.

There is the old quatrain in Herefordshire :—

The hedgehog—erst in prickly ball—
Now stands of Kyrle the crest;
And thrice on shield of Abrahah
The urchin’s form’s impressed.

I used to know many years ago the Rev. John Hoskyns-Abrahah, a Somersetshire man by birth, and Bath and Wells Fellow of Lincoln College, Oxford, who bore the coat Azure, three hedgehogs or. His father had been head master of Bruton School, co. Somerset. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

ARMS OF ETON AND WINCHESTER COLLEGES (9th S. ix. 241, 330; x. 29, 113, 233, 437).

—May I again revert to this subject for the purpose of mentioning two further facts which seem to me to conflict with the theory that “three lilies proper” were formerly the arms used either by Winchester College or by Winchester city?

1. As regards the college, the theory is that the lilies had long been, and still were, in use in 1610, when Guillim published his ‘Display.’ Now in 1573 Richard Willes (‘D.N.B.’, lxi. 288) published his Latin poems, “Ricardi Willeii Poematum Liber..... Londini Ex Bibliotheca Tottellina. MD.LXXIII.”; and what may be called the second part of his little book has a separate title-page: “In Svorum Poemat. Librum Ricardi Willeii Scholia. Ad Custodem, Socios, atq; Pueros Collegij Wiccammici apud Wintoniam.....” On the back of this title-page, and facing the author’s dedicatory letter to the college, there is a woodcut of the well-known Wykehamical arms, with the roses and chevrons. They are similar in all respects to the arms which a little more than a century later began to appear on the school ‘Long Rolls,’ and a fine example of which, reproduced from a plate used in 1723, forms the frontispiece to Mr. C. W. Holgate’s book about these annual rolls. The position which these arms occupy in Willes’s book seems to me to indicate clearly that he intended them to represent the arms which the college was then using, and Willes, having been a scholar at Winchester, ought to have known well what those arms were. His evidence militates strongly against the theory I have mentioned.

2. As regards the city, the theory is that the lilies were in use in 1588, when William Smith compiled his ‘Particular Description of England.’ Now the windows of the West

Gate at Winchester contain some old shields of painted glass, which were probably brought thither from some other ancient building in the city. Four of these shields closely resemble one another in style and size, and were presumably all made about the same date. One shield bears the arms, the five castles and two lions, which are still the arms of the city, and also bears the words "Scutum Ciuitatis Wynton." Of the other shields, two are known to bear the arms of Henry Smart and Richard Kent, who were mayors of Winchester in the time of Edward IV.; the arms on the fourth shield have not, I am told, yet been identified. Henry Smart died *circa* 1489, his will being proved P.C.C. 32 Milles. The facts I have mentioned suggest to my mind that the city was using its present arms not only in Smith's days, but long before. But, not being an expert in ancient glass, I should be grateful if any reader who can deal with the point, and who may have an opportunity of looking at these shields, would kindly inspect them and give us the benefit of his opinion as to their date. H. C.

"TOTTENHAM IS TURN'D FRENCH" (9th S. xi. 185).—The following is from Mr. W. C. Hazlitt's 'Proverbs and Proverbial Phrases,' 1869, p. 437. I have given the passage *in extenso* as the book was printed in a limited edition, and therefore may justify the words "very scarce," which I saw placed against an entry in a bookseller's catalogue some little time since:—

"Bedwell's Desc. of Tottenham, 1631. 'It seems about the beginning of the reign of Henry VIII., French mechanics swarmed in England, to the great prejudice of English artisans, which caused the insurrection in London on III May-day, A.D. 1517. Nor was the city only, but the country villages for four miles about, filled with French fashions and infections. The proverb is applied to such, who, contemning the customs of their own country, make themselves more ridiculous, by affecting foreign humours and habits.'—R[ay's 'Collection of Proverbs,' ed. 1737]. But Heywood's employment of the phrase does not seem to countenance Ray's explanation:—

A man might espie the change in the cheekes
 Both of this poore wretch, and his wife this poore
 wretche,
*Their faces told toies, than Totnam was tourned
 Frenche.*

"Tottenham, in his 'Arte of English Poesie,' 1589, sign. Y, written in Heywood's time, says: 'Totnesse is turned Frenche,' and speaks of it as a proverb implying 'a great alteration.' Certainly both places would suit well, but I suspect Heywood to be right; for Tottenham, in the classical vicinity of Chaucer's Stratford-atte-Bowe, was more likely to become the subject of such a proverb, than an obscure and remote country town."

In Prof. Arber's reprint of Pottenham's 'Arte of English Poesie,' issued in 1869, the passage occurs on p. 199, and is as follows: "*Totnesse is turned Frenche*, for a strange alteration," which reminds one of what has been said previously in 'N. & Q.' respecting accuracy in quotation. F. M. H. K.

This verdant suburb was the abode of several refugees of the Huguenot and Walloon dispersions, and their descendants are now useful, accomplished, and wealthy Englishmen. LYSART.

SHAKESPEARE'S GEOGRAPHY (9th S. xi. 208).—I am not a student of Shakespeare, but this might be of interest with reference to Z.'s note on the "sea coast of Bohemia," &c. I see in Murray's 'Handbook to North Germany,' p. 243, nineteenth edition, 1877, that the town of Königsberg, capital of Prussia proper, was founded in 1245, and received its name in honour of Ottokar, King of Bohemia, who joined in a crusade against the heathen Prussians. This city is four miles from the Frisches Haff, that joins on to the Baltic. Its palace is also stated to have been founded by Ottokar.

In Baedeker's 'Guide to North Germany,' thirteenth English edition of 1900, it is stated that Königsberg was originally a fortress of the knights of the Teutonic Order, named after their ally King Ottocar of Bohemia. On p. 226 it is mentioned that there is a statue of Ottocar in the city. R. B. B.

Shakspeare certainly thought Milan to be on the sea. In 'The Tempest' Antonio opened the gates of Milan, and, in the dead of darkness, the ministers of his purpose hurried Prospero and Miranda aboard a bark, bore them some leagues to sea, and then placing them in a boat, abandoned them Bohemia, Milan, and Verona are all on the sea, according to Shakspeare. Geographical, or other, accuracy is not his. In many of his plays he contradicts in one place what he has said in another. E. YARDLEY.

"NOTHING" (9th S. xi. 166)—In connexion with this subject it may be of interest to report that the late Lord Iddesleigh (then Sir Stafford Northcote) attended a conversazione of the Exeter Literary Society on 19 January, 1884, and gave a lecture on 'Nothing.' He was in London until the day before, and when he came back he said,

"I have been so pressed for time, that I have not been able to think what I am to say to-morrow night. I really have thought of nothing. I think I shall choose it for my subject."

He did so, and a very charming lecture was

the result. It will be found in his 'Lectures and Essays,' published in 1887. He concluded the lecture with the following riddle, which he said "comes from one of our children's old books"—

Before creating Nature willed
That atoms into forms should jar,
By me the boundless space was filled,
On me was built the first made star;
For me the saint will break his word,
By the proud Atheist I'm revered;
At me the coward draws his sword,
And by the hero I am feared.
Scorned by the meek and humble mind,
Yet often by the vain possessed;
Heard by the deaf, seen by the blind,
And to the troubled conscience rest;
Than Wisdom's sacred self I'm wiser,
And yet by every blockhead known;
I'm freely given by the miser,
Kept by the prodigal alone;
As vice deformed, as virtue fair,
The courtier's loss, the patriot's gains;
The poet's purse, the coxcomb's care;
Guess—and you'll have me for your pains.

A. J. DAVY.

Torquay.

ROBERT SCOT (9th S. xi. 268).—As the name of this ingenious inventor does not occur in the 'Dictionary of National Biography,' I send you some particulars concerning his somewhat remarkable career. It appears that he came of a good old stock, being descended from the ancient barons of Bawerie, in Scotland. He applied himself assiduously to study, and extended his knowledge by visiting foreign countries. To military science he paid special attention, and soon perceived that it was open to great improvements. The field-pieces of that age were machines of iron or brass, immensely cumbersome, and almost unmanageable. The problem to be solved was, how to render a gun more portable without lessening its projectile force. After full consideration of the matter he came to the conclusion that there was "nothing like leather." Of hardened leather, therefore, he constructed guns. The correctness of his idea was tested by experiment, and the result was considered to show the immeasurable superiority of leather over brass and iron.

Having raised a company of 200 men, he went over to Sweden, where he was welcomed by Gustavus Adolphus, who, seeing his ability and the value of his discovery, forthwith took him into his service, and at the end of two years rewarded him with the office of Quartermaster-General of the Army.

After five years' service under Gustavus he repaired to Denmark, where he was appointed General of the King's Artillery; but soon

afterwards, yielding to the advice of friends, he returned to England, and tendered his services to his own sovereign, King Charles I. This step, which was taken in 1629, turned out a very profitable one for the colonel. He was received with open arms by Charles, who appointed him one of the gentlemen of his privy chamber, granted him an annual pension of 600*l.* out of the Court of Wards, and purchased for him a house in Lambeth at a cost of 1,400*l.* Col. Scott, however, did not live long to enjoy these tokens of the royal favour, for, dying in 1631, he was buried in Lambeth Church, where a sumptuous monument was erected to his memory by his wife Anne, whom he had married in France. The sculptor has represented the colonel as an armour-clad fierce-looking man, wearing a heavy moustache and a pointed beard. An engraving of the monument will be found in Allen's 'History and Antiquities of the Parish of Lambeth,' facing p. 100. In the epitaph his name is spelt "Scott."

In the very year of the colonel's death Gustavus Adolphus had ample proof of the effectiveness and utility of the leathern artillery at the memorable battle of Leipzig. The guns were found to be so easily portable that a small battery could soon be removed from one part of the field to another, or a new battery made in the space of ten minutes; and when a fresh attack was about to be made on the part of the enemy a battery was immediately at hand to repel it. In fact, it was in great measure owing to the invention of Col. Scott that the Swedish king obtained so glorious a victory, and the imperial General Tilly himself was constrained to admit that the portable cannon performed wonders. How it came about that the leathern ordnance was shortly afterwards laid aside as worthless is difficult to explain, or even to conjecture, but it is not recorded to have made any subsequent appearance on the battle-field, though a leather cannon was fired in Edinburgh as late as the year 1788, probably out of curiosity.

Most of the foregoing particulars are taken from an article contributed by me to *All the Year Round*, and published in that periodical on 24 September, 1864.

THOMPSON COOPER, F.S.A.

COL. HOLDEN will find the desired information in Col. Hime's valuable paper on leather guns in *Proceedings Royal Artillery Institution*, No. 12, vol. xxv. (1898). C. D.

HEDGEHOG (9th S. xi. 247, 317).—The arms of the ancient Scottish family of Herries are

Argent, three hurchcons (hedgehogs) sable; a piece of "canting" heraldry from the French *hérisson*. HERBERT MAXWELL.

William Harrison, of Barlow Grange, co. Notts, son of William Harrison, of Carley, co. Bucks, had the following arms granted to him 1 November, 1609, by Richard St. George, Norry: Or, a fess gules, fretty of the first; on chief three escutcheons of the second. Crest, a hedgehog passant or, in his mouth an apple, slipped and leaved ppr. The families of Hercy and Harris bore this animal for their crest. JOHN RADCLIFFE.

The undermentioned bear the hedgehog as a crest:—

- "Harris, Salop, a hedgehog az.
- "Harris, Salop, a hedgehog or.
- "Harris, Eng., a hedgehog ppr., charged with a key az. Ubique patriam reminiscit.
- "Earl and Baron of Malmesbury and Viscount Fitz-Harris (Harris), a hedgehog or, charged on side with three arrows, one in pale, two in saltier, ar., and across them barwise a key az. Je maintiendrai.

"Fitz-Harris, a hedgehog passant ppr." Fairbairn's 'Crests,' 1860.

Numerous other families are given by Fairbairn and by Washbourne (1882) as bearing the hedgehog, but Tasker is not mentioned. I have a book-plate (c. 1840?) of Joseph Tasker, Middleton Hall, Essex, and London, which bears a hedgehog ppr. ADRIAN WHEELER.

THE COPE (9th S. x. 285, 374, 495; xi. 93, 172).—One of the few remaining clergy of the early days of the Oxford revival, whose memory goes back fifty years and more, tells me that he recollects several cases of the cope being used as the Eucharistic vestment in 1850 or thereabouts. Amongst others who celebrated in it were Stephen Hawker, the poet-vicar of Morwenstow, and the late Lord De-La-Warr when vicar of Witherham, Sussex:

"There were others, though I cannot at this distance of time recall their names. Canon Chamberlain, vicar of S. Thomas ye Martyr, Oxford, was the first to resume the chasuble, but he wore it over a surplice and with a black stole and coloured fringes. He allowed me to celebrate at his church on Corpus Christi Day, 1865, vested in the full Eucharistic vestments."

These vestments, by the way, were the private property of a well-known Oxford antiquary. Another clergyman, since deceased, but who was ordained in 1843, remembered the two cases just quoted, as well as that of a celebrant in Norfolk (Worstead) and one in Lincoln. "Several of the early Puseyites used the cope to mark the greater solemnity of the Holy Communion, but having no sympathy with them myself, I kept no record of their

doings." I have no doubt there are clergy still living who could supply the names of other celebrants in the cope, though I do not think that at any time it was more than a makeshift till the proper vestment for the Eucharist could be restored.

FREDERICK T. HIBGAME.

"BLETHERAMSKITE" (9th S. x. 507).—The foundation of this word is undoubtedly *bladder* or *blather*, *bledder* or *blether*, as a reference to the dialect glossaries will show, the *-amskite* being but a fanciful amplification. Perhaps *skite* is an extended pronunciation of *skit*=whim or fancy. In West Yorkshire *blather*, a windbag, is synonymous for football or bladder; and a musical instrument, the strings of which are stretched across a bladder which serves as a sounding-board, is called a *blather-baise*. Halliwell also says *bladder* is sometimes pronounced *blather*, and the Rev. J. C. Atkinson, in his 'Cleveland Glossary,' says *blather* is evidently the same with *bladder*, only with a more special application. *Blethering* is given in the 'E.D.D.' as "noisy weeping," "a blithering long-tongued fellow" and a "blothering cow soon forgets her calf" being cited. A *blithering idiot* is a garrulous person, a nuisance through talking too much on anything that comes uppermost. The "windbag" sense is prevalent in the Cleveland district, *blather*, verb or noun, meaning to talk nonsense, gabblement. According to Smyth's 'Sailor's Word-Book,' which also explains *blather* as idle nonsense, a *blether-head* is a blockhead. With such evidence as this the 'H.E.D.' seems hardly justified in saying that the "etymological form and history of *blathery* are uncertain; perhaps a derivative of *bladder*.....It has with less likelihood been referred to *blether*, to speak nonsense."

J. HOLDEN MACMICHAEL.

It is related in 'Personal Sketches of his Own Times,' by Sir Jonah Barrington (G. Routledge & Sons, 1869), that when Lord Redesdale became Lord High Chancellor of Ireland, at one of the first dinners he gave to the judges and king's counsel his lordship remarked, when skating became the subject of conversation, that in his boyhood days all danger was avoided, for before they began to skate they always put blown bladders under their arms, and so if the ice happened to break they were buoyant and saved. "Ay, my lord!" replied John Toler, Lord Norbury; "that's what we call *blatheramskite* in Ireland." But Mr. Townsend Young, LL.D., the editor of the work from which I have quoted, says in a foot-note at p. 186: "Non-

sense; the word is used, or was, in Scotland. It is not likely that such dull jokes were fired off at the Chancellor's table." John, Baron Redesdale, was Lord High Chancellor of Ireland from 15 March, 1802, to February, 1806.

HENRY GERALD HOPE.

119, Ems Road, Clapham, S.W.

Perhaps the meaning of this word may be a "noisy empty person," and may be found in the concrete form in the word *bletherin*, which, unless I am mistaken, may be seen in the poems of Burns. Sir Walter Scott introduces us to a Lord of Session named Lord Bladderskate in 'Redgauntlet':—

"'Entirely out of favour to my old acquaintance, your father,' said Peter [Peebles], with a benign and patronising countenance, 'out of respect to your father, and my old intimacy with Lord Bladderskate.'"—Letter Thirteenth.

In Halliwell's 'Dictionary' *blether* is defined as "a bladder, Var. Dial. Also to make a great noise, Linc." JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

PARALLEL PASSAGES (9th S. x. 285).—Another parallel to Tennyson is the following sentiment: "'Tis better to be left than never to have been lov'd" (Mrs. Marwood, in Congreve's 'Way of the World,' Act II. sc. i.). H. C.

THE PAUCITY OF BOOKS IN ELIZABETHAN TIMES: SHAKESPEARE ABROAD (9th S. xi. 44, 150).—The manner and extent of Shakespeare's decline in popularity in the seventeenth century are well set forth in Dryden's 'Essay of Dramatic Poesy.' Challenged to say whether Ben Jonson is not the chief of all modern dramatic poets, Neander (who is, I suppose, Dryden himself) says that he must first "speak somewhat of Shakespeare and Fletcher, his Rivals in Poesy; and one of them, in my opinion, at least his Equal, perhaps his Superior." That this "one" is Shakespeare is clear from the panegyric that immediately follows; after which Dryden continues:—

"The consideration of this made Mr. Hales, of Eton, say, 'That there was no subject of which any poet ever writ, but he would produce it much better treated of in Shakespeare.' And however others are now generally preferred before him, yet the Age wherein he lived (which had contemporaries with him, Fletcher and Johnson) never equalled them to him in their esteem. And in the last King's Court, when Ben's reputation was at [the] highest, Sir John Suckling, and, with him, the greater part of the Courtiers, set our Shakespeare far above him [that is, above Jonson]."

A little further on Dryden adds incidentally that "now" (1665-7) two of Beaumont and Fletcher's plays are acted for one of Shakespeare's or Jonson's, the reason being that

"there is a certain Gaiety in their Comedies, and Pathos in their more serious Plays, which suit generally with all men's humours. Shakespeare's Language is likewise a little obsolete; and Ben Johnson's Wit comes short of theirs." He concludes with the ever-famous words: "I admire him [Jonson]; but I love Shakespeare." We must remember that this was written in an age of which Mr. Chesterton well says, "Not only was it too indolent for great morality, it was too indolent even for great art." C. C. B.

In answer to MR. GEORGE STRONACH's most interesting reply, I may say that I am well acquainted with all the Spanish and Italian sources of 'Romeo and Juliet' which he mentions, and especially with Lope de Vega's 'Castelvines y Monteses,' which, according to the best Spanish critics, exercised much influence on Calderon's 'La Devocion de la Cruz,' which was also largely modelled on Lope de Vega's 'El Condenado por Desconfiado.' As it is some three years since I made those notes, MR. STRONACH may be right in saying that I had Lope's play even more than Calderon's in my mind. But in that case he only transfers the difficulty some fifteen years further back. 'Romeo and Juliet' must have certainly been known to Lope.

I must have expressed myself badly if MR. STRONACH took me to mean that our Charles I. gave Calderon a copy of Shakespeare. What I meant to say was that both Charles I. and Calderon may have learnt to know Shakespeare through Lord Digby, who was our ambassador at Madrid, and the intimate friend of Lope. There were large English colleges at Salamanca and Valladolid as well as at Coimbra, and play-acting was a recognized means of teaching languages. Calderon was intended for service in the Netherlands, and would learn English before he left Spain in 1622.

I cannot deal with the other points now, but if MR. STRONACH would like to see some type-written notes which I have on the whole subject of the knowledge of Shakespeare in Calderon, I shall be happy to place them at his disposal, and perhaps he will inform us of his opinion of them in your columns. He is right in thinking the authors of the letters I mentioned were about the Court, and will, I think, find much of interest as to books in the West Country in 'Somersetshire Wills,' just published. May I point out to MR. E. YARDLEY that there are endless untranslated French and Italian quotations in Shakespeare, as well as Latin? Z.

BACON ON MECHANICAL INVENTIONS (9th S. xi. 267).—If H. G. will turn to the 'Essays' he will find the last paragraph of lviii., entitled 'Of Vicissitude of Things,' runs as follows:—

"In the Youth of a State, Armes doe flourish: In the Middle Age of a State, Learning; And then both of them together for a time: In the Declining Age of a State, Mechanicall Arts and Merchandize. Learning hath his Infancy, when it is but beginning, and almost Childish: Then his Youth, when it is Luxuriant and Juvenile: Then his Strength of yeares, when it is Solide and Reduced: And lastly, his old Age, when it waxeth Dry and Exhaust. But it is not good, to looke too long, upon these turning Wheelles of Vicissitude, lest we become Giddy. As for the Philology of them, that is but a Circle of Tales, and therefore not fit for this Writing."

A. R. BAYLEY.

[Numerous replies are acknowledged.]

SIMPSON'S IN THE STRAND (9th S. xi. 185).—Now attention has been drawn to the passing away of this once famous restaurant, old chess players will probably like a somewhat fuller note of its history as a chess resort preserved in the pages of 'N. & Q.'

In the very early fifties, when I played there, and for many years afterwards, it was the place before all others where an amateur chess player who could spare an hour was certain to find a fairly strong professional player—Elijah Williams I recall for one, and Bird, I think, in later years—who was ready to play an instructive game for the very moderate stake of one shilling, and such a cup of coffee as was then rarely obtainable elsewhere.

Dwelling in the country since those remote days, I cannot speak of Simpson's chess history in later years, but I hope some one of your correspondents may be able to do so.

Concerning its fame as a restaurant, I was told only the other day that Simpson's was the last place in London where the joint—generally a saddle of mutton—was brought round to the customer on a roller and carved under his nose. Alas that to Simpson's also has at last come the inevitable *finis rerum!*

C. T. SAUNDERS.

Birmingham.

FRENCH PHRASE (9th S. xi. 128, 255).—The idea in the phrase "Il faut souffrir pour être beau (belle)" is not peculiar to French literature alone; it is common to nearly all literatures. Compare, for instance, Riehl's 'Der Fluch der Schönheit' and Margaret's words in Goethe's 'Faust': "Schön war ich auch, und das war mein Verderben." Prof. Thomas, in his edition of Riehl's novelette, draws attention also to the myth of Achilles, who

was supremely strong, swift, and beautiful, but doomed to an early death, and to the similar myth of Siegfried.

CHARLES BUNDY WILSON.

Iowa City, Iowa.

THE CENTRIFUGAL RAILWAY (9th S. x. 366; xi. 174).—The date of the first exhibition of this scientific novelty is 1842. A copy of the handbill distributed is in the Granger Collection at the Guildhall Library. As it contains some interesting particulars, I give it verbatim:—

"Extraordinary Novelty. Grand Centrifugal Railway. 200 Feet Long Vertical Circle Upwards of 40 feet in circumference. On which a Carriage of nearly 200 lbs., containing a Lady or Gentleman, descends an inclined plane passing [*sic*] round a vertical circle of 40 feet, turning the head of the individual downwards and feet in the air, the carriage then descends the circle, rises a second inclined plane, and lands the individual safe, at the rate of 100 miles an hour. Which is just added to the Splendid Exhibition of Wax Work, consisting of an Entirely New Collection of Groups, Great Windmill Street, Hay market. Without any extra charge. The Car will Descend Every Hour. Saloon and Boxes 1s., Gallery 6d., Children Half Price. Open Daily from 11 to 11 at night."

The advertisement in the *Times*, 8 July, 1842, announcing the opening of this exhibition, also informs us that "the Patent Signal Telegraph or Writing Machine" will be shown.

ALECK ABRAHAMS.

According to a paragraph on miscellaneous tea-gardens in the 'Era Almanack,' 1871, p. 6, the St. Helena Gardens were opened in 1770, and disappeared in 1869. Walford's 'Old and New London,' vi. 138, says 1881, which is nearer the truth. I recollect advertisements of much later date than 1869, which show the gardens were latterly used for boxing, running, and athletic sports, and I have heard that the tavern was kept by a Mr. Leftwich, but cannot learn what has become of the railway.

ADRIAN WHEELER.

ADELPHI SOCIETY OF LONDON (9th S. xi. 110).—Surely this is a not inappropriate name for the Society of Arts, whose existence at their quarters in the Adelphi dates from 1774. Rawthmell's Coffee-house, where the society was first established in 1754, was in Henrietta Street, Covent Garden, as appears from an advertisement in the *Daily Advertiser* of 25 September, 1741.

J. HOLDEN MACMICHAEL.

"PILLOW-BER" (9th S. xi. 145).—Not being certain as to the etymology of this word, I have adopted the form assigned at the above reference, nor am I sure what the use and

meaning of it may be. The word, or a variant of it, occurs in the 'Expedition of Humphry Clinker,' published originally in 1771, and I regret, from not possessing the work, being unable to cite the 'Letter' in which it occurs. Thackeray said that 'Humphry Clinker' was a book "which had kept people on the broad grin for many generations," and a distinguished classical scholar at Cambridge considered it "as one of the wittiest books ever written." JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

HELL-IN-HARNESS (9th S. xi. 187).—Fifty years ago "hell," to denote anything done in a violent hurry, was very common. There were in use many expressions, such as "He drives like Hell and Tommy!" "He went (or goes) like Hell!" "It's all Hell with him (or it)!" "Like Hell upo' Moses!" a curious connexion. These were Midland expressions.

THOS. RATCLIFFE.

Workshop.

INDIGO IN DANTE (9th S. xi. 184).—A memorandum in one of my copies of Dante explains the "Indico legno," or Sanders wood, from India, understood as the *Pterocarpus santalinus*, which yields the red Indian dye, and we know how brilliant the Hindu fabrics are, found in early Egyptian interments. For "Sanders" read *sandal* wood: *santalum*.

LYSART.

"BAGMAN"=COMMERCIAL TRAVELLER (9th S. xi. 149, 232).—There is no misprint in Goldsmith's essay describing various clubs: *bugman* is a member of the Harmonical Society who will not listen while a song is sung, and he joins in a babel of talk such as—

"Dam—blood—bugs—fire—whiz—blid—tit—rat—trip—The rest is all riot, nonsense, and rapid confusion."

For early references for *bagman*, there is the bagman's story in 'Pickwick,' chap. xiv., and "Shy the poker at that rascally bagman!" in Maxwell's 'Stories of Waterloo' ('My Own Adventure'), and the scene between Meg Dods and Francie Tirl:—

"Truth is, she thought she recognized in the person of the stranger, one of those useful envoys of the commercial community, called, by themselves and the waiters, Travellers, *par excellence*—by others, Riders and Bagmen.

"'Ye'll be nae bagman, then, after a'?' 'No,' said the traveller; 'not since I have laid the saddle-bags out of my hand.'"—'St. Ronan's Well,' ch. ii.

ADRIAN WHEELER.

THACKERAY AND 'VANITY FAIR' (9th S. xi. 128, 213, 296).—"The Sunday side."—At the last reference MR. ADRIAN WHEELER'S shot at the sense of this phrase is wide of the

mark. It refers to the undercut of a sirloin of beef, and was a very common expression a quarter of a century ago (and may be still), probably owing to Thackeray's allusion to it. The application of the term to this part of the joint is unmistakable. In small families, where economy was desirable, the joint was roasted for Sunday, and the undercut eaten hot on that day—the other side being cold meat for the rest of the week. By leaving the "week side" uncarved when hot, it was rendered more juicy and palatable as a cold collation. J. S. MCTEAR.

HOPS (9th S. xi. 248).—According to Traill's 'Social England,' vol. iii. p. 535, "in Suffolk, in the days of Tusser, hops were extensively cultivated." Thomas Tusser died in 1580.

G. F. R. B.

"CYCLEALITIES" (9th S. xi. 109, 192).—Ill weeds grow apace; I see "motoralities" as a sign in a window to-day in Earl's Court.

H. P. L.

MAP QUERIES (9th S. xi. 248).—A series of articles on 'Medieval Maps' appeared in 'N. & Q.,' 2nd S. iv. A correspondent stated that the 'Mappa Mundi' still exists in the Camera dei Mappi at the Ducal Palace, Venice. In this map the south is at the top, and the east on the left hand. The British Museum possesses a reprint or copy.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Miscellaneous.

NOTES ON BOOKS, &c.

Dictionary of National Biography Index and Epitome. Edited by Sidney Lee. (Smith, Elder & Co.)

DURING the entire progress of the noble work of which the present forms the supplementary and final volume, we have drawn attention to the appearance of each successive number and attested the value of the information supplied, not a little of which has been garnered in our own columns. How amply the opening promises of the management have been carried out, and how far in advance of any kindred work in any other country is this undertaking, is now generally known, and the whole is, by universal consent, accorded a foremost place among works of reference. Of every good working library it has long constituted an indispensable portion, and a knowledge of its sixty-six volumes forms a necessary part of all literary and journalistic equipment. An account of the growth and development of the work is given in the present volume, as is a description of the manner in which the epitome has been made. The new volume seems likely to be to the average worker the most useful of all; and while the other sixty-six should be within easy reach, the present should be under the hand. Its proper place is on the revolving bookshelves which the

expert writer keeps within arm's length. For immediate reference its value cannot be over-estimated. Something like Phillips's 'Dictionary of Biographical Reference,' which for thirty-two years has been our constant companion and un- failing friend, it supplies us with just the information necessary to identify a man or verify a date of birth or death, and teach us where in a well-furnished library to obtain further information.

Opening the new volume at random, we take the first short entry which occurs as representative of thousands: "Erskine, David, second Baron Cardross (1616-1671), royalist; fined and excluded from parliament (1649) for having promoted the 'engagement' [xvii. 401]." The numbers last given are those of the volume and page in which the full information is supplied. In many cases we have a rather elaborate essay. Shakespeare thus occupies a page and a half, and Victoria almost four pages. A close, but very legible type is used, and the amount of information comprised in a column is large. The volume is, moreover, much thicker than any of its predecessors, as may well be believed when it is said that into its 2,812 columns are compressed 30,378 separate articles and 3,474 cross-references. Immense labour must have been involved in the compilation of a work on which twelve writers have been long engaged. Use alone can disclose the full utility of the volume, but the chances of inaccuracy seem reduced to a minimum, and the task of compression is admirably accomplished. Those, even, who cannot afford to purchase the entire work will do well, with a view to lightening their own labour, to buy this volume. Armed with references from its pages, they may save precious time in research at the British Museum, the Guildhall, or other central institution. With the appearance of the 'Index and Epitome' Mr. Lee's labour presumably terminates, and the cupola is placed upon one of the most exemplary fabrics that we owe to private spirit, energy, enterprise, and munificence.

A New English Dictionary on Historical Principles. Edited by Dr. James A. H. Murray. — *Onomastical—Outing.* (Vol. VII.) (Oxford, Clarendon Press.)

THE double section of the great 'Dictionary' now issued brings the letter *O* to a point not far from the end. It contains—to continue a class of statistics on which we have previously entered—2,452 main words, 212 combinations, and 476 subordinate entries of obsolete forms, &c.—3,140 in all. Obvious combinations not requiring individual explanation bring the entire list up to 3,885, as against 340 in Johnson and 2,438 in Funk's 'Standard.' Meanwhile the priority in regard to illustrative quotations is exemplified in the fact that there are herein 13,253 against 262 in Funk, 740 in Cassell's 'Encyclopædic,' 761 in Richardson, 854 in Johnson, and 1,656 in the 'Century.' Especial attention is drawn to the treatment of the adjective pronoun *other* with its compounds, to the verb *ought*, the conjunction *or*, with its earlier and fuller form *other* (the history of which is now for the first time fully wrought out), and *out* itself, with its prepositional extension *out of*. In regard to *out*, as in "out-Herods Herod," it is noteworthy that Shakespeare uses fifty-four such verbs, while Bacon has but two. Here is a nut for our Baconians to crack. *Onomatopœia*, the first word of great interest which we encounter, is

used so early as 1577 by Peacham and 1589 by Puttenham. Of the many words formed from it, *onomatopœic*, &c., the earliest belongs to the middle of the seventeenth century. *Onymous*, as opposed to *anonymous*, is illustrated from 'N. & Q.' Under *oo* appear many strange combinations, such as *oosphere*, *oospore*, and *oosporangium*, all, naturally, late in use. *Ooze*, sb., dates back to 1000, and, in the signification of wet mud or slime, to c. 725. We trace no quotation from Shakespeare, who has several, but find one from Milton for *oozy*. Most of the derivatives from *opal*, *opalescent*, &c., belong to the last century. Newspaper extracts are principally from the *Daily News*, which still seems to be studied almost to the exclusion of other daily papers. We have come, however, on quotations from the *Times*, the *Quarterly*, and one from the *Law Times*. *Open sesame* dates, as might be expected, from 1793. Galland's 'Mille et Une Nuits' first appeared in 1704. *Opera* is first mentioned by Evelyn, 1644. D'Avenant, in a letter to Sir Bulstrode Whitelock, dated 3 Sept., 1656, and afterwards, employs the word significantly in passages that might well have been quoted. *Opera ballet* is first quoted from the *Daily News*, 1899. It must surely have appeared much earlier. *Operatic* is first traced 1749; *operatical*, thirteen or more years earlier. Under *ophicleide*, *ophidian*, &c., much interesting information is given. *Ophir gold* seems to be first mentioned by Sylvester, 1614. *Opiate* occurs so early as 1543. Milton's "opiate rod" is quoted. *Opinion* and other cognate words may be studied with advantage; indeed, all the early part of the section is very instructive and suggestive. *Opprobation* and *opprobriary* are wrongly quoted *approbation* and *approbatory* by Chapman and by *Fraser's Magazine* respectively. *Opuscle* is a seventeenth-century form of *opuscule*. *Oracle* appears in 1400, *oraculize* in 1593, *oraculous* is in 1610. *Orange*, the fruit, is encountered 1044; *Orange*, after the Rhone town, is much later. *Orangeman* is from Grattan, 1796. A useful history of *orb* repays study. *Orchestra* first appears in Holland's 'Suetonius.' *Ordeal* has a curious history, as has *organ*. *Orthopaedical* has a quaint but familiar quotation from 'Ingoldsby.' The special sense in which the word is used by Barham is not quite conveyed. *Other* is one of the words that should most closely be studied. Some of its derivatives or combinations are very striking. *Out* has already been mentioned. It seems to occupy more space than any other word in the section. *Out and out*—thoroughly goes back to 'The English Chronicle,' 1325.

The Decameron of Giovanni Boccaccio. Faithfully translated by J. M. Rigg. 2 vols. (Bullen.)

WHEN, a few years ago, Messrs. Lawrence & Bullen issued what is perhaps the most sumptuous edition that has yet seen the light of the 'Decameron' of Boccaccio, the translation was that executed for the Villon Society by Mr. John Payne. Excellent as is the text of this, it is, in a sense, private and copyright; and in republishing the 'Decameron' with the illustrations by M. Louis Chalou, which constitute a chief attraction, Mr. Bullen has had a new rendering executed by Mr. J. M. Rigg, a well-known and constant contributor to the 'Dictionary of National Biography.' That a new text of Boccaccio's masterpiece was indispensable may, perhaps, not be said. There is room, however, for such, and that executed by Mr. Rigg is at least

as good as any rival version. It is announced on the title-page as faithful, and as such, with the indispensable limitation of leaving in the original Italian one or two paragraphs of exceptional vivacity, it may be accepted. It is, of course, impossible to institute a regular comparison between the present rendering and the translations by Mr. Payne, Walter K. Kelly, and Edward Du Bois, which are those in most familiar use. From most of these it differs in using Italian names, such as Fra Cipolla, for English renderings such as Friar Onion, in its more archaic phraseology, and in its scrupulous reproduction of the illustrations of common speech with which the original overflows. While less popular, accordingly, than the edition of Mr. Kelly, constituting one of the extra series of Bohn's libraries, by which the 'Decameron' is known to the majority of English readers, it is far more trustworthy and scholarly, and should remain to the more enlightened section of the public authoritative and satisfactory. Its notes, which, without being burdensome, are fairly numerous, are more often philological than historical, and are eminently servicable. Meantime, the book is veritably *de luxe*, and is, with its exquisite paper and type, its gilt tops, and its plain and artistic cover, an ornament for any shelves and a delight to the connoisseur. The designs by M. Louis Chalon, a worthy transmitter of a name honoured in art for a couple of centuries, scarcely differ from those which were given in the 'Decameron,' now practically inaccessible, of Messrs. Lawrence & Bullen. They are among the daintiest illustrations ever furnished the great Italian romancer, and this we say with a full knowledge of the designs of Gravelot, Eisen, and Boucher which accompany the French and Italian editions of 1757, in five volumes, and those of Marillier to the edition of 1802. The new work will be a delight to the collector and the virtuoso.

Sidelights on Charles Lamb. By Bertram Dobell. (Dobell.)

It is not often in the case of a writer so supreme and so delightful as Lamb that we obtain a contribution to our knowledge such as Mr. Dobell has afforded. No new matter has, it is true, been as yet brought to light, no buried treasure of manuscript has been discovered. All that is now given us has been for eighty odd years accessible. Its existence has been, however—to some extent, at least—ignored, and it has remained for Mr. Dobell to follow with fine *flair* what seemed a dead scent, and to drag from their home in the *London Magazine* articles by Lamb which had escaped the attention of previous editors, and have now been for the first time reprinted. What constitutes a second portion of the work consists of appreciations of Lamb by his friends and tributes to his worth which appeared in the same periodical. It is from the *London Magazine* of Baldwin, Cradock & Joy that Mr. Dobell has drawn his materials. Other *London Magazines* of the same date are in existence. One of these, issued by Gold & Northouse, of Great Russell Street, has long been employed by us, in consequence of the theatrical criticisms therein, which we have always, we forget on what authority, assigned to Mr. (afterwards Judge) Talford. Studying closely the first-mentioned *London Magazine*, which editors and biographers of Lamb have failed thoroughly to investigate, Mr. Dobell has rescued some articles which are unquestionably

Lamb's, and others in favour of the authenticity of which something is to be advanced. In the *London Magazine* Lamb's genius is said "to have displayed itself to the highest advantage." A history of the magazine, of its first editor, the unfortunate John Scott, slain in a duel by Christie, and of Lamb's connexion with it is supplied. The sub-editorship of the *London Magazine* fell into the hands of Hood, Lamb's friendship for whom is mentioned. Lamb's connexion with the magazine began in the eighth number, in which appeared 'Recollections of the South Sea House.' A review of the poems of Bernard Barton in the same number is assigned Lamb on evidence which will scarcely be contested. A set of verses to Longman, Hurst, Reeves, Orme & Brown is claimed for Lamb, as is 'The Confessions of H. F. V. H. Delamore, Esq.' On his discovery of this Mr. Dobell particularly felicitates himself. Many other pieces are attributed to Lamb on authority which sometimes seems infallible, and in all cases is worthy of attention. The reasons for the ascription of these must be studied in the volume. The soundness of Mr. Dobell's judgment will generally be admitted, though no pretensions to infallibility are advanced. There are good things in the second portion of the volume, but this is, as a rule, inferior to the first. We cannot get up any enthusiasm for Janus Weathercock, though we are interested to see how cleverly Barry Cornwall, whom we hold superior as a poet to Lamb, copied Lamb's prose style. Very welcome is the work Mr. Dobell has given us, and it is pleasant to think that he will be able, from MS. sources, to supply us before long with a companion volume. His promises do not even end here, since revelations concerning Hood are in the air.

In an interesting article on 'An Elizabethan Traveller: Fynes Moryson,' the current number of the *Edinburgh Review* refers gracefully to the light thrown on the subject in a contribution to 'N. & Q.'

Notices to Correspondents.

We must call special attention to the following notices:—

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

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. O. D. ("Quotation").—See reply *ante*, p. 318. CORRIGENDUM.—*Ante*, p. 287, col. 2, l. 31: Hickee was Dean of Worcester, not "Winchester."

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, MAY 2, 1903.

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C. W. Holgate.

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Notes.

LANCELOT SHARPE, SIR R. PHILLIPS,
AND S. T. COLERIDGE.

THERE is no notice of Lancelot Sharpe in the ‘Dictionary of National Biography,’ but he is included in the ‘Modern English Biography’ of Mr. Frederic Boase (Truro, 1901), vol. iii. To this notice I propose to add some details of his early writings which appear to me to be noteworthy, especially one which is of Coleridgean interest.

The Rev. Lancelot Sharpe, M.A., F.S.A., died 26 October, 1851, and in the *Gentleman’s Magazine* for January, 1852, there was an obituary notice filling a column and a quarter. From this it appears that he was the son of Mr. Thomas Sraffton Sharpe, a Mark Lane merchant, and was educated privately by his uncle Dr. Bowyer, of Christ’s Hospital, until he proceeded to Pembroke College, Cambridge, where he graduated B.A. 1796, and M.A. in 1800. After some years’ experience as a private tutor he was presented by the Grocers’ Company in 1802 to the living of All Hallows Staining. In 1807 he became fourth master of Merchant Taylors’ School, but resigned in 1819 owing to his not being elected head master. From 1828 to 1845 he was master of St. Saviour’s Grammar Lane, whence he “returned to the

rectory house, Mark Lane, where he enjoyed the scholar’s *otium cum dignitate* in a well-stored library.” He was a Prebendary of St. Paul’s, and chaplain to the Grocers’ and Salters’ companies. He was elected F.S.A. in November, 1813, and was also a member of the Camden Society. Mr. Sharpe was twice married and had “a very numerous family, three of whom are in holy orders.” From the same memoir we learn that he was an excellent Hebrew scholar, and that “some of the most pungent papers of a journal long extinct, called the *Satirist*, proceeded from his pen.” The only literary essay specifically mentioned is his solitary contribution to *Archæologia*, an interesting, but not specially important letter to Thomas Amyot on the ‘Towneley Mysteries,’ which appears in vol. xviii. p. 251. Mr. Sharpe edited an edition of the Rowley poems printed at Cambridge by Benjamin Flower. In the preface, which has his initials appended, and is dated from Pembroke College, 20 July, 1794, he cautiously avoids any verdict on the then disputed question whether the well-known poems were written by Thomas Rowley in the fifteenth or Thomas Chatterton in the eighteenth century. That there should have been any doubt on the subject is now felt to be an astonishing circumstance. The British Museum Catalogue credits Mr. Sharpe with a sermon on Heb. x. 25 in the Rev. A. Watson’s ‘Practical Sermons’ (London, 1846), vol. iii. He was the author of the following books, only the first of which appears in the British Museum Catalogue:—

Nomenclator Poeticus; or, the Quantities of all the Proper Names that occur in the Latin Classics, ascertained by Quotations. London, 1836.

Anaptyxis Biblica; or, the Portions of Holy Scripture enjoined by the Church of England to be read in the course of her Daily, Occasional, and Annual Services. London, 1846.

The Gospel for Sinners and Saints, by one who is the Chief of Sinners. London, 1852.

He is said to have edited Hales’s ‘Chronology.’ See *Athenæum*, No. 3135, 25 Nov., 1887, p. 711.

His brother, Richard Sraffton Sharpe, is believed to have written ‘Dame Wiggins of Lee,’ and was the author of several books for juveniles. See the same article in the *Athenæum*.

Some time ago I became possessed of a curious volume lettered ‘Miscellanies by L. S.’ and consisting of articles cut from different magazines. The writer’s name did not appear, but an allusion to Pembroke College, where he had the rooms which had been Pitt’s, enabled me to identify this book as Mr. Sharpe’s own copy of his early contri-

butions to the *Satirist*, *European Magazine*, and the *Orthodox Churchman's Magazine*. In a MS. note at the end of a review of 'Six More Letters to Granville Sharpe,' which appeared in the last-named journal in June, 1803, he says, "My dear father gave me 10 guineas for writing the above paper." The article is signed "Trinitarian," and this gives a sufficient clue to the contents. Mr. Sharpe's strict orthodoxy did not prevent him from having an interest in German literature, which was then generally regarded with suspicion by those holding his views. In March, 1802, he contributed a translation of Herder's apologue of the 'Offspring of Mercy,' showing that it is taken from the 'Bereschith Rabba' (sect. 8). This is but one of several Talmudical studies. As one of his notes relates to the copies of the Talmud in Sion College, it is possible that he may have used that library. In a series of articles he gave translations of the Targumim of Onkelos, of the pseudo-Jonathan ben Uzziel, and of Jerusalem, on the first seven chapters of Genesis. There is also a general account of the nature of the Talmud, and a translation of the tract 'Joma' and of the tract 'Shekalim.' Of greater interest is a complete version of the 'Pirke Aboth,' which begins in the number for October, 1802. It thus appears that the present learned Master of St. John's had an English predecessor in the translation of this curious and interesting piece of Hebrew literature.* It is another instance of the many things that are hidden away in the files of old periodicals. Mr. Sharpe contributed to the *Orthodox Churchman's Magazine* several Biblical notes. Perhaps the most interesting is a collection of the Hebrew passages, with the translation in the Septuagint and the English version, bearing, or supposed to bear, upon the intermediate state. Two of Mr. Sharpe's communications have a personal interest. From one we learn that he considered it his duty to refuse to bury an infant that had been baptized according to the form of the Kirk of Scotland. His view was that baptism was only valid if performed by a person who had been episcopally ordained. From the other it appears that he would have felt bound to refuse burial to any suicide, although the

coroner's jury might have returned a verdict of lunacy.

To the *European Magazine* Mr. Sharpe contributed an interesting and scholarly series of literary notes under the title of 'Nugæ,' extending over thirty-two months. These show a wide range of reading, and exhibit familiarity with Hebrew, French, classical, and the earlier English literature. They are very good specimens of the old-fashioned *ana* once so popular.

Of the articles in the *Satirist* the most amusing is one poking fun—somewhat broad in character—at Lempriere's statement that the 'Golden Ass' of Apuleius is "replete with morality." Interest of a different character attaches to the articles dealing with 'Samuel Spitfire, Author.' These form an outrageous attack on Samuel Taylor Coleridge. Whilst most of the statements regarding "Spitfire" are absurdly false and absolutely impossible as applied to the poet, a sufficient number of circumstances are mentioned which show that the satire, such as it is, was meant to be applied by the public to Coleridge. As a specimen of the length to which ill-natured and mendacious criticism will go it has a certain interest of its own. Samuel Spitfire, we are told, was one of "a few hare-brained young men, whose irregularities" had led them to contemplate emigration and the formation of a Pantisocracy on the banks of the Susquehanna. He is also identified as a Cambridge man: "Spitfire, who used to be the most dashing buck (it was, however, between you and me, Mr. Satirist, *upon tick*) that ever lounged upon Clare Piece, or strutted with Fanny Wells at Pot Fair." The only Pantisocrat who had been at Cambridge University was Coleridge, and the choice of the first name further identifies him as the object of the satire. He is represented as a hack author writing books of travel, &c., for Sir Richard Phillips, who is clearly indicated, though not named. Spitfire invites "Ezekiel Jackson" (so the articles are signed) to dine, and introduces his wife and five children: Master Tom Paine Spitfire, Master Benjamin Flower Spitfire, Master Buonaparte Spitfire, Miss Josephine Spitfire, and a child in arms, Master Despard Horne Burdett Waithman Spitfire. The dinner provided is so poor and scanty that the guest, "telling Sam that he knew I was always a stickler for old customs, asked if he would permit me to indulge one now and to *size* my dinner, as we used to do now and then at Cambridge." This, with some show of reluctance, is allowed, and of the more generous viands thus provided Spitfire eats so greedily that he is

* See "Sayings of the Jewish Fathers, comprising Pirke Aboth, in English and Hebrew, with Notes and Excursuses, edited for the Syndics of the Cambridge University Press by Charles Taylor, D.D., Master of St. John's College, Cambridge (second edition, Cambridge, 1897)," and 'An Appendix containing a Catalogue of MSS. and Notes on the Text of Aboth' (Cambridge, 1900).

choked! (This narrative may have been suggested by the joke which the wits of Queen Anne's day played on Partridge the almanac maker.) The widow takes the melancholy event in a philosophical spirit, and, later, gives Ezekiel Jackson some of her husband's MSS.

"The bundle consisted of various scraps and vessels of paper, containing unprinted sketches of original voyages and travels, dissertations, poems, *bon mots*, and anecdotes for more magazines than I thought were in circulation, projects innumerable, and imperfect hints for different periodical publications, to each of which were annexed references to the sources from whence they were to be compiled, illustrated, or whence they were to be compiled."

WILLIAM E. A. AXON.

Manchester.

(To be continued.)

GABRIEL HARVEY AND MARSTON.

(See *ante*, pp. 201, 281.)

Real, intrinsic, Delphic.—I will take the last word first. These three words have formed to earlier critics the chief text, or rather false trail, for their research. 'N.E.D.' quotes the passage, and the next reference is 'Holyday,' 1661; the earliest for "Delphian" is 1625. Gabriel Harvey has the word twice in his published writings: "I could nominate the man that could teach the Delphicall oracle and the Egyptian crocodile to play their parts" (ii. 310), 1593; and earlier, "hath not consideration some reason to fear the Delphicall sworde?" (ii. 193) 1589. Jonson uses the word "Delphic" ("Delphic fire") in 'Underwoods,' xlv., 'To Desmond,' an ode written *circa* 1599; he has Harvey's "Delphick sword" in the much later 'Discoveries'; and "Delphick riddling" occurs as the translation of "Sortilegis Delphis" in the 'Ars Poetica.' A note in Cunningham's 'Gifford' (iii. 368) tells us that 1604 is the date of Jonson's translation. Penniman errs apparently in trying to make it earlier. Shirley uses the word several times about the date of 'Discoveries.'

Intrinsic—Marston was wrong in saying this word (used later by Jonson and Shakespeare) was new-minted by Torquatus. 'N.E.D.' has a reference to Whitehorne, 'Arte Warre,' 1560: "an intrinsicke [intricate] matter." I have not found it in Harvey, though he uses *intrinsical* (i. 47), as opposed to *extrinsical*.

Real.—As we do not know the sense in which Marston objects to this word, it is not easy to identify the allusion. The critics have assumed that it has here the affected meaning of *royal*, in which signification it occurs

in Jonson's 'Every Man out of his Humour' (II. i. 86b), 1599. I find "Reall Exchange" (Royal Exchange) in S. Rowlands's 'Letting of Humour's Blood,' &c. (Satire i.), 1600. But the word *real* in any sense was rare outside the schools (opposed to "nominal" technically) and the legal sense of "real action," &c. In the latter sense Oliphant ('New English,' i. 274) gives a reference dating before 1450; and in the former Skeat refers to Tyndal. Our common word *real* was in fact a rarity. It does not occur in the Bible. Shakespeare has it only twice, and the adverb once, the earliest being 'All's Well,' in the sense of "true," "not imaginary" (V. iii. 307), 1602. In a letter of Elizabeth to James, 1601 (Camden Soc., p. 136), "our frank and reall dealing" perhaps means "royal," and the sense is in Cotgrave, 1611. However this may be, Gabriel Harvey used the word *real* in very stilted fashion in the following passages: "Lawyers love reall cautions" (i. 286), 1593; "rather verbal than reall, and more circumstantial than substantial" (ii. 162), 1589; "I have tasted of their [Jews'] verbal miracles.....but their reall Vsurie is known throughout the world" (ii. 180), 1589. In Jonson the word is used by Puntarvolo, a somewhat affected person who is "determined to stick to his own phrase and gesture," but it is by no means pilloried like the Marston words. I think it is much more likely Marston referred to Harvey's use of the word. Jonson used the word *real* (= royal?) twice in the first version of 'Every Man in his Humour' (4to, printed 1601). The date of this is probably 1598, but we have no means of making certain. The question is discussed at length in Wheatley's edition of the play, and see Penniman, p. 9, for the passages. "Real" (genuine) is in Shakespeare's (?) 'Lover's Complaint' of an earlier date. "Unreal" occurs twice in his later plays.

I am far from being a Suffenus.—A poet ridiculed by Catullus. Harvey twice refers to this seldom-met-with personage: "Suffenus, a noble braggard, but a braggard" (ii. 7), 1593, and "such a ridiculous Suffenus or Shakerley" (ii. 222), 1593.

In the second passage referring to Torquatus (p. 375) there is even more plain sailing:—

Torquatus that ne'er oped his lip
But in prate of pommodo reversa,
Of the nimble, tumbling Angelica.
Now on my soul his very intellect
Is naught but a curvetting sommerset.

This takes a little reading between the lines for the want of a full Harvey. In 'Have with You to Saffron Walden' (1596) Nashe

reproaches Harvey for his "nimblest Pomados and Sommersets" (Grosart's 'Nashe,' iii. 33). Nashe undoubtedly refers to some composition of Harvey's which is that which Marston sneers at. I have not seen it; but I think it was almost certainly some fulsome rubbish in flattery of the Countess of Pembroke, who had befriended him in his troubles with Nashe, and upon whom he pours extravagant adulation in various places. He speaks of the "Angelical meeter" of her sonnets (ii. 119): "to snibb [snub] the thrasonical rimester with Angelical meeter." He uses this equestrian metaphor of her verse elsewhere: "her [Countess of Pembroke's] hoattest fury may fitly be resembled to the passing of a brave career by a Pegasus..... Her Pen is a very Pegasus indeed, and runneth like a winged horse, governed with the hand of exquisite skill."

Ben Jonson uses the word *pommado* in 'Cynthia's Revels' (1600), ii. 1, the earliest example given in the 'Stanford Dictionary.' Probably Harvey introduced it, and both Nashe and Marston objected.

Now that judicial Musus readeth thee
He'll whip each line, he'll scourge thy balladry.

"Judicial Musus" is still Harvey, and he seemed to regard ballad-makers with high and especial contempt. He girds constantly at Elderton (with the nose), i. 201; "who like Elderton for ballating," i. 163; "Elderton's ballating," ii. 57; "base enough for Elderton and the raffra of the scribbling rascality," ii. 65, &c.

He's nought but censure.—This use of *censure* (blame, adverse criticism), which is the common use, is earlier than the first in 'N.E.D.' ('Measure for Measure,' 1603). The verb occurs frequently in Harvey: "I will not condemn, or censure his works," i. 190 (1592); "and uprightly censure him according to his skill," ii. 116 (1593). The former or current-sense example is earlier than any in 'N.E.D.'

Gabriel Harvey always posed as a moderator or public censor in literature. I refer the reader to Spenser's well-known sonnet to his "Singular good friend, M. Gabriele Harvey, Doctor of the Lawes.....Dublin, this xviii. of July, 1586, Your devoted friend during life, Edmund Spencer."

If the above instances are taken *en bloc*, I think my point is proved. Several of the allusions are unmistakable. Were they all to be disregarded, however, the last I give is in itself sufficient:—

He never writ one line in poesy,
But once at Athens [Cambridge] in a theme did
frame

A paradox in praise of virtue's name;
Which still he hugs and lulls.

This refers undoubtedly to Gabriel Harvey's 'A New Yeares gift.....in commendation ofVertue, Fame, and Wealth.' It commences "Vertue sendeth a man to Renowne," and has a "L'envoy to blessed Vertue." It is a short paradoxical theme, but "Vertue" is addressed by name seven times. It is so paradoxical that it is extreme rubbish in hexameters. It will be found in vol. i. pp. 79-83. That he called it a theme is clear from his giving his brother two 'Theames' (87, 89) to compose similarly in English hexameters. He "hugged these lines" still, though written 1580, since in his 'Foure Letters' (i. 209), 1592, twelve years later, he says, "It is long since I declaimed upon any Theame: but who would not pleade Vertue's cause?" This last is proof positive that "this dog" (Torquatus) is Gabriel Harvey.

I trust I have removed Ben from the purview of Marston's 'Scourge.' It is a degrading gallery to be in. Marston was a most ribald writer, and his satires are bristling with pronounced obscenities. By the side of his work Ben's writings are pure as the waters of Helicon. I never believed Ben was Torquatus, but there was no certain way to disprove it except by producing the real Simon Pure, and it was only quite recently I had the pleasure of making the discovery. Not that the accusation of new-minting words contains severity, for this was the time when our language was being perfected, and we owe an enormous debt to these productive paper wars. Those trussers and scourgers coined words as fast as pigeons peck peas; but rich as Nashe was, I think Harvey bears away the buckler at the exercise.

At the same date as Marston attacked Gabriel Harvey as Torquatus (1598), Meres wrote in his 'Wit's Treasury': "As Achilles tortured the dead bodie of Hector, and as Antonius, and his wife Fulvia tormented the lueless corps of Cicero: so Gabriele Harvey hath shewed the same inhumanitie to Greene that lies full low in his grave" (New Sh. Soc., 1874, p. 154). And "As Eupolis of Athens used great libertie in taxing the vices of men, so dooth Thomas Nash, witnesse the broode of the Harveys" (*ibidem*).

In 1598 Harvey again applied for the post of Master of Trinity Hall, Cambridge, but failed. After this we know him no more, but he is believed to have lived till 1630. As he failed in literature and in his collegiate ambition, he probably went into trade, as his honest father had done before him. Already in 1595 the author of 'Polimanteia,' (William) C(larke), tells us that "to learning's injurie" he was living "without preferment," and

that he "lives unregarded" by Cambridge. Indeed, Harvey must have been of necessity in some trade for his living as early as 1592, for while speaking of the Countess of Pembroke he says (Grosart, i. 279): "in remembering her, I forget myself, and what a tedious letter is here for him that maintaineth a chargeable family by following his business."

Nashe tells us ('Strange News,' 1592) that Harvey and his brothers were brought on the stage at Clare Hall in "the exquisite comedie of Pedantius."
H. C. HART.

MAY DAY IN LANCASHIRE AND YORKSHIRE, 1660-80.—The Rev. Oliver Heywood, Independent minister of Coley, near Halifax, makes these entries in his 'Diary' (ed. J. Horsfall Turner, 1881-5):—

1660. "At the very time when the king came in, 1660, at Chorley, there was a stately may-pole erected, upon w^{ch} was set a crown, and a crosse, with a coat of armes, & adorned with braue garlands; at certain times every year they met there, & had hired a piper to play on Sundays and holidays; had very lately drest it; but upon Tuesday, July, 1666, there was terrible thunder, & the thunder-bolt split it to shivers, & caryed the ornaments nobody knows whither, & broke it to the very bottom, tho' set two yards within the ground; this is a certain truth, I lookt at the place."—III. 98.

1667. "[Manchester.] That night they have a foolish custom after twelue a clock to rise and ramble abroad, make garlands, strew flowers, &c., which they call Bringing in May. I could sleep little that night by reason of the tumult, the day after being May the 1st."—I. 240.

1680. "On May-day, being Saturday, a great number of persons of the poor and baser sort, begun early in the morning, (even while it was dark) to bring in May; they divided themselves into 3 companies, every company above 60, one about the Crosse, another about Starfold, another about Clark-bridg [Halifax], men, women and big youths; they had all white wast-coats or sheets about them, with huge, great garlands, flowers, branches of trees; they had 2 or 3 drums, pipers, fiddlers; some of them had white banners flying with red crosses; thus they went up and down the town to all houses, receiving money.....thus they kept rambling about most of the day; a lusty fellow got upon the staires by T. C. shop, with an huge, great garland banner; the rest fell a-dancing about the place where the May Poll had been.....there was never such work in Halifax above 50 yeares past, at w^{ch} time Dr Favour was Vicar [1593-1623], Mr John Barlow lecturer; at that time rude people brought in a may-pole, but they strenuously opposed them in preaching."—II. 270-1.

In 1681 he writes down forty reasons why he thinks there will be a return of Popery; the eleventh is "the vain old customs that people are fond of, & will not part with" (ii. 217).
W. C. B.

JOHNSON: AN ANECDOTE.—The accompanying anecdote referring to Dr. Johnson

is taken by permission from 'Stuartaiana; or, Bubbles blown by and to some of the Family of Stuart,' privately printed in 1857. The author, the late William Stuart, Esq., of Tempsford Hall, Beds, and Aldenham Abbey, Herts (died 1874), was the eldest son of Primate Stuart (Archbishop of Armagh, 1800-22). The presentation of the latter to Johnson is related by Boswell, 10 April, 1782. The narrator is the Hon. Mrs. Stuart, the Archbishop's wife, Sophia Margaret Juliana, daughter of Thomas Penn, of Stoke Pogis, second son of William Penn, the Quaker. She, too, made Johnson's acquaintance, and at a much earlier age than her future husband. As she speaks of the incident as not having been previously "put on paper," it is possible that the anecdote is *inédit*; but perhaps some readers of 'N. & Q.' may be able to throw light on this point.

"During my infancy, the hours in society were so early, that children were, when very young, initiated into the society of their parents and seniors. My mother, who would not have me behind others of my age, took me to all her tea-drinkings and small parties; to great ones she never then went. I thus often passed dull evenings, and all I could learn was patience; but the recollection of the various characters with which so much society made me acquainted, has enlivened my old age, and given to the memoirs and books which have since been published, a pleasing force and verity, by conjuring up the persons and manners of the actors so visibly, as amply to repay my yawns. I used often to go with her to Mrs. Montague's and Mrs. Vesey's, the principal houses where the 'bas blues' [*sic*] met; and among other noted persons, I there frequently met Dr. Johnson. The usual arrangement of the room was a circle of arm-chairs, in the centre of which sat the Doctor, with his arm upon his thick cane, exactly as Sir Joshua Reynolds has portrayed him. I generally sat by the side of Miss Burney, the author of 'Cecilia,' at a window behind the circle, but where we were able to hear the conversation.

"Some one—I think Soame Jenyns—wishing to give Dr. Johnson a goad, as you would a wild beast, in order to make him throw off his moody fit, began to abuse his sesquipedalian verbiage as useless encumbrances, which neither added force to, nor elucidated the subject. After some discussion on the question, the Doctor grew amused and animated, and burlesquing himself—as he often did when in a good humour—said, 'Now, Sirs, I conclude you think that story' (some fashionable anecdote told in cant terms, and with a few elegant asseverations) 'properly related. For my part I should say, "As I was one day making my pedestrian peregrinations, I casually obviated a huge rustic; him I interrogated concerning the obliquity of the sun, and how long it was since the duodecimal reperussion had been repeated on the superficies of the tintinnabulum; he hesitating a response, I elevated the obtuse end of my baculum, and gave him a blow on his pericranium, to the total extinction of all his intellectual faculties.'" He then threw himself back in his chair, and roared his tremendous laugh. Every one joined in it; but

some one alluded to the difficulty of the language and the impossibility of repeating it. 'No, not so!' answered he, 'that child' (pointing to me) 'could say it—Can't you?' I know not why, but it caught my attention, and I immediately repeated it verbatim; nor has it ever been put on paper until now. His extacy, and his noise, knew no bounds; he called me to him, put me on his knee, patted my back till it was scarlet, then called out, 'Will nobody give the child half-a-crown? Good child!' Upon which Lord Lyttelton, the lengthy historian of Henry II.—dressed in a complete suit of almost white velvet, and with a long sword by his side—rose gradually to a height I remember thinking enormous, and in the most graceful manner presented me with a half-crown; which I said I should keep for his sake, and which I have at this moment by me."

W. A. Cox.

"GOES"=PORTIONS OF LIQUOR.—The following account of the origin of the phrase "Goes of spirits" is taken, with no special faith, from a scarce and curious volume entitled 'The Memoirs of J. Decastro, Comedian' (here follows a tremendous title), edited by R. Humphreys (London, Sherwood, Jones & Co., 1824), a work remarkable in this, among other respects, that though it gives a life of Philip Astley, an account of the Surrey and Sadler's Wells Theatres, and much other information, it scarcely mentions the man whose memoirs it professes to supply:—

"The Origin of 'Goes' and 'Stays.'—The tavern called the 'Queen's Head,' in Duke's Court, Bow Street, was once kept by a facetious individual, of the name of Jupp. Two celebrated characters, Annesley Shay and Bob Todrington, a sporting man (caricatured by Old Dighton, and nicknamed by him the knowing one, from his having converted to his own use a large sum of money intrusted to him by the noted 'Dick England,' who was compelled to fly the country, having shot Mr. Rolls in a duel, which had a fatal termination), met one evening at the above place, went to the bar, and asked for half-a-quartern each with a little cold water. In the course of time they drank four-and-twenty, when Shay said to the other, 'Now we'll go.' 'O no,' replied he; 'we'll have another, and then go.' This did not satisfy the Hibernians, and they continued drinking on till three in the morning, when they both agreed to go, so that under the idea of *going* they made a *long stay*, and this was the origin of drinking *goes*: but another, determined to eke out the measure his own way, used to call for a quartern at a time, and these, in the exercise of his humour, he called *stays*."—Pp. 205-6.

URBAN.

[The 'H.E.D.' quotes an instance of "*goes* of brandy and water" in 1799.]

HISTORIC TREE ON FIRE.—It will not be without interest to reproduce in 'N. & Q.' the following, drawn from the *Yorkshire Post* of 10 April:—

"Queen's Oak, in the parish of Grafton Regis, Northamptonshire, one of the most celebrated trees in the country, was seriously damaged by fire on

Wednesday. This ancient oak, which stands within Grafton Park, is traditionally the tree under which Elizabeth Woodville, the widow of Baron Grey of Groby, awaited the youthful King Edward to plead for the restoration to her of her husband's forfeited estates. Edward, struck with her beauty, married her privately at Grafton, and acknowledged her publicly as his wife four months afterwards. For the last 200 years the oak has been jealously preserved. The tree was very much disfigured, but it is not believed that its stability has been impaired."

WILLIAM ANDREWS.

MARRIAGE SERMON.—The following paragraph is taken from the *Daily Mail* of 8 April. It reports a custom which does not appear to have been noted in the columns of 'N. & Q.:' I therefore send it for publication therein:—

"A charity founded in 1715 by the then Lord of the Manor of Twyning, Tewkesbury, provides for an annual sermon on April 6, the subject of which must be marriage. The preacher receives £, the parish clerk 5s., while 3*l.* 10s. is divided among the congregation. Some eighty persons attended this year, seventy-one of whom claimed a share. The preacher for the past five years has been a bachelor."

EVERARD HOME COLEMAN.

71, Brecknock Road.

THE MAGI.—The identity of the Magi mentioned in Matthew ii. 1 has puzzled many readers and commentators on the New Testament. My learned friend the Rev. Dr. L. C. Casartelli has reprinted from the *Dublin Review* of October, 1902, an interesting "foot-note" (as he modestly styles it), extending to eighteen pages, in which the problem is reviewed. Magi was undoubtedly the name given to the priests of the Mazdean religion, of which Zoroaster is regarded as the founder. Originally the word appears to have been the name of a Median tribe to which Zoroaster may have belonged. Later the word took an unfavourable meaning, and became associated with the idea of wonder-working and soothsaying, and survives in "magic" and "magician." Magus occurs in the Vulgate, but not in the Hebrew text. It is found in the Septuagint of Daniel. It is generally used in an unfavourable sense, but this is not the case with the passage in Matthew, which Dr. Casartelli thinks it would be justifiable to translate, "Behold some Mazdean priests from the East arrived in Jerusalem." Whilst there have been many explanations, there is a strong patristic tradition that the Magi came from Persia. The Syrians thought they were twelve in number, but the West holds to three. A later development has transformed them into kings and supplied them with a numerous retinue. The early representations of the Magi in the catacombs represent them in Persian dress. Barbe-

bræus attributes to Zoroaster a prophecy of the birth of a Messiah foretold by a star. Moreover, "Zardosht the diviner of the Magians" has sometimes been identified with Balaam. I do not find any reference to this in the monograph by Bishop Seraphim of Ostrojsk ('The Soothsayer Balaam,' London, 1900), though he mentions another theory by which Balaam and Lokman are said to be the same. The presents of the Magi are also characteristically Zoroastrian, as Dr. Casartelli points out. It is more remarkable to learn that the followers of Zarathushtra looked for the coming of Sôshyant, a Saviour, who was to be born of a virgin mother, and to put all wrongs right and bring a general resurrection and eternal happiness. The passage in Abulfaragius (Barhebræus) is cited by Hyde, and again by William Cowherd in 'Facts Authentic,' &c. (Salford, 1818), and others. The matter is also discussed in 'A Comparison of Certain Traditions in the Thalmud, Targumin, and Rabbinical Writers,' by the Rev. Daniel Guildford Wait (Cambridge, 1814). Cowherd cites passages to show that by the "star" a sort of luminous appearance was meant. In this suggestion Dr. Casartelli coincides, and therefore, if it be accepted, no astronomical calculations can avail. The mysterious appearance and disappearance of the "wise men" in the Gospel story is a problem that both invites and defies conjecture.

WILLIAM E. A. AXON.

Manchester.

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.

REYNOLDS PORTRAIT.—Is there, and if so where, a portrait by Sir Joshua Reynolds of a lady named Pott? If so, who was she? Or is it only a type face, taken from the lower strata of society? There would not appear, from research, to be any record of any notable landed or other family of that name, nor is it to be found nowadays, except occasionally in the middle or lower class of Great Britain. Are there copies, prints, or engravings of any such painting to be procured? If so, where? T. P. TOMES.

[Reynolds painted Miss Emily Pott as Thais, and Bartolozzi engraved the picture.]

GARFITT.—I have always understood that my great-grandfather, George Garfitt, married Mary, the eldest daughter of a clergyman,

the Rev. — Ward (Richard, I think). He was stationed in Derbyshire, and I believe that the said Rev. Richard Ward married one of Collingwood's sisters. I should be glad if you could give me any information which might help towards my proving this.

GEO. N. GARFITT.

57, Windsor Road, Oldham.

BENJAMIN SCUTT JONES was admitted to Westminster School, 12 June, 1775. I should be glad to obtain any information concerning him. G. F. R. B.

LUDLOW CLERKS.—In the cynical Welsh poem called 'Prif Ddull Naturiaeth' ('Cania-dau Cymru,' p. 17) there occur the lines:—

Gwaith y Porthmon hyd y ffeiriau,
Gwaith y gwyr sy'n cadw siopau,
A gwaith gwagedd tai 'r tafarnau,
A gwaith pen clarciau Llwydlo;
..... yw cogio.

"'Tis what the drovers at the fairs do, 'tis what the men who keep shops do, 'tis what the hostesses of inns do, 'tis what head clerks of Ludlow do.....—swindle."

Why "head clerks of Ludlow"?—if, indeed, that be the correct translation. Spurrell gives *Llwydlo*=Ludlow, presumably Ludlow in Shropshire. The poem is doubtfully ascribed to Hugh Morris, the famous Welsh poet. Hugh was a Denbighshire man, though possibly during his long life (1622-1709) he may have had some connexion with Ludlow. Even so, however, the allusion seems curious.

W. J. P.

CHARACTERS IN FICTION.—In what works do the following characters appear?—Anne Elliott, Ethel May, Launcelot Gibbs, Molly Gibson, Violet Martindale. I believe they occur in noted works of fiction of the last few years. CHAS. A. MILFORD.

"ANNE OF SWANSEA."—Who was "Anne of Swansea"; and, shortly, what are the details of her life? She flourished about 1814-31, and wrote a number of novels that were nearly in all cases published in four or five volumes. Allibone erroneously has reference to her as Frances Anne Kemble, but Fanny Kemble was born about 1811, and consequently it is impossible for her to have been the author of the long series of novels that commenced in 1814. The 'D.N.B.' has no reference to her. She is supposed to be a Mrs. Hatton. M. F. J.

[The question has been more than once asked in our columns. See 7th S. viii. 289 and 8th S. i. 274. A list of the publications assigned her in the Catalogue of the British Museum under Anne Hatton—twelve works in all, in fifty-three volumes—appears 7th S. viii. 415 (23 Nov., 1889), together with some other information concerning her.]

DR. T. RUTLEDGE, 1745-1818: REV. W. SMITH. — Can any reader give me the parentage of the former? I believe he was in some way connected with his contemporary the Rev. Wm. Smith, A.M. I am also anxious to know whom the Rev. Thos. Rutledge married, and the names of his children. Information regarding the Rev. Wm. Smith would also be most welcome. Both these ministers were Nonconformists, and were interred in their respective family vaults in Bunhill Fields Burial-Ground. The MSS. respecting Bunhill Fields recently added to the Guildhall Library have been searched. The Rutledges and Smiths appear to have resided at Camberwell. The death of the former is duly recorded in the *Gentleman's Magazine*.

CHAS. H. CROUCH.

5, Grove Villas, Wanstead.

MIDDLESEX FAMILIES. — Middlesex cannot boast of many long-resident "county" families, but there must be several armigerous and yeoman families who have continued to reside or hold lands from the fifteenth century, and in view of printing a compilation concerning such, I shall be glad to receive any information or suggestions from representatives and others interested.

FRED. HITCHIN-KEMP.

6, Beechfield Road, Catford, S.E.

ANTONY PAYNE. — In his 'Footprints of Former Men in Far Cornwall' Hawker mentions a portrait of Antony Payne, which was once in the possession of Gilbert, the historian of Cornwall, and after his death was found to be the work of Sir Godfrey Kneller, and sold for 800*l*. Can any one tell me the present whereabouts and owner of this picture?

C. E. B.

GOODWIN. — Could any of your readers inform me whether Cromwell ever had a secretary of the name of Godwin or Goodwin?

FRANCIS P. MARCHANT.

Brixton Hill.

"HOOK IT." — Am I correct in assuming that the term "hook it" is as old as the seventeenth century? If so, may it not have arisen from the constant necessity for flight *viâ* the Hook of Holland?

RICHARD EDGCUMBE.

Hotel Minerva, Florence.

[No instance of use earlier than the nineteenth century is supplied in 'Slang and its Analogues.' The suggested derivation does not seem plausible.]

"COPPER," A POLICEMAN. — I do not know — and I cannot at this distance consult indexes — whether any one has defined the origin of the slang term by which a policeman is

known to street arabs. Why copper? Am I correct in assuming that the term springs from the equally vulgar verb "to copper," or seize? If so, a man who "coppers" would naturally become "a copper."

RICHARD EDGCUMBE.

Hotel Minerva, Florence.

[According to 'Slang and its Analogues,' *q.v.*, *copper* is from *cop*, to seize, to arrest.]

POPULAR MYTHS. — Can any of your readers inform me if any book is published in which popular myths dealing with sacred and semi-sacred subjects are collected, such as the aspen quivering because the Cross was made of that wood, cattle in the fields all kneeling at midnight on Christmas Eve, dogs howling because a spirit passes, &c.?

VALTYNE.

[Such books are numerous. One of the best known is S. Baring-Gould's 'Curious Myths of the Middle Ages,' which has passed through many editions.]

"WICK." — I have not yet seen the 'Essex' in the "Victoria History of the Counties of England," but in a review of it in the *Standard* on 9 April occurs the following: —

"Our editors have succeeded in bringing to light a very ancient one [industry], of which the memory still survives in the word 'wick,' so common on the Essex coast. The word means a dairy, and these wicks were the seat of a great cheese-making industry, for which purpose large flocks of sheep were pastured in the Essex marshes, the cheese made being, of course, ewe-milk cheese."

I should like to know what authority there is for taking the word *wick* to mean dairy, and if it ever had this sense, whence it was derived. Hitherto it has always been supposed that *wick* in place-names is either from the Latin *vicus* or the Scandinavian *vik*, a creek or harbour.

W. T. LYNN.

Blackheath.

"MAN OF DESTINY." — Who was the original "Man of Destiny"? Sir Walter Scott used the term in connexion with Napoleon I., and I have seen it somewhere applied to Napoleon III. But Schiller makes Wallenstein say, "Ich fühl's, dass ich der Mann des Schicksals bin" ('Tod,' III. xv. 171); and there seems to me a theological aroma about the phrase.

J. DORMER.

HEIGHES AND KITCHENER FAMILIES. — Can any one inform me in what publication there appeared, not long ago, an account of the families of Heighes and Kitchener of Binstead, co. Hants? Did any member of the family of Heighes marry any member of the family of Kitchener in the seventeenth century? Did Edward Heighes, of Binstead,

who died about 1660, leave a will, and, if so, where was its probate granted?

F. H. C.—D.

NICOLINI.—Nicolini, the author of a 'History of the Jesuits,' published by Bohn, tells us at p. 106 of his 'History of the Pontificate of Pius IX.' (Edinburgh, 1851) that when the Dominicans fled from their convent in Rome they left a precious document:—

"This was a volume of autograph letters from different prelates, bishops, and ordinary priests, addressed to the president of the Inquisition [the Pope]. It is worthy of remark that in almost every instance the secrets revealed in those letters related to political and State affairs, no matter in what country. Many of these letters were written by Irish and English prelates.....From the whole of these letters it was clearly evident.....that the confessional is nothing but an engine of police."—P. 107.

Nicolini states that these facts, published in 1849, were never contradicted. Is mention made by any English authority of these revelations of "political and State affairs"? If so, by whom and where? A. LE LIEVRE.

16 and 17, Imperial Buildings, E.C.

CARBONARI.—Is there any work, English or Italian, in which I can find an account of the organization of the *Carbonari*—of their degrees, officers, lodges, certificates, and such like? I want the machinery, not the objects, &c., of the society. E. E. STREET, F.S.A. Chichester.

LACAUX.—Can any of your readers give me the parentage of Elizabeth Lacaux (born 1712, died 1773), wife of Stephen Guyon, of Hampstead? Her father was of a Huguenot family, and lived at Portarlington.

E. MACDONALD.

52, Holbein House, Sloane Square, S.W.

JAMES MORE.—Can any of your readers give me any particulars of an artist of the above name? I have seen a picture of his dated 1792, 'The Tomb of the Curiatii and Horatii, near Albano,' and should like to know something of him. J. WILLCOCK. Lerwick.

[There is in the 'D.N.B.' vol. xxxviii. p. 423, a life of *Jacob More*, a landscape painter who was known as "More of Rome," and died in 1793.]

"OWL-LIGHT."—In Richardson's 'Pamela,' letter xxxvii., this word occurs in the subjoined sentence: "The gentlemen, permit me to add, went away very merry, to ride ten miles by owl-light." The meaning of the word is plain enough, but I am curious to know if it has any sort of currency.

W. B.

SIR CHARLES NAPIER AND FIELD SPORTS.—It is stated in Smiles's book 'Character' that Sir Charles Napier gave up field sports because he could not bear to inflict pain needlessly on dumb animals. Is there good authority for the statement? PERTINAX.

BELL: LINDLEY: PERRY.—I shall be deeply indebted to any of your readers who can answer any one of the following genealogical queries.

Joseph Bell, surgeon, lived at High Wycombe in 1784. He was alive in 1799, but cannot be traced later. Highly probably he was identical with a Joseph Bell, born at Marlow in 1751, and the son of the Rev. Joseph Bell, rector of Radclive, and vicar of Stowe, Bucks. Wanted proof of this identity; marriage of Joseph Bell, the surgeon; date and place of his death.

Barbara Lindley (Bell?), born in 1783-5, probably in Bucks or Berks, provisionally assumed to have been younger daughter of Joseph Bell, the surgeon. Wanted date of her birth and place of baptism.

Barbara Lindley (Bell) late in 1813 married Sampson Perry, of Southampton Street, W.C. Where were they married, and on what date? Sampson Perry is said to have been born at Aston, Birmingham, in 1745-6, but no record can be found at the parish church. Wanted date of his birth and names of his parents.

I have, of course, searched the usual books, and have written to the incumbents of a number of churches, who have been good enough to search their registers for me, but have utterly failed to answer any of these queries, and it is only as a last resort that I ask you to let me trespass upon your space with these inquiries. F. H. PERRYCOSTE.

Polperro, R.S.O., Cornwall.

"OH! GOOD ALE," &c.—Can any reader supply me with the words of a song, of which the following is the refrain?—

Oh! good ale, thou art my darling,
Oh! good ale, thou art my dear.

(Major) J. H. LESLIE.

SNAKES' ANTI-PATHY TO HORSEHAIR.—In 'Fifty Years on the Trail,' an account of the life of an American scout and interpreter, occurs the following passage: "I would first take my lariat made of horsehair.....and coil it in an oval about four feet wide and seven or eight feet long. No snake will pass over a horsehair coil." The narrator goes on to say that he would spread his blanket within the oval thus formed, and sleep in perfect safety. Is this a piece of folk-lore merely, or can it be shown to be true? It may be

interesting to remark that mention is made of a certain scout named Bill Cody, no doubt the well-known Col. Cody of the Wild West show.

FRED. G. ACKERLEY.

Care of British Vice-Consulate, Libau.

Replies.

RECUSANT WYKEHAMISTS.

(9th S. xi. 227.)

PERHAPS the following notes will help MR. WAINWRIGHT in dealing with his batch of queries.

No. 1. In the original 'Register of Scholars' at Winchester there is a marginal note, "rec. ad Oxo. post trans mare quia deprivatus," against the name of Thomas Butler (1546), who is entered as "de Radley, xiiij annorum in festo Nat. Sti Johis Bapte pt. Sarum dioc."

No. 2. The 'Composition Books' at the Record Office show that William Wige, clerk, whose sureties were Andrew Reade, of Facombe, Hants, and John Deane, of Newbury, Berks, gentlemen, compounded for the first fruits of Facombe rectory on 15 Oct., 1595. According to the index to these books, the next composition in respect of this rectory was made by Hugh Whistler, clerk, who, as the books show, compounded on 18 May, 1620. I suggest that this William Wige was the Winchester scholar of 1570 who became fellow of New College, Oxford (Kirby, p. 143); my reason, which is perhaps somewhat inadequate, being that a John Reade, of Facombe, became scholar at Winchester in 1591, and a John Deane, of Newbury, became scholar there in 1610 (Kirby, pp. 155, 164). Possibly the William Wygge who is said to have been executed at Kingston, Surrey, on 1 Oct., 1588, was William Wiggs, of St. John's College, Oxford, M.A. 1570; see Wood's 'Hist. and Ant.,' by Gutch, ii. 145; Wood's 'Fasti,' by Bliss, i. 171, 221; 'Oxford University Register' (Oxford Hist. Soc.), vol. i. (by Boase), pp. 261, 357; vol. ii. (by Clark), pt. ii. p. 28. But an opinion to the contrary is expressed in the Latin version of the 'Hist. and Ant.' (1674), i. 283.

No. 3. The will of a John Clare, *alias* Dominic, of Poole, Dorset, was proved in 1593, P.C.C. 44 Nevell (Brit. Record Soc.). A Richard Dominick, of Chilmark, Wilts, became Winchester scholar in 1527 (Kirby, p. 114). He resigned his fellowship at New College, Oxford, to take the college livings at Witchingham, Norfolk, for which he compounded on 28 May, 1546, and at Saham Toney, Norfolk, for which he compounded

on 18 Sept., 1546 ('Composition Books'). He seems to have vacated both these livings in or before 1557 (Blomefield and Parkins's 'Norfolk,' i. 592, iv. 451). He was perhaps identical with (1) the Richard Dominick who became rector of Stratford Toney, Wilts, in 1554, and Canon of Sarum (Warminster) in 1558 (Jones's 'Fasti Eccl. Sarisb.,' 428), and who, being deprived in 1 Elizabeth, was scheduled as "an unlearned papist, but very stubborn" ('Cal. St. Papers, Add. 1547-1565,' p. 521), and also with (2) the Richard Dominick who compounded for Long Critchell rectory, Dorset, 19 June, 1559, and vacated it before 23 Feb., 1560/1 ('Composition Books').

No. 4. The Winchester scholar to whom MR. WAINWRIGHT refers was a *Richard* Risbye (Kirby, p. 98), and so also was the warden of the Observant Friars of Canterbury who was "hanged and headed" (Stow) in 1534. See 'Statutes of the Realm,' 25 Hen. VIII. c. 12; 'Cal. of Letters and Papers, temp. Hen. VIII.,' vols. vi. and vii., indexes; Gillow, v. 425. The scholar is described in the 'Register of Scholars,' in the list for 1500, as "Ricardus Risbye de Redyng, filius tenentis Winton. [*i.e.*, son of a tenant of the college], x annorum in fo Sti Egidii pt."

No. 5. In spite of what is stated in the 'D.N.B.,' xlvi. 321, it is obvious that the Nicholas Rishton who in 1491 was engaged on the Bishop of Salisbury's behalf at the Roman curia in a suit between the bishop and his chapter ('*Fœdera*,' vii. 702, ed. 1709) was not identical either with Richard Ryxton, the Winchester scholar of 1402, or with Nicholas Ryxton, the scholar of 1407 (Kirby, pp. 29, 35). The 'Register of Scholars' says that Richard Ryxton "recessit ad Coll. Oxon. anno predicti regis [Hen. IV.] viij"; and that Nicholas Ryxton "recessit quia beneficiatus anno regis henrici quarti xij." The will of Nicholas Rishton, Canon of Sarum (Netheravon), to whom the biography in the 'D.N.B.' relates, was proved in 1413, P.C.C. 26 Marche (Brit. Record Soc.)

No. 6. John Rugege was holding the prebend of Bursalis at Chichester in 1535 ('*Valor Eccles.*,' i. 301). This was one of the four Wykehamical prebends founded by Bishop Sherborne ('D.N.B.,' lii. 69), and Rugege was the first holder of it (Dallaway and Cartwright's 'Chichester,' 69, 113). He may therefore be safely identified with (1) John Rugege, the Winchester scholar of 1488 (Kirby, p. 91), and also with (2) John Rugege, M.A., who became fellow of Winchester College in 1520 (Kirby, p. 8), and who vacated

his fellowship before 1535, as he is not in the list of the fellows in 'Valor Eccles.' ii. 4. The prebendary, having a dispensation from residence at Chichester, was living at Reading in 1532 ('Cal. of Letters and Papers,' vol. v. No. 771), and he was hanged for denying the king's supremacy in November, 1539 (Stow's 'Chronicle,' ed. 1631, p. 577)—the date is misprinted in Gillow, v. 452. That this recusant was identical with the prebendary is clear from the 'Cal. of Letters and Papers,' vol. xiv. pt. 2, Nos. 256, 613. As he has been beatified, the following extracts from the Winchester College records will probably be of some interest.

a. From the 'Register of Scholars,' in the list for 1488:—

"Johes Rugge de Tiverton [?] filius tenentis de Downton [i.e., probably Downton, Wilts, where the college still has property], xij annorum in ad vincula sti petri pterit. [Marginal note] Socius Winton."

b. From the 'Vetus Registrum,' which contains a list of the wardens and fellows down to 1712, the last entry stating that Thomas Brathwaite, LL.D., was admitted as warden on 24 March, 1711 (1711/2):—

"Johes Rugge de Teverton in comitatu Devonie, Exon. dioc., in artibus magister, socius admissus et juratus quinto die Martij anno Domini millesimo quingentesimo vicesimo, anno regis Henrici Octavi xij". [With the unsympathetic addition by a later hand:] pependit apud Redyng."

As to the authorship of the marginal notes, the late Mackenzie E. C. Walcott ('D.N.B.,' lix. 11), in his 'William of Wykeham and his Colleges,' p. 349, says of Robert Pink ('D.N.B.,' xlv. 308), Warden of New College, Oxford, 1617-47, that "his valuable antiquarian and biographical notes are added at the side of the registers of both the St. Mary Winton Colleges." H. C.

DREW FAMILY (9th S. xi. 248).—In answer to the query of C. W. R. concerning the descendants of my grandfather, the late Admiral Andrew Drew, I beg to state that there are many of us living in England, and two or three in South Africa. His living descendants include one daughter, two sons, eighteen grandchildren, and about a dozen great-grandchildren. The daughter is the wife of Admiral de Horsey, of Cowes, and the eldest surviving son—probably the best-known member of the family, and father of the present writer—is the Rev. Andrew A. W. Drew, M.A., vicar of St. Antholin's, Nunhead, and for many years a prominent member of the London School Board, who was born—a fortnight before Queen Victoria came to the throne—somewhere in the wilds of West

Canada whilst his father, then Capt. Drew, upon whose head a heavy price was put by the rebels, was engaged in some of the hazardous undertakings referred to by C. W. R. The admiral's eldest son, the late Phillimore Drew, died a few years back at Capetown. Three other sons, John, Randolph, and Aubrey, have been dead many years. The youngest is Mr. Thomas Adolphus Stilwell Drew, of Rye Hill Park, Peckham Rye. One of the grandsons, Lieut. Spencer de Horsey, served with the Naval Brigade in the late South African war, where he was wounded. Admiral Drew was born in 1792, and died in 1878, and was buried at Forest Hill cemetery. Some of the admiral's exploits were utilized for fictional purposes by a writer in 'Beeton's Boy's Annual' about twenty years ago. I may state that I offered to supply biographical materials of my grandfather's career to Mr. Sidney Lee for the Supplement to the 'Dictionary of National Biography,' but my letter was vouchsafed no reply. No "life" of the admiral has been written.

CYRIL MORGAN DREW.

SIR NATHANIEL RICH (9th S. v. 249, 461).—At the first reference I asked for information as to the burial-place of Sir Nathaniel Rich, who died in 1636, and who in his will desires, if it shall be found convenient, to be buried at Stondon, in Essex, where he resides. Since then I have been in communication with Sir Charles H. S. Rich, of Shirley, who informs me that Sir Nathaniel was buried at Dalham, in Suffolk (recently made famous by its connexion with the late Mr. Cecil Rhodes). The rector of the parish writes that no monument remains, and that he can find no other trace of the family save the date of this burial, 24 November, 1636. The inference is that Sir Nathaniel was on a visit to the Stuteville family of Dalham Hall when his summons came. E. H. L. REEVE.

THE OLD WIFE (9th S. xi. 188, 310).—A sentence in my communication has been displaced. In p. 311, col. 1, "The reason seems to be," &c., should come next after "It is remarkable that all these stories relate to Saturday afternoon, rather than to Sunday itself." J. T. F.

KEATS: "SLOTH" (9th S. xi. 187, 232, 277, 294).—The name glutton for *Gulo viscus* is as common as that of wolverine. The regular name in French for wolverine is *glouton*.

HERBERT A. STRONG.

University College, Liverpool.

GOths AND HUNS (9th S. xi. 107, 253).—I have seen it suggested that beyond the

natural coupling of Goth and Hun, and the precedent of Campbell's phrase, pointed out in COL. PRIDEAUX'S interesting note, Mr. Kipling, in 'The Rowers,' probably had directly in mind the Kaiser's "Hunnenrede," in which he is said to have held up to his soldiers the example of Attila's victorious army for emulation. This speech, if correctly reported, seems to add another proof to the one adduced from the naming his son Eitel that Emperor William II. probably considers the Germanic race akin to that of Attila.

M. C. L.

New York.

A DISMANTLED PRIORY OF BLACK CANONS AT GREAT MISSENDEN (9th S. xi. 101, 251).—The non-Catholic editor of 'Letters and Papers of the Reign of Henry VIII.' has had better facilities for forming a judgment upon the actual state of the English monasteries at the time of their dissolution than either that devout historian Benvenuto Cellini or those rustics in whose traditions MR. FENTON finds a confirmation of his own, or, probably, the late Mr. Sibthorp. Dr. Gairdner's views on this subject are to be found on pp. 164-167 of 'The English Church in the Sixteenth Century from the Accession of Henry VIII. to the Death of Mary,' published last year.

JOHN B. WAINWRIGHT.

BACON ON HERCULES (9th S. xi. 65, 154, 199).—MR. STRONACH says: "The mistakes made in the Shakspearean dramas are often cited as proof that the plays could not have been written by Bacon, but Baconians do not claim Bacon as infallible." Bacon, whatever mistakes he has made, was an excellent classical scholar; and Shakspeare had little knowledge of Greek and Latin. In 'Love's Labour's Lost' Holofernes says: "The deer was, as you know, in *sanguis* blood; ripe as a pomewater, who now hangeth like a jewel in the ear of *coelo*, the sky, the welkin, the heaven; and anon falleth like a crab, on the face of *terra*, the soil, the land, the earth." It is clear that he makes *coelo* the nominative case, for he uses the other Latin words in the same case. Later in the play he has *canis* for dog. His only Latin quotation is from an elementary school-book. The other Latin words and expressions which he uses are very simple and trite. Shakspeare could not have read Tacitus, or other authors, with whom Bacon was familiar; and he could as soon have flown as have written the Latin which Bacon wrote. He knew the work of one Greek author, Plutarch, through a translation, and the works of two Latin authors, Ovid's 'Metamorphoses' and Pliny's 'Natural

History,' in the same way. He might have had some knowledge of Ovid's work in the original. But he knew hardly anything more of the classics even through translations. I could write more on the subject, but I do not want to make my letter too long, and am afraid of repeating what I have written before in 'N. & Q.' E. YARDLEY.

JOHN CARTER, ANTIQUARY (9th S. xi. 207).—Although I send no answer to MR. HEBB'S inquiry, it may interest him to know that previous inquiries respecting John Carter have appeared in 'N. & Q.' See 1st S. ii. 40; 2nd S. iv. 107, 137. John Gorton's 'Biographical Dictionary,' 1847, furnishes a history of his life and works, said to have been obtained from "Private Information."

EVERARD HOME COLEMAN.

71, Brecknock Road.

COACHMAN'S EPITAPH (9th S. xi. 189).—In the churchyard at Upholland, near Wigan, Lancashire, is a gravestone with this inscription:—

Here underneath thou dost approach man,
The body of John Smith the coachman.

There is no date upon it.

G. H. A.

ARTHUR O'CONNOR (9th S. xi. 81, 246).—COL. PRIDEAUX'S kindly communication anent the malcontents of 1798, and the special exception he has taken to the term "savage" as applied by Froude to Arthur O'Connor, induce me to ask permission to direct attention to the opinions expressed in other quarters about the character of this devoted United Irishman. In Sir Jonah Barrington's 'Personable Sketches of His Own Times' (Routledge & Sons, 1869), at vol. ii. p. 99, will be found the following:—

"General Arthur O'Connor was a remarkably strong-minded, clever man, with a fine face, and a manly air; he had, besides, a great deal of Irish national character, to some of the failings whereof he united several of its best qualities. I met him frequently, and relished his company highly."

The great Napoleon appointed Arthur O'Connor a General of Division in 1804, but, according to the 'Biographie Générale,' "the openness of his character, and his unalterable attachment to the cause of liberty, rendered him little agreeable to Napoleon, who never employed him."

Arthur O'Connor's portrait will be found in Sir Jonah Barrington's 'Rise and Fall of the Irish Nation' (Paris, G. G. Bennis, 1833), and in Dr. Richard R. Madden's 'Lives and Times of United Irishmen,' 1842, in which it is recorded that "no man was more sincere in his patriotism, more capable of making

great sacrifices for his country, or brought greater ability to its cause" than Arthur O'Connor.

HENRY GERALD HOPE.

119, Elms Road, Clapham, S.W.

KEATS'S 'LA BELLE DAME SANS MERCI' (9th S. x. 507; xi. 95, 195).—There has been the belief all over the world that supernatural beings had the power, and often exercised it, of injuring men who interfered with them or crossed their path; and that it was dangerous for men to be allied to female spirits. This belief did not spring from attempts to account for natural disease; but natural disease often has been attributed to meeting with supernatural beings. Poetry need not be explained prosaically. Keats, though a doctor, was a poet. Horatio, meeting with the ghost of Hamlet's father, says: "I'll cross it though it blast me." Falstaff, in 'The Merry Wives of Windsor,' says:—

They are fairies: he that speaks to them shall die: I'll wink and cough: no man their works must eye.

Those that encountered wild huntsmen, vampires, and such beings were subject to injury. There are many stories concerning men who have met with elf-women and have suffered.

E. YARDLEY.

DUELS OF CLERGYMEN (9th S. xi. 28, 92).—The 'Diocesan History of Hereford' says:—

"About the year 1794 a duel took place between a Canon Residentiary, the Rev. Hugh Morgan, and his brother-in-law, Col. Thompson, in the parish of Sellack. The result was that Canon Morgan, who was unwilling to fire, but was unusually tall of stature, was wounded in the eye, of which he lost the sight."—P. 246.

It may be added that he had to resign his canonry and the rectory of Ross—both were conferred on his son-in-law, Thomas Underwood.

J. H. PARRY.

Harewood.

"WHIPPING THE CAT" (9th S. x. 205, 298, 455; xi. 276).—Whatever other meanings have been attached to this phrase, there can be little doubt of its original sense. Shakespeare alludes in 'Much Ado about Nothing' (I. ii.) to a custom of hanging a cat up in a wooden bottle, the bottom of which had to be knocked out by the successful competitor. A similar custom is found in Pomerania a few years earlier. Though the form of the custom is slightly different, there can be no doubt of the ultimate identity of the practices just mentioned with that of "whipping the cat." This is apparent when we consider the parallel usage of whipping the cock or hen (for references to this and other items, see *Polk-lore*, xi. 251 ff.). In some forms of this practice the cock was shut in a bottle; in others it

was whipped or thrown at with sticks. Other animals treated in the same way were the frog, goat, bear, goose, pigeon, owl, deer, sheep, and stag beetle. The *ὄρνυγοκτία*, mentioned by Pollux ('Onomastikon,' ix. 102, 107) and Aristophanes ('Aves,' 1299), was probably of the same nature originally. The precise significance of the customs is obscure, and the matter is not made any the simpler by the fact that the game of blind man's buff is clearly derived from the practices under consideration. The "blind man" is known in various parts of Europe as the cow, mouse, goat, hen, cat, fly, owl, wolf, fox, cuckoo, &c. Whatever the meaning of the custom, it was clearly one of wide distribution, and, judging by its numerous survivals in popular usage and children's games, of great importance.

N. W. THOMAS.

"TANDEM" (9th S. x. 308, 455; xi. 256).—In the 'Autobiography of the Rev. Dr. Alexander Carlyle' (Edinburgh, 1860), Dr. Carlyle states that in the summer of 1764 he went to Harrogate in "an open chaise with two horses, one before the other, and the servant on the first" (see p. 449). In describing his return he says: "Blackett's horse was very heavy, and my tandem far outran them" (p. 458).

T. F. DONALD.

AUCTION BY INCH OF CANDLE (9th S. xi. 188).—The *Illustrated Church News* of 22 October, 1892, recorded that at the village of Corby, near Kettering, "the land belonging to the parish charities" had just

"been let by the interesting old custom of a burning candle. A pin was inserted in the candle a short distance from the light, and the bidding advanced until the pin dropped. The ceremony was directed by the rector, the Rev. B. E. W. Bennett, and was attended by many of the parishioners. Bidding was brisk, and the fall of the pin was watched with considerable interest. When the heat dislodged the pin the last bidders found that they had the land on a lease of eight years."

GILBERT H. F. VANE.

The Rectory, Wem, Salop.

We always let our charity land here triennially, and the auction is conducted on the same principle as described by MR. HIBGAME. A sandglass, however, takes the place of the candle, and the bids are offered while the sand is running through. The next letting will be due in 1904.

JOHN T. PAGE.

West Haddon, Northamptonshire.

I have among my notes the following references to this manner of sale: Historical MSS. Report, iv. 103-11; Palmer, 'Perlustration of Yarmouth,' ii. 109; Ayscough MSS., 3299, 98, p. 140; *Archæologia*, xxxvii. 389; Briscoe, 'Old Nottinghamshire,' 65; T. L. O. Davies,

'Supplementary English Glossary,' *sub voc.*; Cox and Hope, 'Chronicles of All Saints', Derby, '68; John Russell, 'The Haigs of Bemersyde,' 357; Charles Fleet, 'Glimpses of our Ancestors in Sussex,' 45.

A friend who is an English solicitor tells me that he was concerned a few years ago for a client who lives in Italy with the sale of some property in the island of Capri, and on that occasion the inch of candle was used.

EDWARD PEACOCK.

GENERAL EDWARD MATHEW (9th S. x. 87).—The query about this officer in August last has not been answered up to this. Very probably the author of the 'Life of Major André' referred inaccurately to the General Matthews who was made prisoner by Tipu Sultan when Bednore capitulated on 3 May, 1783, and who died of poison administered a year later in prison. Major André was hanged as a spy at Tappan, New York State, 2 October, 1780, which is almost at the antipodes of Bangalore. For further particulars see Bowring's 'Haidar Ali and Tipu Sultan' in the "Rulers of India" series. M.

Mangalore.

PHRASE IN POEM WANTED (9th S. xi. 289).—VALTYNE will find "the sacrament of morning" in Mrs. Browning's poem 'A Sabbath Morning at Sea,' stanza vi. last line.

F. H. PERRY COSTE.

SENESCHAL (9th S. xi. 248).—MR. SMYTH will find a great deal of information in Du Cange, *s.v.* 'Senescalus.' Q. V.

See Pierre Carpentier, 'Glossarium,' 1766; Du Cange, 'Gloss.,' 1736, *v.* 'Senescalus'; Diderot, 'Encycl. des Sciences,' 1765, tom. xv.; Tomlin's 'Law Dict.,' 1797; Littré; Fossebroke's 'Encycl. of Antiq.,' 1840, p. 509; Chambers's 'Cyclop. of Arts and Sciences,' 1786; and C. James's 'Military Dict.,' 1816, and Froissart, liv. iv. p. 274, quoted by Littré. J. HOLDEN MACMICHAEL.

CHURCH BELLS (9th S. xi. 268).—The following extract from 'The Laws relating to the Church and Clergy' (Cripps) explains that the churchwardens are responsible (although indirectly) for the proper use of church bells:

"The churchwardens have also the custody of the keys of the belfry, and are to take care that the bells are not rung without proper cause; but the minister conjointly with them is to be the judge of the proper cause. They would seem, therefore, to have a clear right to interfere in the belfry, or in the ordering of ringers. For the custody of the key implies that *the belfry is to be opened or not at their discretion*, and the property of the bell-ropes is in them; and it is not the same case as with the body of the church, which is to be opened at stated times

for divine service; and if the bells were improperly rung, the churchwardens, according to the canon, would be the responsible parties."

The italics are mine.

HASTINGS SHADDICK

The Athenæum, Barnstaple.

I have always believed, and still believe, that the incumbent has an exclusive right over the bells of a church. Are they not formally handed over to his custody, *inter alia*, at his induction? *Apropos* of the use of church bells at the funeral of Nonconformists, the editor of the *Christian World* (21 June, 1900), after quoting the sixty-seventh canon, added the following note:—

"This canon embodies the parishioners' right in the bell-tolling; and no bishop nor vicar can deprive them of it. Indeed, the tolling of the bell being part of the sexton's duty, he must perform the duty, even if the incumbent object."

JOHN T. PAGE.

G. W.'s question would be more appropriate in a law paper. The undoubted law is that, except for the purposes mentioned in the Book of Common Prayer, the ringing of church bells is wholly in the control of the incumbent. For many generations it had been the custom to ring the bells at Chesterfield on the occasion of the annual races. In 1829 the vicar forbade the ringing. In 1830 a large town's meeting was held, summoned, on requisition, by the mayor, in order to protest against—and, if possible, to overturn—the vicar's decision. Legal opinions were obtained, and threats were used (*e.g.*, of withholding some of the vicar's dues), but the vicar remained firm, "and the bells have not since been rung in celebration of the races" ('Hist. of Chesterfield,' 1839, pp. 72-6). It seems as reasonable to play the organ in church as to ring the bells at the times of races, elections, and the like. W. C. B.

In the case of Redhead, clerk, *v.* Wayte and others, tried in the Ecclesiastical Courts in the winter of 1861-2, it was ruled that the vicar has absolute control of the church bells, and can forbid their being rung for any purpose of which he does not approve.

NORTH MIDLAND.

BRITANY AND ITS PEOPLE (9th S. xi. 266).

—MR. LYNN'S papers are always suggestive. May I here suggest an earlier reference to Cæsar, 'B. G.,' iii. 9, where the Veneti "invite auxiliaries from Britain, which is situated opposite"? This is called the first reference to us in Roman history, and it is clear that, just as the Atrebatæ colonized to the East, so the Armoricans had peopled Cornwall and South Wales. We write of the white cliffs of

Albion, a name preserved in the Gaelic Albainn, certainly native. For Britain we cannot get beyond the Breton term *breiz*, Welsh *brech*, Gaelic *breac*; so our "freckled."

The spurious Aristotle calls England Albion, reserving the term Britannic Isles for the group which, in his rough way, may well include La Manche and the Scilly Isles.

LYSART.

The Duchy of Brittany was not finally incorporated into the realm of France until the marriage of Anne, only child and heiress of Duke Francis II., with Charles VIII., King of France, in 1491. Charles died childless in 1498, and early in the following year Anne married his successor Louis XII. The statement in the 'Dict. Nat. Biog.' to which MR. LYNN takes exception, and which implies that in 1471 Brittany was not a part of France, must therefore be considered literally correct.

BEN. WALKER.

Gravelly Hill, Erdington.

"EMBARRAS DES RICHESSES" (9th S. x. 367, 475).—The following particulars may be interesting (copied from the edition published in London in 1735, with French and English on opposite pages):—

"L'embaras [sic] des Richesses, | Comédie. | The Plague of Riches, | a Comedy, | in French and English. | As it is acted in French, both at London and Paris, to crouded [sic] Audiences. | Price One Shilling.*"

On the next leaf occurs the following additional information:—

"The English translation by Mr. Ozell. | *Ibi divitiæ ubi pax et hilaritudo, ubi divitiæ, si non adest pax et hilaritudo, ibi paupertas.* | London. | Printed for C. Marsh, in Angel Court, near Story's Passage, Westminster. | MDCXXXV."

I find that in Leroux's 'Dictionnaire Comique,' &c. (1752), both noun and verb are spelt with one *r* (*embaras, embarasser*); Ménage's 'Dictionnaire Etymologique' (1750) has *embarasser*; and the 'Dictionnaire de Trévoux' (1771) spells the word and its derivatives with two *r*'s, so that at about that period probably the change in spelling took place.

EDWARD LATHAM.

61, Friends' Road, E. Croydon.

['L'Embaras des Richesses' was played at the Haymarket, "by authority," by the French Company of Comedians, on 9 Oct., 1738. For an account of the riot that ensued see Genest, iii. 568-9, and *Genl. Mag.*, Oct., 1738. A reference to Victor we fail to trace, though we have his account of the theatre, with MS. additions, apparently from his pen.]

* This and the imprint would almost point to the play having been performed in London in 1735, at all events. Is October, 1738, the correct date of the first London performance?

HOYARSABAL OF ÇUBIBURU (9th S. xi. 287).—MR. HUTCHINSON has done good service to Bascology by calling attention to this, apparently, hitherto unknown edition of the book of Hoyarsabal, whose name signifies *brood-wood*. One finds some account of other editions of it, and of the Heuskarian translation thereof, on pp. 129-32 of the 'Bibliographie de la Langue Basque,' published by M. Julien Vinson at Paris in 1891. The only known copy of the translation by Pierre Detcheverry (=De Maisonneuve) is that which bears the *cote* or shelf-mark Inventaire, V. 2309, in the Bibliothèque Nationale, Rue de Richelieu, Paris. According to M. Vinson, the first edition of the French original was published at "Roüen" in 1632, so that MR. HUTCHINSON has made an important addition to bibliographical lore by announcing the discovery of an earlier one, published in 1594 at Bordeaux. Of course Cubiburu is a misprint for Çubiburu. It is the name of the village which stands on the western bank of the mouth of the river Nivelle, in the Département des Basses Pyrénées, right opposite St. Jean de Luz, which the Editor of 'N. & Q.' knows well. The name signifies bridge-end or bridge-head, and describes the position of the place, for it is connected with St. Jean de Luz by a bridge. The modern Basks pronounce the name Siburu by contraction, and the French call it Ciboure. It has been the birthplace of "a good few" Bask authors.

E. S. DODGSON.

[MR. HUTCHINSON gave the date as 1579.]

I cannot reply exactly to the query, Where is Cubiburu? but it must be in one of the Basque-speaking provinces of France or Spain. Cubiburu—more correctly with the cedilla Çubiburu, and often written Zubibûru—means in Basque "head of the bridge." I have hitherto met with it only as a family name, but it undoubtedly originated, like most Basque surnames, from the name of a place.

JAS. PLATT, Jun.

"CUP-TURNING" IN FORTUNE-TELLING (9th S. xi. 226).—This is an old tea-table pastime, done in this wise: The last cup of tea holds the fortune in a tea-cup. There must be dregs in the cup, and not more than a tea-spoonful of liquid as well. The person wishing to know the future takes the cup in the right hand, and, giving it several twirls from right to left to set the contents in motion, inverts the cup in the saucer, and allows it to stand a minute to drain. She then takes the cup, looks into it, and should wish for good fortune before handing it to

the fortune-teller—a lady who has a “gift” in that direction. The “teller” looks inside the cup, and for a minute or so studies the pattern which the twirling motion has caused the dregs to form round the cup inside. The reading is from left to right, beginning opposite the handle. A person of imagination can make a good deal out of the pattern, and tell any kind of fortune she (it is always she) pleases. Thus the fortune-seeker sets out on a journey; she meets with a pleasant fair man, but further on is a dark man, of whom she must be careful as he bodes her no good. Yet a little further a coffin bars the way, and sorrow is to come through the death of one near and dear. Ahead there is more journeying shown, with troubles on the way, and maybe riches, while the fair man effectually defeats the wicked plans of the dark man, and all ends well with a wedding day. This was a regular tea-party pastime in Derbyshire amongst tea-drinking gossips, who seem to have met for the purpose.

THOS. RATCLIFFE.

WILLIAM AND ROBERT BENT (9th S. ix. 188)
—A. G. will find a reply to his questions in ‘Modern English Biography,’ by Frederic Boase, vol. i. (1892), where it is stated that W. was the father of R. Bent, who edited the ‘London Catalogue,’ 1839, and that he died in 1859.

Most questions relating to persons, not only English, but of all countries, if they did anything and died in England during the latter half of the nineteenth century, can be found in Mr. Boase’s book. The Editor of ‘N. & Q.’ has frequently mentioned this; but as not one library in a hundred possesses this dictionary, I have repeated all the information Mr. Boase was able to give.

From my own notes I find that W. Bent is in a biographical dictionary (by W. Upcott), 1816. He died 15 July, 1823, aged seventy-six (see *Gen. Mag.* for December, p. 570). The British Museum Catalogue has a meteorological journal of the year 1793 by him, but nothing under Robert’s name.

In ‘Aggravating Ladies,’ by O. Hamst, p. 36, it is said that the ‘London Catalogue,’ 1800–1827, is “published for the executor of the late W. Bent by Longman.” From this I presume that Robert was not then old enough to edit it.

RALPH THOMAS.
Clifford’s Inn.

MEMORIAL TO “NETHER-LOCHABER”: SEANNACHIE (9th S. xi. 186, 277).—“*Seannachie* is the Gaelic *seanachaidh*, properly a reciter of ancient stories; also, one skilled in ancient tales, an antiquarian” (Macleod). It is from

Gael. *seanachas*, an ancient story, a tale, cognate with O. Irish *senchas*, an old tale. The suffix is uncertain, but the word is obviously from Gael. *sean*, O. Irish *sen*, W. *hen*, old; allied to L. *senex*, an old man.

WALTER W. SKEAT.

It may interest Mr. PICKFORD to recall the passage in Scott wherein Mr. Oldbuck ridicules the list of Pictish kings given in Henry Maule of Melgum’s history:—

“They are all of the tribe of Macfungus, sprung up from the fumes of conceit, folly, and falsehood, fermenting in the brains of some mad Highland *seannachie*.”—‘Antiquary,’ chap. vi.

ADRIAN WHEELER.

ARTHUR HENRY HALLAM (9th S. x. 427, 510; xi. 295).—The authors of the ‘Memoir’ of Henry Fitzmaurice Hallam, signed H. S. M. and F. L., were Mr. (afterwards Sir) Henry Sumner Maine and Mr. (afterwards Sir) Franklin Lushington, the latter of whom died quite recently as chief magistrate at Bow Street. The ‘Memoir’ was originally issued in 1853 for private distribution as a small octavo pamphlet of sixteen pages.

W. F. PRIDEAUX.

GODWIN, BISHOP OF LLANDAFF (9th S. xi. 267).—I have a mass of notes on the genealogy of this family, but am still in the dark as to their origin. I cannot make out whether or no they belonged originally to Gloucestershire. A family of the name was seated at English Bicknor at the commencement of the sixteenth century, and probably much earlier; but I have never been able to connect genealogically the “episcopal” Godwins with them, though the latter were in so many ways associated with that parish and neighbourhood. I shall be glad if your correspondent will favour me with a private communication.

JOHN HOBSON MATTHEWS.
Monmouth.

VICISSITUDES OF LANGUAGE (9th S. x. 446; xi. 314).—MR. C. LAWRENCE FORD, in his interesting reply on this subject, omits one instance even more strongly in his favour than those which he mentions—that of the Persian language. Though the Persians ruled Asia for two hundred years and possessed an empire whose power and prestige were infinitely greater than any then in existence, their language appears to have spread hardly at all, even among the peoples whom they ruled. On the other hand, Greek had made considerable advances in Asia Minor even before Alexander’s conquests, and after them was not long in spreading over the greater part of the nearer East. The fact seems to be that the extension of a language is deter-

mined largely by the degree of culture attained by the nation which speaks it. The Persians, though a healthier and more vigorous folk than those they conquered, brought no new elements of culture, and merely took over the pre-existing civilization of the empire which they supplanted. But Greek, the product of a civilization higher than that of Asia, overcame where Persian had accomplished nothing. Just so, at a later time, the Latin language made little impression upon the more highly cultured peoples of the East, but quite supplanted the native tongues of the barbarians to the West and North. At the Renaissance, Italian, as the language of the most civilized of contemporary peoples, enjoyed the pre-eminence among the tongues of Europe; when France became the arbiter of culture, French assumed the place formerly held by Italian.

H. J. B.

CASTLE RUSHEN, CASTLETOWN, ISLE OF MAN (9th S. xi. 168, 237).—I am now of opinion that by "the Lady Molineux (that should be)" is meant the Earl of Derby's daughter, Henrietta Maria, who was betrothed to Richard, second Viscount Molyneux, when a mere child about 1636. This marriage was never consummated, and in 1652 Lord Molyneux married Lady Frances Seymour (see Gillow's 'Bibl. Dict.', v. 64).

JOHN B. WAINSWRIGHT.

The "young virago" was Henriette Marie, born 17 November, 1630; married first Richard, Viscount Molyneux; secondly, William Wentworth, second Earl Strafford, but died *s.p.*, 27 December, 1685. Should W. J. B. desire to see a good account of her father, it may be found in Baines's 'History of Lancashire,' vol. iv. pp. 22-37 inclusive, edition 1836.

J. H. K.

"THE MOTHER OF FREE PARLIAMENTS" (9th S. xi. 289).—I cannot answer the precise question, but John Bright used the phrase "England is the mother of Parliaments" in a speech at Birmingham, 18 January, 1865 (see my dictionary, now in the press as already mentioned).

EDWARD LATHAM.

61, Friends' Road, E. Croydon.

MAIZE, ITS NATIVE COUNTRY (8th S. iii 348; iv. 53; xi. 466; 9th S. xi. 286).—In comparing the national foods of the Old and New Worlds, Buckle wrote: "In Mexico and Peru one of the most important articles of food has always been maize, which, we have every reason to believe, was peculiar to the American continent"; and the half-century or so that has elapsed since the

penning of that sentence has not produced, I believe, any evidence which invalidates the dictum. Indeed, in 1884 De Candolle, at the commencement of his careful examination of the testimony as to the origin of the cereal, is content to quote his own words written in 1855. "Maize is of American origin," he says, "and has only been introduced into the Old World since the discovery of the New." Opposed as it is to this definite *ex cathedra* pronouncement, Cobbett's opinion has, I fear, but little weight.

A few words as to the leading features of the evidence for an American origin may not be out of place. There is no Sanskrit or Hebrew name for maize, and it was unknown to the ancient Egyptians, Greeks, and Romans (*zea* being a spelt). The earliest Chinese mention occurs in a work written more than half a century after Portuguese navigators had reached the Celestial shores, and some eighty years after the discovery of America. Any Old World description prior to the date of the voyage of Columbus is lacking, which, considering the food value of maize, is inexplicable if it were in cultivation in this hemisphere. But the estimation in which the plant was held by the autochthonous Americans quickly drew the attention of the Europeans to it, and frequent notices of the new cereal occur in the sixteenth century under various names, "maize" being acknowledged as a word of American extraction, and a synonym, "Indian corn," pointing to the West Indian source. Perhaps, too, if the truth were known, even its popular name, "blé de Turquie," is of considerable value in fixing the date of the introduction of maize to the Mediterranean, for early in the sixteenth century the Turks spread consternation throughout that inland sea as well as throughout continental Europe. The synchronous appearance of any strange natural product would be liable to cause a popular misconception as to its origin, which might be fostered for commercial purposes. This, I apprehend, was what happened with respect to the farmyard "turkey" (an American bird), though I am loth to attribute the massacre of these birds at Christmas solely to any unseemly desire to wreak symbolical vengeance on the possessors of Palestine. Be that as it may, there seems no reasonable grounds for doubting the American origin of maize, the precise locality of its earliest cultivation (possibly Colombia, De Candolle; probably Peru, Wallace) being of purely academic interest.

J. DORMER.

In Hungary, which is far-famed for its maize forests, in which it is said a man on

horseback can hide himself, the Latin name of maize was *Triticum turcicum* or *saracenicum*, i.e., Turkish or Saracen wheat. The Turks themselves call it *missir boghdo-i*, i.e., Egyptian wheat. L. L. K.

“PEELER” (9th S. xi. 265).—The first time I met with this word was in or about the year 1846, when a parody of one of Macaulay’s ballads was given in *Punch* in relation to a “town and gown” row at one of our old universities. I have not a set of *Punch* either in my own possession or near at hand, but the following lines have clung to my memory, and I think are fairly accurate :—

He was ruscated by the dons that very night,
And when he show’d them his black eye
They said it serv’d him right;
But long in our wine parties
We’ll remember how like bricks
Tom Noddy floor’d the Peelers
In eighteen-forty-six.

The whole of the string of verses was at the time regarded as remarkably clever.

K. P. D. E.

LUCK MONEY (9th S. xi. 127, 196, 254).—At neither of the first two references is it noted that in Lancashire luck money is called “God’s penny” and “arles” (Gaelic *arlas*, earnest money; Welsh *arles*, a gift, benefit, advantage); and in Northamptonshire it is called “chap money,” “chap,” of course, meaning “market” money, whence we have “a good chap,” and even the endearing form of “chappie.” Luck money is given either as “handsel,” i.e., the first money received for the day, or is given back for luck on the conclusion of a bargain. Handsel Monday is the first Monday of the New Year, “to give handsel” meaning to give or offer something auspicious at the commencement of the year or day, or at the beginning of an enterprise, whence we have “to handsel”=to inaugurate the use of a thing. The “bargain penny,” or earnest money, is also called “arles” in Northumberland, where at the statute fairs and at the hiring of domestic servants one shilling is the sum given. In Yorkshire, where the custom is not so common as formerly, it was called “fasten penny.” At a public hiring in Berkshire a boy was engaged by a farmer, who gave him a shilling as “earnest,” “arles,” or “fasten” money. Next day the boy returned the money in twelve stamps, wrapped in paper, on which he had written “I’ve heered on yer” (Sir Walter Besant, ‘Voice of the Flying Day,’ *Queen*, 3 December, 1898). The custom of running after carriages, with or without the accompaniment of “Catherine wheels,” is still, I should say, universally prevalent.

Last Derby Day, standing on an elevation overlooking the road that crosses Wimbledon Common, I saw several children thus pursuing the vehicles for largess. The custom of spitting on the coin given is universal as a specific against every species of fascination. Consequently information concerning it will no doubt be found in the valuable work to which MR. HENRY TAYLOR alludes, Elworthy’s ‘Evil Eye.’ To “spit at a bargain” is to confirm it by spitting on the coin, or upon the ground, or upon the hands—an interesting relic of a decidedly pagan custom.

J. HOLDEN MACMICHAEL.

“DOGNOPER” (9th S. xi. 248).—This was the name of special functionaries formerly very generally employed to keep dogs from coming into the churches. They were also called “dog-whippers.” As recently as 1856 a “dog-whipper” was appointed in Exeter Cathedral, and in 1875 at Claverley, in Shropshire. Ten shillings and sixpence per annum was paid for this same duty. CONSTANCE RUSSELL.

Swallowfield, Reading.

The same as “dog-whipper,” on which see ‘N.E.D.’ and a full account in Peacock’s glossary (‘N.W. Lincolnshire’), where the Yorkshire “dognoper” is referred to. The form *noper* is Yorkshire for “knapper,” a smiter. I have not ‘E.D.D.’ here to refer to, but no doubt it contains all the information required.

J. T. F.

Winterton, Doncaster.

The “dognoper” was an official appointed for the purpose of keeping dogs out of the church. In Thiselton-Dyer’s ‘Church-Lore Gleanings’ (1891) it is stated that a dognoper “still holds office at Ecclesfield” (p. 61).

G. F. R. B.

MARY SEYMOUR, COUSIN GERMAN TO EDWARD VI. (9th S. xi. 268).—The ‘D.N.B.’ at the end of the life of Thomas, Lord Seymour of Sudeley, says :—

“Seymour’s daughter Mary, born on 29 August, 1548, was committed to the care of the Duchess of Somerset, and restored in blood by an act passed on 22 January, 1549-50 (‘Lords’ Journals,’ i. 381, 383). According to Miss Strickland, she married Sir Edward Bushel, and was ancestress of the Johnson Lawsons of Grove Villa, Clevedon, who possess some personal relics of her mother, Catherine Parr; but the evidence of Wriothesley’s ‘Chronicle’ and the silence of contemporary records as to her subsequent existence establish almost beyond doubt that she died in infancy.”

A. R. BAYLEY.

HOURLASSES (9th S. xi. 268).—In the *Daily Mail* of 3 December, 1896, appeared an illustrated article on hourglasses, entitled ‘Time Machines.’ Some notes on the same

subject may be found in the *Gentleman's Magazine* for September and December, 1822. An illustrated note on 'The Hourglass,' by Mr. William Andrews, appeared in *Church Bells* of 21 February, 1902.

JOHN T. PAGE.

West Haddon, Northamptonshire.

Miscellaneous.

NOTES ON BOOKS, &c.

The Poetical Works of Thomas Traherne, B.D., 1636?–1674. Now first published from the Original MSS. Edited by Bertram Dobell. (Dobell.)

THE discovery of a Carolinian poet previously unknown to fame is, naturally, a matter of extreme interest. Since he first lighted upon the MSS. until his time neglected or unexplored, Mr. Dobell has supplied an occasional foretaste of the treasures he was about to give to the world. The entire poems are now published in a very handsome volume, with all conceivable luxury of type and binding, and with an introductory memoir, &c., which, under the circumstances, must be regarded as of exemplary fulness. Contrary to the evidence of the name, which points to a Cornish origin, Mr. Dobell holds it probable that the poet was of Welsh descent. There are, indeed, many Welsh families of that name. As Traherne became, according to the 'Athenæ Oxonienses,' a commoner of Brasenose, he is accorded a life of only thirty-eight years, a short time in which, before he departs

To house with darkness and with death,

to obtain reputation as a poet. With the poems were found four centuries and part of a fifth of 'Meditations,' which are to appear in a second volume, and upon which we are principally dependent for biographical information. Particulars of the short life of Traherne—who was rector of Credenhill, co. Hereford, domestic chaplain to Sir Orlando Bridgman, Lord Keeper of the Great Seal, died at Teddington, Middlesex, of which he was minister, and was buried 10 October, 1674—were supplied to Wood, Mr. Dobell thinks, by Aubrey. What is most commendable in our poet is his piety. Mr. Dobell classes him with Herbert, Vaughan, and Crashaw, though we must hold him nearer to the second than to either of the others. His poetry is spiritual and didactic. There is little lyrical fervour, but there are a contemplative musing and a perception of analogies that commend his work to the thoughtful, and justify Mr. Dobell's comparison with Wordsworth. There is, moreover, a species of ecstatic faith not often accorded the poet. The editor is, indeed, almost disposed to think that Wordsworth may have had access to the poems. Particulars concerning the preservation and fate of the MSS. and Mr. Gosart's attempt to assign the poems to Thomas Vaughan must be read in Mr. Dobell's deeply interesting account of the origin of his volume. Very naturally Mr. Dobell assigns the verse higher rank and more transcendent merit than we should ascribe to it. We are unable, owing to limitations of space, to quote, and without so doing it is impossible to convey an idea of the contents, the more so since the eminently reflective nature of the poems renders very difficult the task of separating a stanza from

its context. Enough is, however, contained in the volume to secure Traherne a right to a high place among religious poets, and to justify the insertion of his name in the next edition of the 'D.N.B.' The appearance of the prose volume will also be eagerly awaited. If the reader seek to ascertain of what sort of poetic flights Traherne is capable, let him read 'The Recovery' (p. 87) or 'The Glory of Israel' (p. 130). Had Traherne been a little more fluent his position would have stood higher. The weight of his thoughts and observation is, however, in advance of his metrical faculty.

The Works of Charles Dickens. Oxford India-Paper Edition. 17 vols. (Chapman & Hall and Frowde.)

AT 9th S. viii. 416 we drew attention to the appearance of the opening volume of the Oxford India-Paper Edition of the works of Dickens. The entire edition, in seventeen volumes, is now before us. The advantages offered by this series, at once the cheapest and the most portable of library editions, are obvious. Thanks to the exquisite thinness and opacity of the paper, it is possible to compress into one thin and light volume three books such as 'Christmas Books,' 'Master Humphrey's Clock,' and 'The Mystery of Edwin Drood,' or 'Hard Times,' &c., 'American Notes,' and 'Pictures from Italy.' The text is legible to the eyes of age, and a volume which will supply the traveller with a week's reading can be carried, without any sense of burden, in the shooting-coat pocket. To our thinking this is, for the general reader, an ideal edition of Dickens, and the volumes, in spite of the cheapness of the price, have gilt tops, a serviceable cloth cover, and numerous illustrations by Cruikshank, Phiz, and other well-known Dickens artists. It is amazing to think what a world of amusement, delight, and romance is compressed into volumes which, when standing side by side on the shelves, will occupy little more than a foot of space. It must be remembered, also, that the edition includes all copyright matter.

The Fireside Dickens.—Sketches by Boz; The Pickwick Papers; Oliver Twist. (Chapman & Hall and Frowde.)

WE have also received the opening volumes of "The Fireside Dickens" issued by the same combined firms. These are on thicker paper, and will extend to twenty-two volumes. They are even cheaper in price, being issued at 1s. 6d. or 2s., and are thicker without being either unwieldy or bulky. Separate volumes will have, it appears, from six to seventy-six illustrations, and are also in a wonderfully legible type. In this case also the illustrations to 'Pickwick' are by Seymour and Phiz, those to 'Oliver Twist' by Cruikshank, and those to 'Sketches by Boz' by Cruikshank and Phiz. More popular and attractive editions of our great romancer and humourist are not to be expected.

The Book of Matriculations and Degrees: a Catalogue of those who have been Matriculated or Admitted to any Degree in the University of Cambridge from 1851 to 1900. (Cambridge, University Press.)

THIS useful volume, issued under the authority of Mr. J. W. Clark, University Registrar, and compiled by the Rev. J. E. F. Fanning, Assistant Registrar, is sufficiently described by its title. It differs from its predecessors in being printed

in English instead of in Latin, and in comprising all degrees as well as matriculations. The work has been well and most carefully done, and will be found serviceable to all who have occasion to consult lists of graduates as well as to those who are members of the University of Cambridge.

The First Prayer Book of King Edward VI. Edited by Rev. Vernon Staley. (Moring.)

As the second issue of "The Library of Liturgiology and Ecclesiology for English Readers," Provost Staley has reprinted this epoch-making document of the English Church, reproducing it *liberatim*—even to the extent of unexpanded contractions—from the copy put forth by Whitechurche in the March of 1549. As the English Service Book is known to have been used in London on Easter Day of that year, which fell on April 21st, it is obvious that this, and not the impression issued in May, was the one used. Mr. Staley sends out the volume without note or comment, but an essay on its significance is promised in an ensuing issue. It is presented with all the excellence of typography, paper, and binding for which the De La More Press has a deserved reputation.

Fragmenta Genealogica. Vol. VIII. By Frederick Arthur Crisp. (Privately Printed.)

This sumptuous, privately printed volume will, we are sure, be welcomed by every one who is so fortunate as to become possessed of it. Many interesting wills are abstracted therein, and three important fifteenth-century letters are given in facsimile, as well as numerous autographs. There are also engravings of the armorial seals of Gaudy, Harrison, Thurston, Rebow, Lloyd, and Mason. Tabular pedigrees form an important part of the work. Many of them relate to the Somerset family of Strode; but we find also those of Brewse, Havens, Thurston, and Ventris of Suffolk. We have read them all diligently; they seem to have been compiled with an amount of care which is often sadly wanting even in the most pretentious works of genealogy.

The Strodes are a most interesting race. We hope that a day may soon come when some one may be moved to give us a fitting history of the family. The name is so uncommon that we may assume, at least provisionally, that all bearers are of one stock. Mr. Crisp supplies his readers with a beautiful copy of a portrait, in his own possession, of Sir George Strode, of Westerham in Kent, who was buried in St. James's, Clerkenwell, in 1663. His arms, which are given in the corner above the left shoulder, are those of the Parham branch, Ermine, on a canton sable a crescent argent.

We cannot, in having thus to allude to the Strodes, refrain from remarking that they are one of the very few of our old families on which hereditary honours have never been conferred, though such distinctions have several times been offered. They served in the reigns of Henry III. and Edward I. in France and Scotland. A notable member of the race was William Strode, member for Beer-alston in the Long Parliament, who was one of the five members the attempted seizure of whom was the immediate cause of the great Civil War. The Strodes sometimes bore strange Christian names. There was a Sagweridis Strode, of Warmwell, Dorsetshire, who was a clothier, and died in 1650. A Tryamo Strode was living in the same county in the previous century.

H. C. writes:—"We lost an occasional contributor to these columns by the death of Clifford Wyndham Holgate, M.A., who died on 21 April at Bexhill, where he was buried, on the 24th, in St. Mark's Cemetery. The only son of Mr. Wyndham Holgate, of Ardingly, Sussex, late Inspector of Workhouse Schools, he was born on 3 January, 1859, and was educated at Winchester and Brasenose College, Oxford. While he was reading for the Bar, to which he was called at Lincoln's Inn in 1886, ill health compelled him to take a long voyage, the fruits of which were his 'Chief Libraries of Australia and Tasmania' and 'Chief Libraries of New Zealand.' His return to England nearly coinciding with the appointment of his Oxford tutor, Dr. John Wordsworth, to the bishopric of Salisbury, he became the bishop's legal secretary, and afterwards (in 1897) also his registrar; and he consequently lived at Salisbury until the summer of 1902, when he left upon becoming chancellor of the diocese, as well as actuary of the Lower House of Convocation for the province of Canterbury. He had hardly settled in London before he fell a prey to the long and painful illness which has now ended fatally. A keen antiquary, he showed his love for his old school by his many generous gifts to the Winchester College Museum, and by his books. His chief works were 'Winchester Commoners, 1836-1890,' and 'Winchester Long Rolls, 1653-1721.' The task of completing his 'Winchester Long Rolls, 1723-1812,' which is now in the press, will be entrusted to a friend. His 'Roll of Names and Addresses of Old Wykehamists,' printed in 1900, led to the formation of the Wykehamist Society, which intends periodically to issue similar rolls. His latest book was 'A Memorial of Henry Winckworth Simpson, Rector of Bexhill and Prebendary of Chichester,' his maternal grandfather. Holgate was an industrious worker whose zeal more than counterbalanced his lack of good health, and many will remember how little he thought of himself when he could help a friend."

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.

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. A.—"The rolling veldt" answers to "the rolling prairie," the significance of which seems obvious.

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, MAY 9, 1903.

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Notes.

CHANCELLOR SILVAN EVANS.

In the Cardiff *Weekly Mail* of 18 April there are two obituary notices of this excellent Welsh scholar: one in English, reprinted, I believe, from the daily issue of the *Mail*; the other in Welsh by "Idriswyn." I do not know who the latter writer is, but am under the impression that he is a Dissenting minister. The English notice bears internal evidence of being the work of Mr. Eilir Evans, a zealous Churchman and Conservative, and a well-known Cardiff journalist. Mr. Evans, an old Lampeterian, who had been personally interviewing Silvan Evans about a year ago, writes thus respecting the distinguished lexicographer's connexion with Lampeter:—

"The Rev. Chancellor Evans was an old Lampeter man, where he graduated B.D. in 1863.....and acted in the capacity of examiner at St. David's College, Lampeter, from 1875 to 1890. He was made Canon of Bangor in 1888, and subsequently was appointed to the chancellorship of the cathedral, which he held for eight years. For an equal period he had been previously Professor of Welsh at the University College of Wales."

This notice runs to a column and a half (full newspaper size); and that is all a leading Church pressman and Lampeterian has to say about Silvan Evans's connexion with his old college. I may observe that the dates of Evans's Lampeter examinership given in the

above quotation do not tally with the dates in the current edition of the college calendar, which on p. 60 gives 1874-81, but on the very next page has 1875-79. It will be noticed that the eight years of his professorship at Aberystwith (1875-83) are not specified, nor placed in their natural position. On looking at the curious discrepancies of dates, one is half inclined to suspect that some of them are intentional, made with the view of parrying the awkward accusation that Lampeter was shamed into paying its old *alumnus* the compliment of appointing him Welsh examiner by the action of its vigorous young rival at Aberystwith. I am not at present able either to confirm or dissipate this suspicion, but I know that the Lampeter authorities have always been somewhat prone to mystification. Turning now to "Idriswyn's" account, we find indeed more information, but even less accuracy. The writer is very well informed on Welsh matters, and an enthusiastic advocate for the preservation and extension of the Welsh language. This, then, is what "Idriswyn" says:—

"From his leaving [the Dissenting academy of] Neuaddlwyd to his entrance at Lampeter Silvan Evans's biographers are wholly silent, but, if I am not mistaken, he began preaching with the Independents, if indeed he did not take charge of one or more [Dissenting] churches. At any rate, this is certain, in 1846, when he was twenty-eight years old, we find Evans a student at Lampeter with the object of taking Church orders. He was one of the earliest students (*myfyrwyr cnytaf*) of that college, and one of the most promising that ever were under instruction. In the last year of his course he was Welsh lecturer to the college, completing his other studies at the same time.....He won a high position at Lampeter, passed in the first division, and won a scholarship [in another obituary the scholarship is said to be the "senior" one]. He took his B.D. in 1868, and served as Welsh examiner to his old college from 1874 to 1880. Silvan Evans's career and his subsequent scholarly works were the means of bringing Lampeter College to the nation's notice, and he set a permanent mark of renown on the institution—he was a living witness to the nature and effectiveness of the education imparted there."

Such is "Idriswyn's" glowing picture of Silvan Evans's Lampeter career, due partly, no doubt, to the kindly Welsh fashion of covering lack of exact information with a profusion of pleasant adjectives, but mainly to that Lampeterian mystification to which I have already referred. I do not yield to either Mr. Eilir Evans or "Idriswyn" in sincere respect for, and admiration of, the deceased scholar, but I do not believe that fiction can furnish a satisfactory wreath for his grave.

As the college was opened in March,

1827, Evans could not (in 1846) have been one of its "earliest students." But as, down to 1842, only two Dissenting preachers had been admitted, and even that small number had given rise to considerable clamour about "proselytizing," Evans was probably the third of that description admitted, and almost certainly he was the first "biennial student" at Lampeter. Bishop Burgess had laid down originally four years and a half as the term of residence. This was, from the very start, reduced to four years, and subsequently to three years and a term known as the "grace term." The admission of a student for a shorter period was, in the forties, wholly irregular. Indeed, in the next decade we find Rowland Williams writing thus ('Life,' i. 187): "The 'two-year' plan is only to be in very exceptional cases here. Our visitor did not wish it to get into print." In 1846, I believe, the Bishop (Bethell) of Bangor asked the Principal (Lewellin) of Lampeter to admit Evans as a biennial. It is certain that Lewellin would have done nothing of the sort unless it had served some private object of his own. He had at that time several young relatives approaching manhood. Granting the bishop's request would therefore be a useful precedent. But there was a more pressing reason. An examination of the college calendar will show that between the death of Rice Rees in 1839 and the appointment of David Williams in 1854, there is a gap in the list of Welsh professors. As a matter of fact the calendar is misleading. That gap should be filled up partly by the name of "Prof. Jones," a relative of Lewellin's, and partly by the names of certain student lecturers. Jones had to resign his chair because he could not teach Welsh, and Silvan Evans, who was already known as a promising young Welsh writer, was admitted as a biennial, the condition undoubtedly being that he should do the work of the Welsh professor without the professor's title or emoluments. As Evans's name does not appear among those who had passed the University Examiners' ordeal, the presumption is that he was not examined at Lampeter at all. That he studied other subjects than Welsh while there may be taken for granted. Grotius's 'De Veritate Rel. Christ.' was at the time the alternative allowed those who did not take up Hebrew, and as Evans subsequently translated that work into Welsh, we may fairly conclude that he attended lectures on it at Lampeter. In a word, Silvan Evans owed little or nothing to Lampeter, but, on the contrary, may be described as the victim of a very sordid bargain there. J. P. OWEN.

BILLION: TRILLION.

THERE is much confusion as to the signification of *billion*. No one can be sure of what is meant, unless it is denoted by figures. A billion in the United States generally stands for a thousand millions (nine ciphers), and in the United Kingdom for a million millions (twelve ciphers). Confusion is worse founded when we come to *trillion*, which may mean either a million millions (twelve ciphers), a million billions (eighteen ciphers), or a billion billions (twenty-four ciphers)—*billion* here having the English signification.

The French notation, adopted in the United States, has the advantage of being in correspondence with the universal punctuation of the figures by threes. Its defects are (1) the eye does not readily catch the number of figures embraced when the row is a long one; (2) the notation in each step utilizes up to hundreds only, causing the inclusion and waste of a large number of titles in naming big numbers; and (3) the punctuation is confusing in a long row, as there are more groups cut off (from the right) than the name of the number implies—thus, million (six ciphers) has *two groups*, billion (nine ciphers) *three groups*, trillion (twelve ciphers) *four groups*, &c.

The English notation seems, at first sight, to be more logical. It appears to follow the natural course of numbers in exhausting the numeration obtained from the previous steps before reaching the next. Thus ten tens are a hundred, a thousand thousands are a million, a million millions are a billion. It fails, however, in two important links in the chain, for a hundred hundreds in that case should logically be a *thousand*, and a billion billions a *trillion*. It is also defective in two other respects. The usual punctuation is meaningless. To be appropriate, it should be in sixes instead of in threes. It is impossible to name any high number by the English notation without a considerable inspection of the figures embraced.

A method that would combine both the systems into one, not only ridding us of all doubt on the subject, but getting over the defects in each, is very desirable. I make the suggestion of the following one for that purpose. By it the significations of billion, trillion,* &c., would become crystallized, and the better known and more commonly used terms of ten, hundred, thousand, and million left unchanged. The only alterations are the introduction into the terminology of the

* Etymologically, a billion is two millions, and a trillion three millions.

word *myriad* (in its original sense of ten thousand), and the punctuation of the figures by *fours*, instead of by threes.

An example will best explain. Let us take for the purpose the number of seconds of time that have elapsed in the world's history up to the present, according to the Bible chronology, which is denoted by a row of twelve figures—or, better still, the number of permutations in the ordinary pack of fifty-two playing-cards, in sets of thirteen cards, which is represented by a row of twenty-two figures. This latter number, with the usual punctuation, is as follows: 3,954,242,643,911,239,680,000, and in the French notation is "Three sextillions, nine hundred and fifty-four quintillions, two hundred and forty-two quadrillions, six hundred and forty-three trillions, nine hundred and eleven billions, two hundred and thirty-nine millions, six hundred and eighty thousand." The same number in the English notation is "Three thousand nine hundred and fifty-four trillions, two hundred and forty-two thousand six hundred and forty-three billions, nine hundred and eleven thousand two hundred and thirty-nine millions, six hundred and eighty thousand." Both take the same number of words to express. In the proposed new way the number would be punctuated as follows: 39,5424,2643,9112,3968,0000, and be notated: "Thirty-nine quintillions, five thousand four hundred and twenty-four quadrillions, two thousand six hundred and forty-three trillions, nine thousand one hundred and twelve billions, three thousand nine hundred and sixty-eight myriads." If the last four figures were 4321, instead of being ciphers, the continuation of the notation would be "four thousand three hundred and twenty-one" in the ordinary way.

The main difficulty in reading a large number from figures is the ascertaining of the correct significance of the first characters on the left. Once they are understood, the rest follows easily and naturally. The present grouping gives no direct indication, in either the French or English system, of what these characters are; whereas in the proposed new way they are identified at once by the following rule: *The groups to the right name the figures to the left.* Thus, in the latter punctuated example there being five groups cut off, the first figures to the left (39) are *quintillions*. If there had been seven groups, they would have been *septillions*, three groups *trillions*, and so on. Nothing can be simpler. By it any row of figures may be tackled and named at once, without hesitation, even if met with for the first time in a paper publicly read out.

There are several additional advantages in this proposed system. In the first place, by the punctuation in fours the number of characters contained in large numbers can be much more rapidly ascertained, as will be seen by reference to the two examples above. Next, it embraces *thousands* by single numbers, as well as *hundreds* and *tens*, in naming the higher steps. And the notation takes a rather less number of words to express.

It is true that if the English system adopted the punctuation by sixes, some of its defects would be overcome. But to be of assistance to the eye (punctuation's main province), six figures in each step is too long an interval. What is gained in the rapid reaching of the significance of the first figures is lost in the confusion within the steps themselves. The proper punctuation for the English system would be 3,954;242,643;911,239;680,000, using semicolons as well as commas; but that method at once stands condemned, because where several numbers occur together there would be confusion, especially in technical works. No punctuation, however, would ever get over the confused impression carried to the mind in the notation (when unassisted by the figures as well) by having in each of the steps *hundreds*, &c., coming both before and after *thousands*—"two hundred and forty-two thousand six hundred and forty-three billions."

To sum up the suggested way—a *myriad* has four ciphers (1,0000), a *billion* eight ciphers (1,000,0000), a *trillion* twelve ciphers (1,000,000,0000), a *quadrillion* sixteen ciphers, and so on. Every quantity is punctuated in fours. The various steps embrace tens, hundreds, and thousands, by single numbers only.

The study of figures always brings up regret at the universal choice of the decimal system. If our semi-civilized forefathers—instead of using both hands together for their counting, whereby they arrived at the number ten on the fingers—had just gone a step higher and employed the two hands in combination, whereby the number thirty-five would have been reached, they would have conferred an inestimable benefit on their posterity, by giving us the *senary* scale, instead of the *decimal*, with an immense and incalculable saving of labour in our arithmetic.

J. S. McTEAR.

MERRY TALES.

(See 9th S. viii. 297, 380; ix. 324; xi. 84.)

'*Tales and Quicke Answers.*'

LX. 'Of him that sought his asse and rode on his backe.'—This is No. 55 in Poggio.

Hazlitt's reference to *La Fontaine* and 'Les Cent Nouvelles Nouvelles' is not exact: the stories have nothing in common with the one in the 'Mery Tales.'

LXV. 'Of him that loued the marchants wyfe.—This is No. 247 of Poggio.

LXVI. 'Of the woman that couerd her heed and shewed her taile'—This is copied almost verbatim from Poggio's 137.

LXVII. 'Howe Alexander was monysshed to slee the fyrste that he mette.'—This is the 507th of Pauli. Oesterley refers to Valer. Maximus, 7, 3, exter. 1; Casarius Heisterbacensis, 'Dialogi,' in 'Bibl. Patrum Cisterciens.,' ed. Tissier, 1662, tom. ii. 6, 26; Baeleta, 76a; 'Promptuar.,' J. 39; Petrarcha, 'Rer. Memorand.,' 3, 2, 436; Jac. Pontanus, 'Attica Bellaria,' Francof., 1644, 8vo, i. 5, 56, p. 224; 'Enxemplos,' 47; Guicciardini, 41a; Belleforest, 239; Federmann, 408; 'Scherz mit der Wahrheit,' 3b; 'Lyrum Larum,' 251; D. E. Helmhack, 'Der Neuermehrte, lustige und curiose Fabelhansz.,' Hall, 1729, 8vo, 6; Sinnersberg, 640; Wolgemuth, i. 53.

LXVIII. 'Howe the cite of Lamsac was saued from destruction.'—Pauli, No. 508. Oesterley quotes Suidas, v. Anaximen.; Pausan., 6, 18, 2; Valer. Maximus, 7, 3, exter. 4; Petrarcha, 'Rerum Memor.,' 3, 2, p. 436; Hollen, 32a; Pelbartus, 'Quadrages. de Vitiis,' 34, K; Pontanus, i. 5, 38, p. 208; Manlius, 'Locorum Communium Collectanea,' 1590, 8vo, ii. p. 412; 'Enxempl.,' 164; Guicciardini, 82; Bellefor., 23; Federmann, 40; Ens., 21; Jac. v. Cassalis, 5; 'Scherz mit der Wahrheit,' 8; Eutrap., iii. 203; Memel, 162; 'Lyrum Larum,' 252; Wolgemuth, ii. 50.

LXIX. 'Howe Demosthenes defended a mayde.'—See 9th S. vii. 67.

LXX. 'Of hym that desired to be made a gentilmann.'—This is the 61st of Poggio. I fancy I have somewhere seen it told of King James.

LXXII. 'Of the two yonge men that rode to Walsyngham.'—The 90th of Poggio. It is taken into 'The Conceits of Old Hobson,' No. 19.

LXXIII. 'Of the yonge man of Bruges and his spouse.'—Poggio, 157; No. 8 of the 'Cent Nouvelles Nouvelles'; Domenichi, 18 verso; 'Contes à rire, ou Récréations Françaises'; La Fontaine, 'Les Aveux Indiscrets'; Malespini, 'Ducento Novelle,' Nov. 18; Nicod. Frischlini, 'Facetiæ. Par Pari Relatum'; 'Nouveaux Contes à rire,' p. 78, 100.

LXXIV. 'Of hym that made as he hadde ben a chaste lyuer.'—This is a mere translation of Poggio, No. 173.

LXXV. 'Of hym that the olde roode fell on.'—No. 34 of 'Hobson's Conceits'; Taylor's

'Wit and Mirth,' No. 13; p. 15 of 'Shakespeare Jest-Books.' It is No. 336 of Pauli.

LXXVI. 'Of the wydow that wolde nat wedde for bodily pleasure.'—This is Poggio's 209.

LXXXII. 'Of hym that feyned hym self deed to proue what his wyfe wolde do.'—Poggio's No. 116, whence it seems to be translated in Domenichi, 74; Pauli, No. 144 (with a moralization). Oesterley refers to 'Scelta di Facetie,' p. 144; Brant, C. 4; cf. Meisterges. U. 142; Wegkurzer, 9b; Vorrath, 139.

LXXXIII. 'Of the poure man into whose house theues brake by nyghte.'—Very shortly in 'Conceits and Jest,' p. 11. It is in Domenichi, 31 verso; 'Passo-tempo,' 159.

LXXXV. 'Of hym that had his goose stole.'—This is No. 25 in 'Old Hobson.' It is also copied into 'Certaine Conceits,' No. 3, p. 4.

LXXXVI. 'Of the begger that sayd he was kyn to kyng Philip of Macedone.'—This is the first of 'Certaine Conceits'; somewhat differently in Pauli, No. 517. Oesterley quotes Bebel, ii. 249, sig. Ji, 4a; Manlius, 373; 'Conviv. Sermon.,' i. 185; 'Nugæ Venales,' p. 66; 'Scelta di Facet.,' p. 146; 'Chevreana,' 1697, i. p. 119; L'Estrange in Thoms's 'Anecdotes,' p. 16; 'Lyrum Larum,' 170; Memel, 196; Acerra, 'Phil.,' 4, 4; Helmhack, 82; Sinnersberg, 250.

LXXXVII. 'Of Dantes answer to the iester.'—This is Poggio's No. 57. There are several other jests told of Dante in Poggio, but they are different from this.

LXXXVIII. 'Of hym that had sore eyes.'—This is partly the same as No. 30 of 'Old Hobson' and Taylor's 'Wit and Mirth,' No. 25.

XC. 'Of hym that had the custodi of a warder.'—Poggio, 194; Pauli, 356. Oesterley quotes Brant, Diiij.; 'Serm. Convivial.,' i. p. 291; Ottom. Luscinius, 'Joci ac Sales' (Aug. Vind., 1524), 8vo, 143; Eutrapel., i. 868; Taylor's 'Sculler,' 1612; 'Works,' 1630, 3, 22.

XCI. 'Of the excellent paynter, that had foule children.'—Very shortly given in 'Conceits and Jest,' No. 31. In the 'Supplemente alle Novelle di Sacchetti fatti.....da Vincenzo Follini, 1791' (Firenze, 1888, 2 vols.), vol. ii. p. 403, the story is told of Giotto and Dante. It is Pauli's No. 412. Oesterley in his notes refers to Bromyard, J, 7, 1; Wright, 'Lat. Stor.,' 128; R. Holkot, 'Super Libros Sapientie,' Reutlingen, 1489, fol. 195; Gritsch, 41 F; Pontanus, 'D. Serm.,' 1708; Petrarcha, 'Epist. Famil.,' 5, 17, p. 653; 'Conviv. Sermones,' i. 163, i. 221; Luscinius, 198; Guicce., 1588, p. 88; Bellefor., 84; Federmann, 157; Ens., 115; 'Scelta di Facet.,' p. 124; 'Scherz mit der Wahrheit,' 77b; Metzger, p. 23; 'Lyrum

Larum,' 154; Eutrap., i. 848; Memel, 357; Helmhack, 31; Jasander, 'Der teutsche Historienscrieber,' Frankf. und Leipz., 1730, 8vo, 95.

XCII. 'Of the scoffer that made a man a south sayer.'—This is No. 166 of Poggio, where the celebrated jester Gonella tricks a man.

XCVIII. 'Of the doctour that went with the fouler to catche byrdes.'—This is translated from Poggio, No. 179.

XCIX. 'Of hym that vndertook to teache an asse to rede.'—Poggio, No. 250. The germ of the story is in the 'Pantehatantra,' ed. by the Abbé Dubois, 1826. See Levêque, 560; Des Periers, No. 88; Abstemius, 'Hecatomythum,' 133; La Fontaine, 'Le Charlatan.'

C. 'Of the fryer that confessed the woman.'—This is a very widely diffused tale, commonly called 'La Culotte des Cordeliers,' which will be found in Legrand, vol. i. p. 343; Barbazan-Meon, vol. iii. p. 169; Montaignon, vol. iii. p. 275, and vol. vi. p. 257. It is Poggio's 232; Massuccio, third of the first part; Sacchetti, 207; Casti, 'Novelle Galanti,' 'Brache di San Griffone'; 'Farce du Frère Guillebert' ('Anc. Théât. Franc.,' vol. i. p. 305) According to Liebrecht and others the story is also to be found in Otho, 'Melandri Joco-seria,' 1626, p. 298; Bouchet, 'Serees,' 1588, p. 355; 'Amans Heureux,' ii. 19; Guicciardini, p. 101; 'Facetieuses Journées,' p. 213; 'Passetemps Agréable,' 1715, p. 31; 'Roger Bontemps en Belle Humeur,' 15 Avent.; 'Facétieux Réveille-matin,' 1654, pp. 152, 195; 'Le Livre du Chevalier de la Tour Landry,' ch. lxii.; 'Nouveaux Contes à rire,' p. 166; Grecourt, 'Œuvres,' 'La Culotte et le Cordelier'; Vergier, 'Contes'; Chevigne, 'Contes Remois,' seventh ed., 1868, p. 15; the 'Metamorphoses' of Apuleius, ix. 17-20; 'Orlando Innamorato,' Cant. C.; 'Comptes du Monde Aventureux,' ed. F. Franck, 1878, No. 28, 'Le Caleçon Apothéose'; in 'Le Singe de La Fontaine,' Florence, 1773, t. i. p. 54; 'La Culotte de Saint Raimond de Pennafort'; in the 'Contes à rire,' &c., par le Citoyen Collier, nouvelle éd., Bruxelles, 1881, p. 3. It is also in Estienne, 'Apologie pour Hérodoté,' vol. ii. p. 22; Sabadio, 'Facietiarum Poretanarum Opus,' Bologna, 1483; D'Argens, 'Lettres Juives,' Lettre III.

CII. 'Of the same chaplen and one that spited him.'—Domenichi, 23 recto; 'Pasquill's Jests,' 29.

CIII. 'Of the olde man that put him selfe in his sonnes handes.'—'Pasquill's Jests,' 60. From the fabliau called 'Le Bourgeois d'Abbeville, ou la Housse coupée en Deux';

Legrand, vol. iv. p. 117; Montaignon, i. 82 ('La Houce Partie'), and vol. ii. p. 1, 'De la Houce'; Lando in his 'Varii Componimenti,' No. 13; Sercambi, No. V.; Grannucci, 'La Piacevol Notte e il Lieto Giorno,' i. 2, p. 160 (Ven., 1574); Vitry, No. 288. An extended bibliography of this tale will be found in *Romania*, x. pp. 2-9, and some additional items are recorded in Bedier, 'Fabliaux,' p. 464, including 'Roger Bontemps en Belle Humeur,' Cologne, 1708, t. ii. p. 159; 'Contes de Bretin,' p. 109. It is No. 288 of Vitry, 436 of Pauli, and 48 of Hagen. Numerous other references, showing how widespread is the tale, will be found in the notes of the editors of the works and in Clouston, 'Pop. Tales,' vol. ii. p. 372 *et seq.* For a modern instance see *ante*, p. 226.

CXI. 'Of Titus and the Jester.'—Pauli, No. 189, where it is apparently taken from Petrar., 'Rer. Memorand.,' 2, 4, p. 426, and is told of Vespasianus.

CXV. 'Of the Nunne forced that durst not crie.'—From Pauli, No. 3 of the Strassburg edition of 1538; p. 407 of edition by Oesterley, who refers to Eutrap. 3, 581; 'Lyrum Larum,' 105.

CXIX. 'Of the fryer that prayed saint Francis.'—It is told of Hobson in the twenty-seventh of his 'Conceits.' It is also the tenth Novella of the third part of the 'Novelle' of Bandello.

CXX. 'Of hym that warned his wife of wasshynge her face in foule puddell water.'—This is merely a translation of Domenichi, 12 recto.

CXXI. 'Of the husbandman that caused the judge to geue sentence agaynst him selfe.'—I have no reference to this story, but fancy it has been attributed to Plowden, 'The Case is Altered.'

CXXXVI. 'Of Corar the Rhetorician and Tisias his Scoler.'—No. 119 of Pauli, who took it from Hemmerlin, 'De Nobilitate,' c. xxxiv. p. 141b. Oesterley refers also to 'Scherz mit der Wahrheit,' 71; Abraham a S. Clara, Lauber-Hutt, Wien, 1826, 1828, 3, 14; Eutrap., i. 623; Wolgemuth, i. 30.

CXXXVIII. 'Of the frenche kyng and the brome seller.'—No. 7 of 'Grand Parangon des Nouvelles Nouvelles.'

A. COLLINGWOOD LEE.

Waltham Abbey, Essex.

MILTON'S 'MINOR POEMS.' (See *ante*, p. 320).—In his last catalogue Reader advertised a copy of Milton's 'Poems upon Several Occasions,' with the date 1674. I wrote for it, and was greatly disappointed to find that it was not a copy of the 'Minor Poems,' but of the

second edition of 'Paradise Lost,' wanting four leaves. How it came to be so incorrectly described I cannot understand.

W. ALDIS WRIGHT.

Trinity College, Cambridge.

BONNET=TOQUE.—It is always interesting to record an official definition of a word, and the most recent instance of such has been afforded in connexion with the visit to Scotland of the King with Queen Alexandra. On 1 April there was published in the newspapers the Court newsman's formal notification that "The Lord Chamberlain is commanded by the King to announce that their Majesties will hold a Court and Levee at the Palace of Holyrood on Tuesday, May 12, for Scottish ladies and gentlemen"; and this concluded with the words: "For ladies—morning dress, with bonnets; for gentlemen—levee dress." This looked sufficiently clear, but it was followed three days afterwards by the further declaration from the Lord Chamberlain that "The term 'bonnet,' as applied to the costume of ladies, may be taken to mean either bonnets or toques, but not hats." The inclusion of the toque may fairly be believed to be due to Queen Alexandra's habitual use of that special form of head-covering when out of doors.

ALFRED F. ROBBINS.

"PIP."—The *Athenæum* does not often make a mistake; but in the number for 14 March (p. 332) it says: "Emerson, solemnly transcendental, is occasionally moved to wondrous slang," and gives as an instance: "Montaigne's parish-priest, if a hailstorm passes over the village, thinks the day of doom is come, and the cannibals already have got the pip." Montaigne himself, in the passage referred to, says (liv. i. ch. xxv. vol. i. p. 170 of Didot's edition of 1802) "et juge que la pepie en tienne desia les cannibales." Florio translates "and judgeth that the Pippe is already false on the cannibals." Cotton has "and that the Cannibals already got the Pip." *Pepie* is in Littré.

R.—N.

DR. EDMOND HALLEY. (See 9th S. x. 361; xi. 85, 205.)—Lower, in 'Patronymica Britannica,' London, 1860, p. 144, says that Halley is local to England, but cannot name the place. Is there any evidence in existence to prove that that surname was not derived from the continental Hallé? There was one Antoine Halley, a French poet, born at Bazamville, near Bayeux, in 1595, who died at Caen, in Normandy, 3 June, 1675. His surname more frequently terminates with

the letter *y* than otherwise (cp. 'La Grande Encyclopédie,' tome dix-neuvième, p. 773, Paris, n.d., and 'Grand Dictionnaire Universel du XIXe Siècle,' tome neuvième, Paris, 1873). Is there any significance in the fact that Dr. Halley spelt his given name Edmond instead of Edmund? He was the soul of candour, and proud of his English birthright.

It is not tradition alone (*ante*, pp. 205, 206) which has changed Dr. Halley's name into Haley or Haly. Those two forms, together with the correct one, are shown in Aubrey's 'Brief Lives' (Clark), Oxford, 1898, i. 282, 283.

Some authors who say that Dr. Edmond Halley was born 8 November, 1656, proceed to give the date of his decease as 14 January, 1742 (cp. *e.g.*, 'Dict. Nat. Biog.,' xxiv. 104, 107). If the new-style calendar is used for the former date, should it not be employed for the latter, when the context affords no means of determining which is intended? Dr. Halley was born 29 October, 1656, O.S. (cp. Aubrey's 'Brief Lives,' Clark, i. 282). This is equivalent to 8 November, 1656, N.S. He died 14 January, 1741/2, that is 25 January, 1742, N.S. (cp. *Gent. Mag.*, 1747, xvii. 505). Lysons's 'Environs,' i. 555 (1811), shows that Dr. Halley was buried 20 January, 1741/2, which statement is substantiated by the published 'Register of the Church of St. Margaret, Lee,' p. 58 (Lee, 1888).

'Biog. Brit.,' London, 1757, iv. 2517, tells us that Dr. Edmond Halley's "tomb of Portland stone was erected by his two surviving daughters." If it was thus, in a certain sense, private property, why were the remains of Pond, a later Astronomer Royal, placed in the same tomb, as asserted by several authorities? Will a correspondent residing in the vicinity of Lee kindly elucidate this point?

Concerning the question-mark editorially inserted after the year 1779 (*ante*, p. 205), the writer begs leave to reaffirm that in *Good Words*, London, 1895, xxxvi. 755, to be seen in Chicago Public Library, the year 1779 actually is shown. Doubtless 1779 is a typographical error. Was there more than one edition of that periodical printed for the year 1895?

EUGENE F. McPIKE.

Room 606, 1, Park Row, Chicago, Illinois.

THE MUSIC TO MRS. HEMANS'S SONGS.—The following was in the *Derby Mercury* of 25 March:—

"A correspondent has much that is interesting to record of Derbyshire's greatest composer, Mrs. Robert Arkwright, of Stoke Hall, between Grindleford and Calver. She was daughter of Stephen

Kemble, and when her husband was a militia captain in Newcastle, ninety years ago, he saw her on the stage and married her. Seventy years ago she used to delight Thomas Moore and her neighbour, the first Lord Denman, with her tasteful singing of her own songs, then known in every musical household; and her 'Landing of the Pilgrim Fathers' was in New England almost a national song. It is now rarely heard. Her beautiful setting of Kingsley's 'Sands of Dee' has been appropriated by another composer. Her 'Treasures of the Deep' is a fine solo, and would make a finer glee; and her 'Hebrew Mother's Farewell' narrowly missed Handelian grandeur. These and other airs may still be bought in a shilling volume called 'Mrs. Hemans's Songs, with Music by her Sister,' the odd thing being that several of the songs are not by Mrs. Hemans, nor was Mrs. Arkwright her sister. Can any one explain why she published so much music under the name of 'Mrs. Hemans's sister'? Mrs. Hemans had been Miss Brown, of Liverpool, lived apart from her husband, became one of our greatest song-writers, and is buried in Dawson Street, Dublin. Not only is Mrs. Arkwright Derbyshire's greatest composer, but she may be classed as the greatest female composer of England, except Mrs. Bliss."

W. B. H.

WESTMINSTER CITY ARMS.—When I sent a note upon the 'Westminster City Motto,' which was inserted at 9th S. ix. 485, I was fully under the impression that I had sent one respecting the arms of the city as reconstituted. Upon looking for it I find that I could not have done as I intended; therefore I now repair the omission. The arms may be thus described: Azure, a portcullis or; on a chief of the second a pallet of the first, thereon a cross flory between five martlets, also of the second, being the arms of King Edward the Confessor, between two united roses gules and argent. Supporters: On either side a lion ermine, that on the dexter gorged with a collar or, thereon three roses gules, barbed and seeded proper; that on the sinister with a collar azure, thereon as many roses argent, barbed and seeded also proper, and each charged on the body with a portcullis chained or. Until the recent creation of Greater Westminster the city arms had no supporters, the latter being added as a compliment to the Marquis of Salisbury, the High Steward, and being those belonging to that nobleman's arms.

W. E. HARLAND-OXLEY.

C2, The Almshouses, Rochester Row, S.W.

THACKERAY'S CAREFULNESS AS TO DETAILS IN HIS HISTORIC NOVELS.—In 'Esmond,' book ii. chap. vi. p. 194 of the "Biographical Edition," when Esmond goes to Winchester Cathedral on 29 December, 1702, the anthem is from Psalm cxxvi., "When the Lord turned the captivity of Zion, then were we like them that dream." I find that an anthem on these

words is by Blow, born 1648, died 1708, who was then in the fulness of his popularity as a composer; so that there is every probability that this very anthem would be used in Winchester Cathedral at this very time. I cannot, unfortunately, supply the exact date of publication of the anthem; perhaps some of your readers can furnish it.

WILLIAM SYKES, M.D., F.S.A.

Exeter.

[*En revanche* we may point out that Thackeray speaks of the spire of Winchester Cathedral, whereas the square Norman tower is the more conspicuous because it lacks any such ornament.]

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.

"CAHOOT": ITS ETYMOLOGY.—The word *cahoot* is used in colloquial speech in various parts of the United States with the meaning of partnership or secret understanding; for example, "These persons are in *cahoot* (or *cahoots*)." Sometimes it is heard in another sense, as in "He knocked the thing out of *cahoots*," that is, into disorder. The origin of the word is a puzzle; many authorities suggest the French or Spanish *cohorte*, company, gang, while others give the French *cabute*, cabin. In Barrère and Leland's 'Dictionary of Slang' I find:—

"There can be no doubt that it came from either Dutch *kajuit* or German *kajüte*, or perhaps the same in Old Saxon, meaning a cabin, implying living or messing together."

From a philological standpoint this etymology seems more reasonable. The French *cabute* (*cajüte*) is akin to *kajuit* and *kajüte*. Possibly some of your readers can tell whether the word is peculiar to the United States alone, or can furnish definite information as to its origin. CHARLES BUNDY WILSON.

The State University of Iowa, Iowa City.

LONG MELFORD CHURCH, SUFFOLK.—I should feel obliged if you or any of your readers could inform me when the church at Long Melford, in Suffolk, was built, and whether any work published on the subject exists. This church, in my opinion, is one of the most interesting in England, and must have looked superbly beautiful before Cromwell's followers destroyed all the magnificent windows—but three remaining—which act of vandalism was, I presume, carried out owing to the church at that period being a Roman Catholic building. CROMWELL.

PIKE FAMILY.—Mr. Ralph J. Beevor, 22, Craven Street, Strand, W.C., kindly cites the *London Magazine* for August, 1766, p. 437: "Deaths.—Lately, James Pike, Esq., a captain in the Navy." By the courtesy of Mr. S. R. Scargill-Bird, of the Public Record Office, it is learnt that no trace of this officer can be found in any of the Admiralty Lists therein preserved. I should be very grateful for any information as to the existence of any other place from which the desired facts might be ascertained; also, whether or not there was a military academy conducted in Dublin at any time between the years 1750-72.

EUGENE F. MCPIKE.

Room 606, 1, Park Row, Chicago, Illinois.

ROMAN NUMERALS.—An edition in three volumes of 'Les Serees de Gvillavme Bovchet, Sievr de Brocovrt,' has the following rubric: "A Roven, Chez Pierre Loiselet, tenant sa bovttique, av havt des degrez dy Palais M, VICXV." Is not this way of noting 1615 odd? I am aware of the treatment of Roman numerals by the Alduses and Elzevirs. In vols. ii. and iii. of 'Les Serees' the address differs slightly, but the date is the same.

H. T.

OLIVER OF LEYTONSTONE.—On 27 March, 1771, the House of Commons ordered Brass Crosby, M.P., Lord Mayor of London, to be committed to the Tower. Similar sentence had already been passed on the Lord Mayor's colleague, Alderman Oliver, M.P. The Alderman had a brother Thomas Oliver, of Leytonstone, who left issue. Is anything known of his descendants? Two brothers, Henry Brough Oliver and Richard Oliver, held commissions in the 8th, or King's, Regiment of Foot between the years 1793 and 1798. To what family did they belong?

R. O. HESLOP.

Newcastle-upon-Tyne.

GOOD FRIDAY IN 1602.—Can any reader of 'N. & Q.' tell me, or refer me to a work in which I shall find, on what day of what month Good Friday fell in the year 1602?

DONALD FERGUSON.

'CELEBRITIES AND I.'—Can some amiable collaborator, as one would write in *L'Intermédiaire*, demonstrate that the title of this book is grammatical? To me it seems quite of the "between-you-and-I" stage of culture; but I can hardly think that the publisher's reader would have passed it unless there were more to be said in favour of it than I can find to say. I suppose the author discourses concerning celebrities and herself; she would not say "about, or concerning, I"—at least,

I fancy not: she would probably say "concerning me." Well, then, how does her happy conjunction with celebrities alter the grammatical case of the personal pronoun? If it be alleged that 'Celebrities and I are the Subject of the Book' would be the title at full length, I must retreat with the remark that it is too much to expect the man in the street to excogitate such an ellipsis in order to justify a locution which is apparently incorrect. ST. SWITHIN.

HENRY II. AND LINCOLN.—I find in 'Lincolnshire in 1836,' p. 73, that Henry II. 'was crowned twice, viz., at London and Lincoln, in the suburb of Wykenford in the valley.' Now why did the coronation take place in the suburb? Can it be that the king and his companions were familiar with the proverb which speaks of a "crowned king" and Lincoln? G. W.

VALÉE'S 'BIBLIOGRAPHIE DES BIBLIOGRAPHIES.'—In Roger's 'Manual of Bibliography,' 1891, p. 159, it is stated that the above is in two volumes, 1883-7. I should be glad of more definite information than is here given. Was a supplement issued in 1887; and have any further supplements been issued? F. MARCHAM.

WILLIAM DYNGLEY.—Information required about this person, who gave several volumes of manuscripts to Peterhouse Library, Cambridge, in the fifteenth century. There was a John Dyngley, of Charleton, Worcestershire, Groom of the Privy Chamber, whose recognizance of 5 July, 1515, was cancelled 17 August, 1519 ('Calendar of State Papers, Henry VIII.,' vol. iii. part i. p. 156).

G. J. GRAY.

14, Church Street, Chesterton, Camb.

"AND THE VILLAIN STILL PURSUED HER."—Can any reader supply the words of this old ballad, or state where the same, with the music, can be obtained? ADRIAN.

ANDREW JELF was admitted to Westminster School 3 March, 1777. I am anxious to obtain particulars of his parentage and career.

G. F. R. B.

KELYNACK: THE PLACE AND FAMILY.—In most maps of Cornwall there is marked a place bearing the name of Kelynack. It is situate near the Land's End. What is the history of this place? In the west of Cornwall Kelynack is a well-known surname. Is it connected with the place Kelynack, and what is the origin of the name?

THEO. WELLS.

"FOLKS."—Is this a legitimate plural form? Its use for a literary purpose is illustrated in the *Athenæum* of 11 April, p. 460, where a reviewer writes thus of certain features of a novel: "The delights of German life as seen by fresh young English folks of artistic temperament are depicted with evident veracity and insight." THOMAS BAYNE.

"WELTER."—Would you kindly explain the origin of the term "welter"? We have welter-weights in racing, which are heavy weights. Does it mean sweltering weights? A. G.

MAORI LEGEND.—Many years ago Charles Dickens, when editing a magazine, published a Maori legend. The story was read by a friend of mine (now abroad) who remembered the outline, but not the details. It related that Tainui made a flute out of a foeman's leg-bone, and afterwards went mad because spirits surrounded him when he played his flute. There is a sub-story in it how Tainui's son married the daughter of old Thigh-bone. It is a Mokau district legend. The story probably appeared in *Household Words* or *All the Year Round*; but not knowing the title I have not managed to drop on it. From inquiries made I do not think Dickens himself wrote the story. It was probably contributed by another writer. I very much want to get hold of the published legend, as the Maoris themselves seem to have forgotten it now.

R. H. HOOPER.

J. D.—Can any of your readers explain the initials J. D., 1831-2, on a series of exquisite pencil drawings, architectural and mediæval? The initials imply James Dallaway, but the drawings suggest that the artist must have been an architect. FRANCIS EDWARDS.
83, High Street, Marylebone, W.

SAMUEL PEPYS, 1716.—In the out-of-the-way village of South Walsham, in Norfolk, on 7 February, 1716, "Mr. Samuel Pepys and Mrs. Ruth Cooper" were married. Who was the diarist's namesake? I do not find him mentioned in the edition of the 'Visitation of Norfolk' published by our local society. He was not the diarist's cousin, the Rev. Samuel Pepys, rector of Clifton Regis, who died, singularly enough, in the same year as the diarist, viz., 1703. WALTER RYE.

St. Leonard's Priory, Norwich.

KIMBERLEY FAMILY OF BROMSGROVE, CO. WORCESTER.—I shall be glad of any information, genealogical or otherwise, respecting this family; and in particular of William Kimberley, Master of Arts and minister of Redmarley, co. Worcester, probably about

1640. At what university and college did he graduate? BERNARD P. SCATTERGOOD.
Moorside, Far Headingley, Leeds.

"DELIVERED FROM THE GALLING YOKE OF TIME."—Can any reader of 'N. & Q.' tell me whence the following is taken?—

Delivered from the galling yoke of time
And these frail elements.

HENRY BRIERLEY.

Mab's Cross, Wigan.

HERBERT SPENCER.—I shall feel highly obliged if any of your correspondents can inform me through your columns whether the autobiographical sketch of Mr. Herbert Spencer referred to in Huxley's 'Life and Letters,' by his son, has been printed and published, and if so, when and where.

R. PADMANABHACHARI.

Madras.

MAN OF WOOD AND LEATHER.—Mr. Lilly tells his readers, in his 'Ancient Religion and Modern Thought,' second edition, p. 255, that Swift speaks of certain Nurembergers who undertook to construct a man of wood and leather "that should reason as well as most country parsons." Where does the passage occur? K. P. D. E.

"PARABOE."—In 'The Traveller's Oracle, &c., by William Kitchiner, M.D. (third edition) London, 1828), p. 71, it is stated that "*Golashes* or *Paraboes* are useful as guards against Cold and Damp: these are sold in Regent Street." The word *paraboe* does not occur in Littré's French dictionary, and it is therefore not surprising to find that many recent English dictionaries ignore it also. Can it be shown to have obtained a footing in our language in the third decade of the nineteenth century? From an amusing note on "got" on p. 146 it would seem that the author wrote in the full expectation of being attacked by "the verbal critic."

E. S. DODGSON.

'A VOICE FROM THE DANUBE,' written "by an Impartial Spectator," and published in London in 1850, was dedicated to Prince Metternich, the fallen minister. Chap. i. is dated from Presburg in October, 1849, and in it the author refers to a previous communication. Is it known who he was? L. L. K.

"OH, TRUE BRAVE HEART," &c.—Can any of your readers tell me where this quotation comes from?—

Oh, true brave heart, God bless thee wheresoe'er
In His great universe thou art to-day.

H. F.

Replies.

'THE GOOD DEVIL OF WOODSTOCK.'

(8th S. iii. 168, 256.)

READERS of 'Woodstock' will remember the supernatural adventures which befell the Parliamentary Commissioners at the Manor House in 1649. In his original preface Scott recounts that

"it was afterwards discovered.....that the only demon who wrought all these marvels was a disguised royalist—a fellow called Trusty Joe, or some such name, formerly in the service of the keeper of the Park, but who engaged in that of the Commissioners, on purpose to subject them to his persecution."

He could not remember at the time where he had stumbled upon this discovery, but when he came to write his Introduction to 'Woodstock' for the collected edition of the novels—the "Magnum," as he familiarly termed it—he managed to light upon it again in the 'Every-day Book' of William Hone. Hone professed to have derived his information from a correspondent signing himself 'Ἦνω-φίλατος, who had unearthed the whole story in an old periodical, viz., the *British Magazine* for April, 1747. This downright explanation of the marvels in question was utilized by Scott in his novel, and its authenticity remained unquestioned until the publication of Mr. Andrew Lang's "Border Edition" a few years ago. There were several points in the *British Magazine* story which could not fail to rouse the suspicions of a less experienced critic than Mr. Lang, and he made no secret of his reluctance to "accept evidence against the Good Devil which certainly would not be heard in his favour." A brief review of the facts of the case will show that this scepticism of his is amply justified; indeed, I cannot help feeling some doubt whether the veracious contributor to the *British Magazine* ever meant himself to be taken seriously at all. At any rate the imposition, if intended to deceive, is of quite exceptional character, as being an attempt to palm off an *explanation* of supernatural phenomena rather than such phenomena themselves.

For the adventures in question the sources of information are four:—

1. 'The Just Devil of Woodstock,' by Thomas Widdowes, minister of Woodstock, "a diary," according to Wood's 'Athenæ,'

"which was exactly kept by the author for his own satisfaction, intending not to print it, but after his death, the copy coming into the hands of another person, 'twas printed in Dec., 1660, and had the year 1649 put at the bottom of the title,"

2. 'The Woodstock Scuffle,' London, 1649, an account of the occurrences in verse.

3. Plot's 'Oxfordshire,' Oxford, 1677, chapter viii. This, writes Wood ('Life,' ed. Clark, i. 158), was "not from this printed copie [*i.e.*, Widdowes's tract], which he never saw, as he himself hath told me, but from the relation of severall people that then [*i.e.*, in 1649] lived."

4. A short letter from J. Lydal, dated 11 March, 1650, and printed in Aubrey's 'Miscellanies' (p. 84, ed. 1857).

Nos. 1 and 2 are reprinted in an appendix to Scott's Introduction.

For the next hundred years the occurrences minutely described by Widdowes and Plot remained a mystery; but at last, in the aforesaid *British Magazine* (London, printed for C. Corbett, at Addison's Head, in Fleet Street, vol. ii. p. 156) for April, 1747, appeared 'The Genuine History of the Good Devil of Woodstock, famous in the World, in the year 1649, and never accounted for, or at all understood to this time.' The writer begins by explaining how he had become acquainted with this "genuine history."

"Some original papers having lately fallen into my hands, under the name of 'Authentic Memoirs of the Memorable Joseph Collins, of Oxford, commonly known by the name of Funny Joe,' and now intended for the press; I was extremely delighted to find in them a circumstantial and unquestionable account of the most famous of all invisible agents, so well known in the year 1649, under the name of the Good Devil of Woodstock,"

and so on. It seems that "Funny Joe," under the feigned name of Giles Sharp, managed to get the post of secretary or servant to the Commissioners, and with the help of one or two confederates and a smattering of chemical knowledge brought about all the wonderful events which took place. Perhaps it is hardly necessary to go any further, or flog a dead horse. Fortunately for the contributor to the *British Magazine*, the 'New English Dictionary' did not exist in 1747, or "Funny Joe" would have had but a short shrift. The fact is that in 1649 the adjective by which he was then "commonly known" was itself unknown; the earliest quotation for it in the 'Dictionary' is dated 1756 (the editor may like to have this of nine years earlier); and as to the noun "fun," it first appears about 1700 in the sense of a hoax or practical joke, and in our modern sense not till some thirty years later.

After this it is hardly surprising that neither Scott nor any one else has ever found any trace of the "memorable Joseph Collins" in the British Museum, and that he is equally unknown to Wood and all other Oxford

authorities. The story, however, would hardly be complete if I did not add that the narrator, conscious that the readers of the magazine would hardly appreciate Funny Joe's confessions without some acquaintance with the facts which they professed to explain, prefixes an account of the said facts,

"drawn up and signed by the commissioners themselves, and which I believe was never published, tho' it agrees very well with the accounts Dr. Plot and other authors of credit give of the whole affair. This I found affixed to the author's memorial with this title, 'A particular account.....collected and attested by themselves.'"

The modesty displayed by our contributor is admirable; the account had indeed never been published, and its agreement with that of Dr. Plot is beyond question. It is, in fact, as a comparison of the two will show, vamped up from the latter with the necessary insertions relative to "Giles Sharp," and a few playful touches, such as the following:—

"Yet no footsteps appeared of any person whatever being there, nor had the doors ever been opened to admit or let out any persons since their honours [the title invented by our contributor for the commissioners] were last there. It was therefore voted, *nem. con.*, that the person who did this mischief could have entered no other way than at the key-hole of the said doors" !

Again:—

"In the morning the bedsteads were found cracked and broken, and the said Giles and his fellows declared they were sore to the bones with the tossing and jolting of the beds."

And once more, while Plot is satisfied with telling us that a noise like the discharge of cannon was heard "a great way off," our account, determined that Giles's exploits shall lose nothing in the telling, magnifies this into "throughout the country for sixteen miles round." It is almost superfluous to add that, as Mr. Lang pointed out, the secretary to the Commissioners in Widdowes is a "Mr. Browne"; but this tract of the Woodstock minister is an extremely rare one, and had probably escaped the researches of the discoverer of "Funny Joe." Together with 'The Scuffle' it is among the tracts formerly stolen from Wood's collection now in the Bodleian.

The only writers I have found who seem to have been acquainted with the *British Magazine* and its 'Authentic Memoirs of the Memorable Joseph Collins' previous to Hone (1826) are Mavor in his 'New Description of Blenheim' (1810) and Brewer in the 'Beauties of England and Wales' (1813).

H. A. EVANS.

Brebroke, Oxon.

ANCIENT DEMESNE OR CORNWALL FEE (9th S. x. 443; xi. 153, 210).—At the Record Office I have just come upon some Court Rolls of South Tawton, Devon (Port. 165, No. 37), which I propose to print *in extenso* in my next Devon Association paper. Meanwhile a brief abstract may throw some further light on the subject of the overlordship of that "Ancient Demesne," and may perhaps interest one of your correspondents who recently inquired after Manor Rolls.

The first is headed—

"South tawton. Cur legalis man'ii ib'm ten't Quinto Die Octobris Aº regn. D'ne Elizabeth Dei Gratia.....decimo-quo."

Its first items are—

"Decenn' ib'm cu' eius decenn' ven' p's Xpoferu' man et Andrea Battishill quia p'mitt' sepes suas sup'crescent' cu' Ramis int' Spytell yeate et Spytell Crosse. I'o distr'. It'm p'sent' Nich'm Webber quia no' escur' Gutter suas u's West Nym. I'o distr'."

Then follows a list of the jurors, with the marginal note "xii pro manerio"; and several presentments follow, the first being that

"Ric'us Wykes citra ult' cur legal diem suu' Claus extrem' q' se'it fuit in dom'ico suo ut de feod' de tr' et ten' infra maniu' p'dict' et q'd Anna Wykes quond'm ux'em sua sect' debet p' ten' p'dict' s'od'm cons' man'ii p'dict'."

Another list of jurors has the note "xii p' d'na Regina," and one of their presentments is "q'd quidam Ricus Battyshill de luxillyan in Com' Cornub' gen'os, dedit & concessit cuidam petro Ebbysworthy om'ia messuag' tr' ten' reddit' reu'c'in Myddel Wyke infra man'm p'dict', h'end eidem petro....."

Another is that

"Thomas hole & Joh'es Oxenham ven' et dant d'ne de fin' p' licen' ei' dat' ad vendend' c'uic [i.e., *cerevisia*, ale or beer] infra man'iu' p'd' t' p' unno anno integro p'ximo futuro."

In the margin are the words "fin' p' c'uic' vendend' vid'." A list of fifty-two names follows, prefaced by "Ad hoc cur' ven'," and with the sum of "viii*d.*" interlined above each, the amount being set down in the margin as "fine sect' xxxiii*s.* viii*d.*," and the remark following, "Qui dant d'ne Regine de fine p' eor' secta hoc anno respectanda."

The first three names of this list are repeated in the next entry:—

"Ad hanc Cur' ven' Joh'es Wadham (viii*d.*), Thom's Carewa de hacombe (viii*d.*) et Joh'es Copleston, * Ar. (viii*d.*), qui dant d'ne Regine de fine p' eor' homag' et fidelit' hoc anno futuro respect—fin' homag' ijd'."

The margin bears the same sum, and the

* These are evidently the lords of the three (sub-) manors of South Tawton—i.e., Blackhall, Ash, and Iton. The borough of Zele, as will be seen, had its separate accounts.

note "Reddit Cens' xs." opposite the closing item: "Onoratus est Ball'rus de Redditum Cenc' [Censuali] ibm [penem?] recepte xs." Finally the sum total is set down, "S'm hui' Cur' xlviii. ijd."

For the next Court, held 4 Nov. same year, the sum total is vid.; for the next, 7 Dec., 16 Elizabeth, iijs. ixd.; the next, 20 Jan., 16 Elizabeth, iijs. vid.; 17 Feb., xviii. d.; 24 March, xiid.; 15 April, xviii. d.; 12 May, ijs; 2 June, xxid.; last day of June, ijs.; 28 July, xiid.; 18 August, iijd.; 7 Sept. (no sum entered); 18 Sept., iijs. After this, which is the last on the Roll, we get:—

"S'm total iijli. ix. xid. unde fin' sect xxxiiis. viiid. fin' homag' ijs. fin' cu'is vend' vi. Reddit' cenc' xs. Extur' sup' ann' xid. Alijs p'ques xxs. ixd. Inde in expens' Sen'l et Ball' ad ist xliij. Cur' venient' et existen' xxvii. viiid. P' me Will'm Battishill deput' Sen'l."

Several of the presentments are of sheep and cattle straying within the lordship; for example:—

"Ac jagm' alb p'ven 'in extur' ad tr' Joh'is Wykes, Ar. ad fest' S'ci mich'is Arch'i ult' pt."

Such, according to Jacob's 'Law Dictionary,' if cried on two market days and not claimed within a year and a day, were forfeit to the lord of the liberty. Accordingly, we read:—

"Ad hanc cur' j'ou' inq' q' p' uen' in extur' ad tr'e Thome Kellond ad fest' Invenc' S'ce Cur' anno p'tit modo sup' ann' ac d'ne regine ad iudicat eo q'd rem' ultra ann' et diem sive calumpnia alicuis."

It is curious that, according to the record, the animals seem invariably to have chosen a feast day for their wanderings!

In the same Roll are four Courts "Man'ii Sele Burgus." For that of 9 Dec., 16 Elizabeth, the sum is xvjd.; for 17 Feb., xiid.; for 23 March, vid.; and for 15 April, vid.; followed by the items

"fin' Sect' vs. iijld. Reddit' Cenc' iijis. iijld. Relen' iijj fin' transgressionis xd. S'm Total xvs. xd. P' me Will'm Battishill deput' Sen'l."

In 'Excerpta Rot. Fin.' p. 344, 1241 A.D., I find a list of manors granted to farm ("h'nda ad firmam") to Petronilla, who had been wife of Ralph de Tony, during the minority of the heir of the said Ralph. The moneys from these to be paid at Easter and Michaelmas in each year to the queen ("De qua quidem pecunia reddet d'ne Regine," &c.). Among them is the manor of Suthtauton in Com. Devon, "pro xxxviijli. viijsol. iijden. ob." Though not in the above, yet in numerous authoritative documents, such as Subsidy Rolls, Lists of Stannators, inquisitions, and legal proceedings from the thirteenth to the sixteenth centuries, South Tawton is styled Ancient Demesne. For

instance, in Exchequer Cr. R. B. and A., Eliz., No. 58, it is stated that George Milford held Wykington and Tawe "of Her Majesty, as part of her manor of South Tawton, being Ancient Demesne." ETHEL LEGA-WEEKES.

RACES OF MANKIND (9th S. xi. 169, 236).—The desired information could be found in one of the following works: Deniker's 'The Races of Mankind' (Walter Scott, London, 1900), Ripley's 'The Races of Europe' (D. Appleton & Co., New York, 1899), Haddon's 'The Study of Man' (Bliss, Sands & Co., London, 1898), Tylor's 'Anthropology' (D. Appleton & Co., New York, 1896), Ratzel's 'History of Mankind,' translated by Butler and Tylor (3 vols. Macmillan, London, 1896-8). The last-named work, consisting of three quarto volumes, is expensive.

CHARLES BUNDY WILSON.

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KEATS'S 'ODE TO A NIGHTINGALE': THE ORIGINAL MS. (9th S. xi. 305).—Keats certainly was careless with regard to spelling—his printed poems prove that; but surely it is worthy of notice that, on the evidence of his printed poems at any rate, he almost invariably spells *faery* with an *e*, not with an *i*. I say this at the risk of being classed with those who do not really know him. Mr. Buxton Forman, however, in his edition of the poems issued in 1884, claims to have printed everything as nearly as possible in accordance with what the poet wrote or meant to write, and in this edition I find *faery* in the 'Ode' referred to, in 'La Belle Dame' (I hope, by the way, that Mr. Forman does not print this as Keats meant to write it, for it is not so good a version as Lord Houghton's, in title 'Faery Song' (twice), in sonnet "When I have fears," in 'The Cap and Bells' (which, however, has *faury* once), and in the 'Song of Four Faeries' (both title and poem). All this may, of course, be accidental, but it certainly appears to be intentional. Does it not point to the influence of Spenser? At all events it is evidence (if allowed) that Keats's fairies were of literary origin. C. C. B.

WATSON OF BARRASBRIDGE (9th S. ix. 388; x. 177, 237, 272, 351).—The following entry has been found in the obituary of the 'Ceylon Almanac' of 1825 for the year 1824: "At Kandy, Lieut. Charles Watson, Ceylon Regiment, Staff Officer of Kandy." Now Lieut. Charles Mitford Watson died in 1824. He was a staff officer, on the staff of Col. Greenwell, and, furthermore, he appears to have been stationed in "the Kandian Pro-

vinces" (see letter from Col. Greenwell), the headquarters of which would be at Kandy. I think this is the Lieut. Watson Mr. LEIGHTON is inquiring about. I have examined all the tombstones in the old military cemetery, Kandy. There is none to Lieut. Watson—at least none with any inscription, though it is possible that one of the older tombstones without any inscription, or with none now legible, may be his. The oldest date I could find (with the exception of one of 1817 on a tombstone which was discovered some years ago in some jungle half a mile from the cemetery and removed here) is 1821. There is one to another staff officer of Kandy, Capt. John Manwaring, also of the Ceylon Rifle Regiment, who died five years later than this Lieut. Watson (1829). It is, however, curious that, though a Lieut. Watson died in Kandy in 1824 and must have been buried there, there is no entry in the burial register of this cemetery, which is in the hands of the ecclesiastical authorities, of the burial of a Lieut. Watson. The register goes back to 1823. In 1824 the 16th and 45th Regiments, or detachments of them, were stationed in Kandy, and there was the large number of 168 burials, but Lieut. Watson's name does not occur in the register.

From a note at the end of the year 1824 it appears that some Europeans "were buried in the Roman Catholic chapel." Was Lieut. C. M. Watson a Roman Catholic? This would account for his burial not being entered in the Church of England register. But there is no tomb in the Roman Catholic church bearing his name.

There is another apparent difficulty as to the identification of the Lieut. Watson whose death is mentioned in the 'Ceylon Almanac' with the Lieut. Charles Mitford Watson who is the subject of this query. The latter belonged to the 83rd Regiment, whereas the former is described as of the "Ceylon Regiment." But it is quite possible that the officer of the 83rd got transferred to the Ceylon Regiment, and that this led to his becoming staff officer of Kandy.

With regard to the REV. DR. PENNY's reference to the tomb of the Hon. George Turnour at Jaffna, it should be noted that the date of Mr. Turnour's death was 19 April, 1813, and not 1819 as incorrectly given in Ludovici's 'Lapidarium Zeylanicum.' I have verified this myself; but apart from this I had previously ascertained that he ceased to be "Collector of the Wanny" in January, 1813, and died shortly afterwards at Jaffna. He was the father of a more distinguished George Turnour, also of the Ceylon Civil Service,

translator of the 'Mahawansa,' who died in 1843. There is a tablet to the memory of this George Turnour in St. Paul's, Kandy, to the vicar of which church, the Rev. E. A. Copleston, I am indebted for reference to the burial register. J. P. L.

DEFINITION OF GENIUS (6th S. xi. 89, 190).—A correspondent at the former of these references asked for the passage on this subject generally credited to Buffon. In *L'Intermédiaire des Chercheurs et Curieux* of 25 March, 1882 (vol. xv. col. 162), appeared the similar question:—

"Définition du génie, par Buffon.—'Le génie, c'est la patience, ou l'aptitude à la patience.'—Ce mot, attribué à Buffon, a-t-il été conservé par tradition, ou bien le trouve-t-on dans les écrits du grand naturaliste? Littré renvoie à son Discours de réception à l'Académie Française. C'est une erreur.—Un Provincial."

But it was not until years afterwards that my attention was, quite by accident, drawn to it. However, as far as I am aware, no answer has ever appeared to the inquiry in that journal. Here is the answer; but instead of confining myself to giving the exact quotation, with chapter and verse, I purpose indulging in a little, I hope, interesting gossip concerning my own search for the source of the quotation and its result. The phrase is often quoted, and I have met with the following variants:—

"Le génie, c'est la patience."

"Le génie n'est qu'une longue patience."

"Le génie n'est qu'une plus grande aptitude à la patience."

"Le génie n'est autre chose qu'une grande aptitude à la patience."

Every one seems to attribute the phrase to Buffon, but I have only once found a reference given, namely, to his 'Discours sur le Style,' in Littré's dictionary. But Littré is wrong: he quotes the sentence incorrectly also. We are here concerned only with the original French, but as it is often quoted or referred to in English, I venture to give one example for the sake of comparison.

In 'Madame de Staël,'* a study of her life and times, by A. Stevens, LL.D., ch. iii. (1881, p. 61), speaking of a visit paid by her to Buffon, occurs the following:—

"In an elegant studio, a pavilion, so constructed as to exclude all surrounding sights and distractions, he meditated his picturesque descriptions and polished his periods, following his well-known maxim that 'Genius is only patience.'"

* Carlyle ('Hist. of Frederick the Great,' bk. iv. ch. iii.) writes: "The good plan itself, this comes not of its own accord; it is the fruit of 'genius' (which means transcendent capacity of taking trouble, first of all)."

There may be much matter for discussion as to the truth or meaning of the sentence, but at present our only question is what is its exact source. Now, for a very long time I had been trying to find this out, and at last, having no further clue than that Buffon was the author, I almost began to despair. Then some one informed me that it was taken from his 'Discours sur le Style.' I immediately procured this, and carefully read every word (it is not very long), satisfying myself that it was not there. Strangely enough, though, the edition I procured (published by Hachette & Cie.) quoted the phrase in an introductory notice, but without any indication as to where it was to be found. The question was also raised in a French work on quotations, in which the author confessed that he had been unable to trace the sentence. My despair became accentuated, and I could only wait for some lucky chance. One day at the British Museum I happened to notice in the Catalogue, under D'Israeli's name, the title of a book by Bolton Corney, 'Curiosities of Literature Illustrated,' and being curious to know something about the discussion that seemed to have taken place, I consulted the work. I had not turned over many pages before I met the well-known phrase, and what is more, a foot-note with a reference to a work by Hérault de Séchelles, entitled 'Voyage à Montbar,' published in 1801, and descriptive of a visit paid by the author to Buffon in 1785.* To obtain the book was the work of a few minutes, and I grew quite excited as I turned to the page indicated (p. 15). But there was no mistake this time: there it was; and this is how it was introduced. I quote at some length, because, in a measure, some light is thrown on the meaning of the phrase—at all events, as understood by M. de Séchelles:—

"Son exemple et ses discours m'ont confirmé, que qui veut la gloire passionnément, finit par l'obtenir, ou du moins en approche de bien près. Mais il faut vouloir, et non pas une fois; il faut vouloir tous les jours. J'ai ouï-dire qu'un homme qui a été maréchal de France et grand général, se promenait tous les matins un quart-d'heure dans sa chambre, et qu'il employait ce tems à se dire à lui-même: 'Je veux être maréchal de France et grand général.'† M. de Buffon me dit à ce sujet un mot bien frappant, et de ces mots capable de produire un homme tout entier: 'Le génie n'est qu'une plus grande aptitude à la patience.' Il suffit en effet d'avoir reçu cette qualité de la nature: avec elle on regarde long-tems les objets, et l'on parvient à les pénétrer."

Here, as far as I have been able to ascertain, are the exact phrase and its exact source, and, apparently, there is a very good reason for no one having been able to find it in any of Buffon's works—it is not there.*

Emerson, in his essay on 'Quotation and Originality,' says:—

"Next to the originator of a good sentence is the first quoter of it."

And, until proved otherwise, to Hérault de Séchelles belongs the honour in the present instance, for, although Madame de Staël appears to have visited the great naturalist at a date earlier than 1785, yet I do not find that she herself records the phrase. Mr. Stevens, as has been said, mentions the phrase in his book as "Genius is only patience," but does not state that it was quoted by Madame de Staël. If M. de Séchelles had not placed it on record for future generations (as Buffon only appears to have said and not written it) the famous sentence would have been lost to posterity. As it is, the words were buried for a time. Bolton Corney, on this side of the Channel, disinterred it; by a mere chance—being on the look-out—I happened to dig it up once more, and now the information is in the broad daylight afforded by the pages of 'N. & Q.' As they say in the obituary announcements in the daily papers, "Foreign and colonial papers, please copy."

I may add that Séchelles's book was reprinted in 1890 in the series of "Les Chefs-d'œuvre Inconnus" (7, Rue de Lille, Paris).

Since writing the above I have met with the following in I. D'Israeli's essay on 'Quotation':—

"And Bayle, perhaps too much prepossessed in their favour, has insinuated, that there is not less invention in a just and happy application of a thought found in a book, than in being the first author of that thought."

Did he refer to Bayle's remark as to Sanchez (Thomas):—

"Parmi tous ces grans éloges il n'y en a guère qui lui fasse plus d'honneur, que celui qui se rapporte à l'exactitude de citer. C'est un talent beaucoup plus rare que l'on ne pense";

or otherwise?

EDWARD LATHAM.

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[5th S. xii. 97 and 7th S. iii. 84 refer to Carlyle's 'Frederick the Great,' vol. i. p. 407, as containing the expression, "It is the fruit of 'genius' (which means transcendent capacity of taking infinite trouble first of all)," &c.]

THE LAST OF THE PRE-VICTORIAN M. P.s (9th S. ix. 226, 333, 378; xi. 255).—John Temple

* Buffon died 1788.

† "Ne serait-ce pas M. de Belle-Isle?" Note by the editor.

* This is, of course, subject to any further information that may be forthcoming on the point.

Leader was in the year 1830 a Gentleman-Commoner of Christ Church, and had amongst his contemporaries at the "House" many men afterwards highly distinguished, as Gladstone, Lord Canning, Sir George Lewis, H. G. Liddell, and Robert Scott, with a host of others (see 'Oxford Calendar' of 1831). Mr. Leader was a friend of E. J. Trelawny, who, in company with Lord Byron and Leigh Hunt, burnt the remains of Shelley, who had been shipwrecked on the Gulf of Spezzia in 1823, and an old friend of mine showed me the *procs verbal* ordering it. Trelawny was the author of a remarkable but familiar story, 'The Adventures of a Younger Son,' published in the "Standard Novels" and recently reprinted. The mention of the 'Monograph on Robert Dudley, generally supposed to be the Illegitimate Son of Queen Elizabeth's Favourite the Earl of Leicester, who entered the Service of the Duke of Tuscany, and founded an Italian Family of some Note,' cited from the *Daily Graphic* (*ante*, p. 255), reminds me of a circumstance connected with it which happened many years ago. In 1874, as far as I remember, my old friend the Rev. William Falconer, rector of Bushey, Herts, for whom I had been officiating in his absence, commissioned me on his return from Florence to place in the hands of the late Mr. Brooke, of Ufford, near Woodbridge, a copy of this book just issued, and no doubt it found a place in the fine library at Ufford, and was duly catalogued by the owner, a man in every way worthy of such a library. Mr. Falconer was a man who had resided much abroad, and had been in his early life a fellow and tutor of Exeter College, Oxford. JOHN PICKFORD, M.A.
Newbourne Rectory, Woodbridge.

'VICAR OF WAKEFIELD' (9th S. xi. 187, 274).—See a paper on 'The Supposed Source of the "Vicar of Wakefield" and its Treatment by Zschokke and Goldsmith' in the *Transactions of the Royal Society of Literature*, second series, xix. 93. The writer of this interesting essay is Mr. Percy W. Ames.

WILLIAM E. A. AXON.

FOOTPRINTS OF GODS, &c. (9th S. vi. 163, 223, 322, 391; vii. 233).—To my previous articles under this heading I may be allowed the following additions:—

1. The 'Eigwa Monogatari,' a Japanese historical narrative, written in the eleventh century, book xxii. p. 3, ed. 1891, Tokio, has this passage:—

"In the reign of King Asoka, once, when he asked, Who saw the Buddha in his life? he was informed by a minister of the younger sister of King Hashi-

noku as the very person. She was called in, and answered to the king's query that she actually saw the Buddha, who was without parallel in his appearance, and that even after his ascension his footprints were shining for a week."

2. The 'Nomori-no-Kagami,' fourteenth century, in Hanawa's 'Collection,' reprint 1902, vol. xvii. p. 482, mentions a pair of clogs said to have been worn by Shōkū Shōnin, a Japanese Buddhist saint of the eleventh century, kept as his relic in a celebrated church on account of their "having received the feet that carried him into the paradise."

3. In Twan Ching-Shih's 'Yüyang T'sah-tsu,' ninth century, the author speaks of his meeting with a Japanese priest who had returned from his journey in India. According to him, in the Buddhist churches in India it was then a current usage to pay reverence to the famous Chinese pilgrim Hiuen-Tsiang, to represent whom only the shoes he brought from China were painted on clouds in variegated colours; for these articles were then the objects of great curiosity to the Indians.

4. Plutarch says in his life of Pyrrhus:—

"It was believed that he cured the swelling spleen by sacrificing a white cock, and with his right foot gently pressing the part affected, the patients lying upon their backs for that purpose. It is also said that the great toe of that foot had a divine virtue in it; for, after his death, when the rest of his body was consumed, that toe was found entire and untouched by the flames."—Trans. Langhorne, § 4.

KUMAGUSU MINAKATA.

Mt. Nachi, Kii, Japan.

ROBERT LOUIS STEVENSON—CORINTHIAN: PUT (9th S. xi. 267).—"Queer old put" is a specimen of "Thames ribaldry" in Addison's *Spectator*, No. 383. Macaulay quotes it (letter to Macvey Napier, 18 April, 1842) when defending the occasional use in his own *Edin. Rev.* articles of familiar phrases. The word *put* has, I believe, an unsavoury meaning. Halliwell ('Dict. Arch. and Prov. Wds.,' s.v.) gives: "10. A stinking fellow. *Devon.*" Is not this the Old French *put*, from Latin *putidus*? Thence (see Brachet, 'Etym. Fr. Dict.') *punais*, fetid; *punaise*, bug; *putois*, polecat. This derivation tallies with the Somersetshire use of the word *putt*—more precisely *dung-putt*—for a cart employed in the dirtiest farm-work. CHAS. P. PHINN.
Watford.

"HAGIOSCOPE" OR ORIEL? (9th S. xi. 301, 321.)—On p. 322, *ante*, I expressed myself badly with regard to the word *loricula*. What I meant to say was that the Lat. *loricula*, a breastplate, and the mediæval or modern *loricula*, an opening in a chancel wall, could not be identical, there being no

similarity in meaning. Possibly the latter word will be found in some Italian or Spanish dictionary of architectural terms, and it is very desirable that its origin should be discovered.

S. O. ADDY.

What is amiss with *loricula*? See 'Cæsar,' 'B. G.,' viii. 9, a book ascribed to Aulus Hirtius. Ainsworth's dictionary gives for *loricula*, over the above quotation, "a gallery or balcony on a wallside, with grates to keep one from falling"; and for *lorica*, "a shed, or penthouse, built over a wall" (Vitruvius).

A better quotation from Ritson's 'Romances,' could have been found in 'The Squyr of Lowe Degre,' l. 91:—

That lady herde his mourning all,
Ryght under the chambre wall;
In her *oryall* there she was,
Closed well with royall glas,
Fulfulled it was with ymagery,
Every wyndowe by and by,
On eche syde had there a gynne,
Sperde with many a dyvers pynne.

There is much about "oriel" in Halliwell, whom it is superfluous to quote. H. P. L.

How would MR. ADDY describe the "hagio-scope" or squint (so called by us) in the church of St. Thomas à Becket, Cliff, Lewes?

CAROLINE STEGGALL.

Lewes.

These squints are not usually on the south side. I have just returned from a ramble in Monmouthshire, and the three or four squints I saw and sketched are all on the north side between the north transept and the chancel. These transepts in ancient churches were generally, if not always, private chapels.

R. B.—R.

RINGS IN 1487 (9th S. xi. 308).—This identical query, based on the same will, was asked at 3rd S. iii. 328, and replies followed at pp. 416, 460, 516. The "wells" are the wounds of our Lord. They are represented in ancient glass in Sidmouth Church; and a corresponding ring is described and engraved in *Gent. Mag.*, 1803, i. 497. The "wells" also appear in Pugin's 'Glossary,' pl. 63.

W. C. B.

ROAD WAGGONS FROM LIVERPOOL (9th S. xi. 88).—Presumably the Liverpool to London journey is to be understood by MRS. COPE's inquiry. The difficulties of this journey, owing to the bad roads, were notorious, even after the carriers' task was lightened by the cutting of the canals, which facilitated a traffic by what was known as the "canal waggon." The wagoner was often, by reason of these bad roads, compelled to employ five, six, seven, eight, and even ten strong horses,

and many were the suggestions put forward for the improved construction of waggon-wheels. There was, however, for a long time very little direct heavy-goods traffic by waggon between London and Liverpool, for until the Plague in 1665, which drove many of the London merchants to Liverpool, that village contained no more than 4,000 inhabitants. (See Richard Fielder's 'Case in Relation to the Petition of the Waggoners,' 1696, and 'The Case of John Littledale against the Pretended Petition of the Waggoners travelling the Northern Roads of England'; Sydney's 'Social Life in England from 1660 to 1690,' 1892, p. 92; Thomas Baines's 'Hist. of Liverpool,' 1852, pp. 252-3; and Sydney's 'England and the English in the Eighteenth Century,' 1891, vol. ii. p. 12, *et seq.*) The "Axe" in Aldermanbury was the principal stopping-place for the wainman from Lancashire (Taylor's 'Carriers' Cosmographie,' 1637), and so this famous waggoners' inn continued right up to the time of the usefulness of stage waggon being superseded by railways. In 1742 the Cheshire and Lancashire waggons set out from the "Axe" Inn in Aldermanbury every Thursday and Monday. Passengers were accommodated with places, and goods were carried to Betley, Church Laiton, Sandbatch, Holmes Chapel, Middlewich, Knotsford, Northwich, Altringham, Manchester, Rochdale, Bury, Bolton, Wigan, Warrington, Prescott, Ormskirk, Liverpool, and places adjacent (*Daily Advertiser*, 22, 23, 25, 26 June, 1742). In Taylor's time it took ten days in summer and twelve in winter to perform the journey ('Cosmog.,' 1637).

In 1807 waggons started from the "Axe" daily at noon. In 1810 what was called a canal waggon left the "Axe," the "Salisbury Arms" in Cow Lane, the "Saracens Head" in Snow Hill, and the "Castle" and the "Bell" in Wood Street, daily for Liverpool. In 1821 another step in the progress of heavy-goods conveyance was the running of a fly waggon, presumably a more expeditious waggon, which left Jolly's Warehouse, 13, Aldersgate Street, daily for Liverpool. In 1823 "fly waggon" is printed in Roman capitals as if the venture had been a great success. In 1824, besides the fly waggon and canal waggon (the latter was then still going), we hear for the first time of a "van" which left the "Castle and Falcon," Aldersgate, and the "Castle" in Wood Street, for the same destination. And so this service of waggons and vans continued up to at least 1839. In September, 1838, the London and Liverpool Railway line was opened. In 1840 the railway is mentioned in

the Post Office Conveyance Directory for the first time. In 1843 waggons are mentioned for the last time. In 1844 the van service had not ceased, but 1845 is the last year in which even the van is mentioned in the conveyance list. See 'The New Guide' at the end of the London Post Office Directory for each of the above-mentioned years, namely, from 1807 to 1845. See further 'Observations on Stage Waggons,' by William Deacon, 1807; 'A New and Accurate Description of the Present Great Roads,' &c., 1756; 'The Laws of Carriers, Innkeepers, Warehousemen, and other Depositories of Goods for Hire,' by Henry Jeremy, A.B., 1815-18; 'The Carriers' Case considered in reference to Railways,' 1841; Hone's 'Year-Book,' 1892, p. 726; and the 'Picture of London for 1803,' p. 358; and the 'Middlesex County Records,' vol. iii., 1888 (4 June, 1650). In 1818 the Grand Junction and Paddington canals formed a regular line of water conveyance into Lancashire, the fly boats leaving Paddington daily to Liverpool in that year; and covered caravans for the conveyance of goods only went from the "Castle" Inn, Wood Street, Cheapside, every evening at six o'clock to Loughborough, Derby, Ashbourne, Leek, Macclesfield, Stockport, Manchester, in thirty-six hours, whence goods were forwarded to Liverpool, Warrington, Wigan, Preston, Lancaster, and all parts of Lancashire ('The Picture of London for 1818,' p. 418).

J. HOLDEN MACMICHAEL.

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In Smiles's 'Lives of the Engineers,' vol. i., pub. 1861 (Murray, Albemarle Street, London), chap. v. p. 362, &c., some details will be found. Until 1750 (see p. 366) the road to Liverpool was very bad. Even then coaches from Manchester could only reach Warrington. Probably goods for Liverpool could only travel on packhorses or by river. On p. 400 it says that the first vessel passed on 1 January, 1773, to Liverpool through the locks at Runcorn. The regular stage waggons must have begun between 1750 and 1773 all the year round.

R. B. B.

NOTES ON SKeat's 'CONCISE DICTIONARY' (9th S. x. 83, 221, 356, 461; xi. 43, 141, 235).—MR. PLATT says that there is evidence that the standard pronunciation of *sigh* was *sith* far into the eighteenth century. Pope's evidence is to the contrary. His translations from Ovid were his earliest work; and the epistle was printed in the year 1717:—

She said; and for her lost Galanthis sighs,
When the fair consort of her son replies.

'Fable of Dryope,' translated from Ovid.

The truest hearts for Voiture heaved with sighs;
Voiture was wept by all the brightest eyes.
'Epistle to Miss Blount.'

E. YARDLEY.

The town of Keighley, in Yorkshire, supplies another example of *gh* being sounded like *th*. In that county the name is invariably pronounced as if it were spelt Keethley. On the other hand, in Essex the personal name Blyth is pronounced Bligh.

HENRY SMYTH.

Harborne.

SAN DIEGO (9th S. xi. 129).—The Antiquary in Galdós's novel 'Narváez' says (p. 31):—

"Resultando que ni por una parte ni por otra se puede probar que fuera romano el tal *Porcellos*, cuyo verdadero nombre castellano fué *Didacus Roderici*, que es como decir *Diego Rodriguez*"; and p. 52:—

"Su nombre es *Didaco* ó *Yago*, aunque vulgarmente lo llaman *Diego*."

"*Didacus* oder *Diego*, Bischoff zu *Osma* in Spanien" ('Universal Lexicon').

"*Diago*. Forma antigua de *Diego*. Etimología. Variante de Jacob, por conversion de la *j* en *di*, como en el italiano *diacere*, derivado del latín *jacere*: Jacob, iacob, Diacob, Diagus, Diago. La mutación de *j* en *di* es simétrica de la mutación de *di* en *j*, como se ve en *journal*, el trabajo diario; del latín *diurnális*, forma de *dies*, día. El origen de *Diego*, que Monlau sienta, es perfectamente seguro y merece un pláceme."

The Portuguese form is *Diogo*.

"*Santiago*. Etimología. Bajo latín, Sanctus Yagus: castellano antiguo, Sant iago, del latín Iacob, Jacob. Puede afirmarse que *Diago*, *Diego*, *Iago*, *Yago*, *Jacobo*, *Jácome* y *Jaime* representan el mismo vocablo de origen" (Bárcia, 'Dicc. Etimológico de la Lengua Española').

San Diego de Alcalá was a lay brother of the Franciscan Order of Minorities. He spent the last thirteen years of his life (1450-63) in the Convent of Santa María de Jesús, in Alcalá, where he died 12 November, 1463. He was credited with miraculously restoring to health, after the doctors had given him up, Don Carlos, son of Philip II., in 1562, in Alcalá. For this, at the instance of the king, he was canonized by Pope Sixtus V. in 1588. His day is 12 November ('Flos Sanctorum,' Rivadeneyra, tom. i. p. 849). A. D. JONES, Oxford.

Has not *Didacus* been proposed as the etymology of the name *Diego*?

E. S. DODGSON.

"SURIZIAN" (9th S. xi. 287).—In the Coroner's Roll for London in the year 1277 one Symon de Winton, taverner, is described as lying dead in the house of Robert le Surigien (Riley's 'Lond. Mem.,' 1868, p. 12); but with only the brief context given by

Mr. C. SWYNNERTON to judge by, it would appear that "surizian" is an old French form, not of "surigien," but of *suzerain*, a title used in the French feudal system to denote the liege lord or *sous-souverain* (of which it is obviously an abbreviation), who was a vassal to the Crown, and who in turn exacted homage from the vassals who held lands under him. A "William le Chyvaler" is described as a baker in the introduction to Riley's 'Memorials' (p. xxix), but a "chivaler" is no doubt in the connexion noted the old French form of "chevalier." Ducange gives "chivaler" as a horseman, and this seems to be the origin of the title of "chevalier," the next in France beneath that of baron.

J. HOLDEN MACMICHAEL.

I suppose it is scarcely likely that the word "suzerain" is intended. And yet this would be quite compatible with the word "vostre." My dictionary says: "*Suzerain*, seigneur qui possédait un fief relevant immédiatement du roi, et duquel d'autres fiefs relevaient directement."

EDWARD LATHAM.

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CHAUCERIAN QUOTATION (9th S. xi. 309).—The line in Chaucer which is referred to is l. 1267 of the 'Knights Tale,' or l. 2125 of Group A in the Six-Text edition, or l. 2127 in Tyrwhitt's edition. It runs thus: "There nis no newe gyse, that is nas old," where *new-e* is dissyllabic. We find something very similar to this in Ecclesiastes i. 9: "The thing which hath been, it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun."

WALTER W. SKEAT.

LONGEVITY (9th S. xi. 287).—I think it would be well to reprint and index the following in 'N. & Q.' If the statements here made are authentic, of which there seems no room for doubt, Mrs. Neve was probably the oldest Englishwoman of whose age we have any trustworthy record:—

The death of Mrs. Margaret Anne Neve, of Guernsey, really deserves separate record. When she died last Saturday she was within forty-three days of her hundred and eleventh year, and was, if not the oldest of his Majesty's subjects, at least the oldest of those about whose age there is no doubt or question. She had been a known person, living in a recognisable position all her life, and could produce all kinds of official confirmation of her statements. That is the point of interest about her. The Americans say they can produce a man, one Noah Roby, who is nineteen years older, the Russians have quite a list to show of men who are a hundred and twenty and upwards, and there are negroes and negresses in the West Indian Islands assumed to be older still; but in all these cases the

evidence is dubious or the witnesses likely to be credulous. About Mrs. Neve there is no question, or about her permanent good health and freedom from sickness or pain. A girl originally of perfect constitution, she was brought up and lived her life under conditions exceptionally favourable to longevity. The instance teaches little, for the combination of conditions is rarely met with; but we wish the number of proved nonagenarians could be clearly ascertained. It would be found, we believe, that since the days of the Psalmist ten years have been added to the life of man, and this in almost all grades of society. Whether it is worth while to live those extra ten years and survive all of your own generation is another matter; but the fact that you may be of importance to the physical history of man. Our own belief, founded on the evidence of suits of armour, is that there has been an equal increase in the average bulk of the great white race; but that belief is much more difficult of final proof."

—*Spectator*, 11 April, p. 559.

K. P. D. E.

What proof is there that Mrs. Neve actually reached the age of 110? An entry in a parish register is not conclusive, for she may not be the person then born. All the evidence as to her "faculties" tends to show that she might have been thirty or forty years younger. Was any interest aroused when she became a centenarian? One would expect to hear something about so old a lady at least annually after her hundredth year.

THOS. BLASHILL.

GODS AND MEN (9th S. xi. 305).—Perhaps one of the most striking and noteworthy examples of apotheosis or deification of men is that of Alexander the Great. His original likeness, as probably preserved to us in the precious ancient marble bust of the Louvre, which bears his name in an epigraph, has been so greatly altered and idealized by later Greek sculptors that he appears transformed not only into the mythical shape of the semi-god Herakles, but transfigured and raised to the images of Helios Apollo, and even of Jupiter Ammon.

H. KREES.

HOCK: OCKER- (9th S. xi. 208).—The above are certainly not connected with A.-S. *hōh*, heel, which connotes length, not height, and is akin to Eng. *hough*, *hock*. The required cognate words are O.N. *haugr*, M.H.G. *houc*, Lith. *kaukaras* (hill), Eng. *how*, Sc. *heuch*; root *keuk*, to bend, bow out.

H. P. L.

Miscellaneous.

NOTES ON BOOKS, &c.

Six Dramas of Calderon. Freely translated by Edward FitzGerald. Edited by H. Oelsner, M.A., Ph.D. (Moring.)

BOTH welcome and judicious is the inclusion in a volume of the pretty and convenient series known

as "The King's Classics" of the translation by Edward FitzGerald of six dramas of Calderon. In a handy shape the plays have been all but inaccessible, and we have ourselves, when anxious to consult the selected plays, had to do so in a large-paper copy of the handsome, but cumbersome English and American edition of 1887. In their present form the dramas assume what we always regarded as our favourite shape—a volume small enough for the pocket, but with every luxury of type, paper, and binding, in addition to serviceable prefatory matter and notes. The six plays chosen by FitzGerald do not belong to Calderon's highest flight, but all of them are characteristic of his workmanship. As to the reason for the selection of these rather than other plays some interesting information is supplied in the appendix. The most considerable work, from the dramatic standpoint, is 'The Mayor of Zalamea,' the termination of which, with the execution of a State criminal by the newly appointed magistrate in the presence of the king himself, is a trait of indescribable hardihood. 'Gil Perez' is a remarkable specimen of a comedy of intrigue and action. Very unlike are the various works, but they are linked together by the fine but exaggerated code of honour by which all are animated, as well as by a grimness of treatment which asserts itself as strongly in the comic pieces—if any can be regarded as such—as in the most melodramatic. It is curious, in 'The Painter of his own Dishonour,' to find a coach described as including happiness, pride, "and (a modern author says) respectability." This anticipates by a couple of centuries or so the gig of respectability. A scene of boasting by Lazaro in 'Keep your own Secret' is imitated from Falstaff's rogues in buckram. A phrase—

There shall be done

A deed of dreadful note—

is from 'Macbeth.' The vigour and simplicity of FitzGerald's translation have long been conceded and admired. The notes and explanations are excellent in all respects.

The Reliquary and Illustrated Archaeologist. Edited by J. Romilly Allen, F.S.A. (Bemrose & Sons.)

The number for April contains articles of great interest, and the illustrations are exceptionally good. Mr. F. W. Galpin gives an account of 'The Portland Reeve Staff,' and refers to the conveyance of land by "church gift," where vendor and purchaser merely meet in the parish church and sign the deed in the presence of two householders; the law of "gavelkind," with its special privileges for the landowner; and the descent of intestate property to all the sons in equal shares. The Reeve Staff, as a method of reckoning the rent of the tenants to the king as lord of the manor, is fully described, and illustrations are given. The Reeve Courts are held at the "George" Inn in May and November, the staff being laid on the table during the sitting, and the total rent paid to the sovereign always remains the same, being 14*l.* 14*s.* 3*d.*, of which 1*l.* is returned to the Reeve. The sum paid to the Reeve is somewhat larger owing to the increased number of houses. Mr. W. Henegge Legge contributes 'The Decorative Arts of our Forefathers, as exemplified in a Southdown Village'; Mr. I. Giberne Sieveking 'An Old Leicestershire Village in the Hundred of Guthlaxton'; and Dr. J. Charles Cox 'Ancient Coffers and Cupboards,' being a review of Mr. Roe's

book published by Messrs. Methuen. Dr. Cox states that "until Mr. Roe put forth his handsome volume there was no monograph that could be consulted on the subject of the old chests or coffers that are to be found in not a few of our parish churches, and occasionally in other places."

The *English Historical Review* for this quarter is chiefly notable for the continuation of Miss Tucker's interesting study of Gian Matteo Giberti. A charter published by Mr. C. C. Crump raises an important point as to the existence, after all, of a gild merchant in London. This has hitherto been denied by Mr. Gross, and scholars were accustomed to consider the matter settled. But this charter, if genuine, appears to allude to it unmistakably. The point will doubtless receive further attention. The review of 'The Cambridge Modern History' is from the pen of the Rev. E. W. Watson. Considering the importance of the book, and the space often given in this quarterly to such reviews, we must say that the notice appears absurdly short and inadequate. The reviewer's judgment is not very favourable. He complains of the want of co-operation and frequent overlapping, and apparently dislikes the papers on Savonarola and Machiavelli, to our thinking among the best things in the book. On the other hand, he overrates Sir Richard Jebb's essay, and passes over in silence the really valuable chapter of Dr. James.

The most noteworthy feature in the *Fortnightly* consists of a full notice by Mr. Maurice A. Gerotwohl of the new Sardou play on Dante. To what favour or indiscretion it is to be assigned that a play carefully withheld from those most closely associated with dramatic enterprise came into the possession of the writer we do not know. Anything rather than a model of dramatic comment is what is said concerning it. In part ii. of 'Did Shakespeare read the Greek Tragedians?' Mr. Churton Collins claims for Shakespeare a close familiarity with the Greek anthology, derived, it is supposed, from the Latin translations which in the sixteenth century accompanied the Greek text. Mr. Collins's contention that Shakespeare read the poems in translation is well urged. Mr. F. Gribble writes on 'The Art of Lord Lytton' and Mr. J. Cuthbert Hadden on 'Samuel Pepys.'—In the *Nineteenth Century* Mr. Augustine Birrell writes very smartly in 'Some More Letters of Mrs. Carlyle.' What is said about Carlyle's indulgence in random vituperation is very good, and we echo the complaint against reprinting Carlyle's senseless and unpardonable utterance concerning Lamb. Mr. Toker speaks of singing as a lost art. 'A Forgotten Adventurer,' by Lady Jersey, may be read with much interest.—Mr. George D. Abrahams describes in the *Pall Mall* 'A New Alpine Playground.' Mr. Henley writes inspiringly on 'The Secret of Wordsworth,' and Mr. William Sharp, in 'Literary Geography,' gives a good account of the land of Scott.—In the *Cornhill* are some amusing recollections of 'Dean Farrar as a Head Master,' by an old pupil, and a good essay 'Rejected Addresses.'—Mr. Andrew Lang in *Longman's* has many observations of high interest to Byronians, and is throughout 'At the Sign of the Ship' edifying, entertaining, and delightful.—In the *Gentleman's* Mr. Ralph Richardson describes 'Lowland Life and Character' and Mr. J. K. Tullo writes on 'Dick Steele.'

BOOKSELLERS' CATALOGUES.

THE *Book-lover's Leaflet* of Messrs. Pickering & Chatto has a splendidly illuminated Spanish MS. Book of Hours of circa 1400, reproductions of both the illustrations and text of which are supplied. The first edition of 'The Two Books of the Proficiency and Advancement of Learning' of Bacon, 1605, follows, as do the 1647 edition of Beaumont and Fletcher; the first edition of Burton's 'Anatomy of Melancholy'; that of Cavendish's 'Life of Wolsey'; a 1561 Chaucer; scarce works of Drayton; the rare first edition of 'The Vicar of Wakefield,' priced 140s.; a good Gower, 'De Confessio Amantis'; a Milton's 'Paradise Regained,' 1671; a first Florio's 'Montaigne'; a first folio of North's 'Plutarke'; a Phaer's Vergil; a 'Haklytus Postunus, or Purchas his Pilgrimage'; some Second, Third, and Fourth Folio Shakespeares; a set of first editions of Smollett; some remarkable Spensers; Stephen's 'A World of Wonders'; and some scarce and early Swinburns.

Mr. Francis Edwards sends a catalogue of topographical books and prints, including many relating to London and its vicinity, among which are Wilkinson's 'Londina Illustrata,' Blomefield's 'Norfolk,' Blakeway's 'Shropshire,' Ackermann's 'Oxford University,' Collinson's 'Somerset,' Brayley and Britton's 'Surrey,' Dugdale's 'Warwickshire,' Whitaker's 'Richmondshire,' and Billings's 'Baronial and Ecclesiastical Antiquities of Scotland,' large paper; the original water-colour views of Clark of the towns of Scotland, eighteen of the forty-six having never been published; a similar collection of thirty-seven engravings, coloured in imitation of the original water-colours; T. Jones's 'Brecknock'; a 'Historiæ Catholice Iberniæ Compendium,' Lisbon, 1621, one of the rarest books on Irish history; a 'Complete Peerage,' in 8 vols., by G. E. Cokeayne; a chained book of 1491; a Creighton's 'History of the Papacy,' and many others.

Messrs. Henry Sotheran & Co. announce a set in parts of 'Biologia Centrali-Americana,' from the beginning to September, 1899; some other remarkable Americana; three fine Biblical MSS. of the thirteenth century; an extra-illustrated Burnet's 'History of his Own Time'; a 1477 'Divina Commedia,' Vindelino de Spira; a MS. of the Liturgical Gospels, twelfth to thirteenth century; a Humboldt's 'Voyage aux Régions Equinoxiales,' 18 vols., plates mostly coloured by hand; a Lodge's 'Portraits,' with proof impressions, 1821-34; and many very interesting sporting collections.

Mr. James Wilson, of Birmingham, makes a special offer of an illustrated Victor Hugo.

Mr. Thomas Thorp, of Reading, advertises a Kelmscott Chaucer, one of the rarest and most priceless books of the collection; a Payne's 'Royal Residences,' and a large collection of beautiful mezzotints.

Mr. W. T. Spencer's most interesting lots are, as usual, under Dickens, Rossetti, Ruskin, and other recent celebrities. The catalogue contains, however, a collection of coloured portraits of artists, believed to be unique and priced 90l.

Messrs. W. N. Pichey & Co., of Cross Street, Manchester, announce at a price comparatively cheap a Payne's 'Arabian Nights,' which, though in less demand, is better, as more readable, than that of Burton. A Fagan's 'Bartolozzi,' one of a hundred copies, repays attention, as do a large-paper 'Hours of Idleness,' first edition; an extra-illustrated 'Letters and Journals of Byron'; a set

of Manchester playbills; a Pierce Egan's 'Real Life in London,' first edition; H. B.'s 'Political Sketches,' complete set; Houbraken and Vertue's 'Heads of Illustrious Persons'; a large paper Neale's 'Views of Seats of Noblemen and Gentlemen'; 'The Waverley Novels,' large paper, Border edition; a Vale Press Shakespeare; and a Whitaker's 'Leeds.'

Mr. Alexander Macphail, of Edinburgh, among his books mentions an interesting Jacobite relic.

Messrs. A. Maurice & Co. possess an extra-illustrated Hamilton's 'Grammont'; a Birrell's 'Hazlitt,' also extra-illustrated; a Twiss's 'Eldon' and a Forster's 'Goldsmith,' each with added portraits; a Croker's 'Boswell's Johnson,' enlarged to fifteen volumes; complete works of Lamartine; some rare Rowlandson works; some of Morris's books on birds; and a first issue of 'Vanity Fair,' by Thackeray.

In their Catalogue CCCXL Messrs. Henry Young & Sons announce a superb large-paper 'Fables Nouvelles' of Dorat, first edition, in a Bedford binding, with rubricated title, indispensable in this masterpiece of eighteenth-century engraving; a Gotch's 'Architecture of the Renaissance'; a Bacon's 'Wisdom of the Ancients,' 1619; some few Bewicks; a Byron's 'Childe Harold,' illustrated by Finden; a Chaucer, n.d. (qq. 1550?), from the Duke of Sussex's library; a Camden's 'Britannia,' 1806; some scarce Cruikshanks; the Didot miniature Homer and Virgil; a Lodge's 'Portraits,' first edition; and several rare Spensers.

Mr. Wm. Brown, of Edinburgh, offers an uncut first 'Vathek'; the Duchesse de Berry's copy of the 'Henriade,' 1825, bound by Simier; Blake, the 1884-1886 reproduction; Boccaccio's 'Decameron,' first English translation, both parts, 1625-20; an extra-illustrated Burnet, from the Battle Abbey collection; Pierce Egan's 'Anecdotes,' illustrated by Lane, first edition; some valuable Dibbins; Gay's 'Fables,' first edition of both volumes; Horace Walpole's edition of Grammont; Gray's 'Works,' Mitford's copy with MS. memoranda and a note by Gray; a Recueil Complet of the Musée Français; the Percy Society publications; a unique collection of works on roses; some Scott items, including Scott's own copy of the Latin grammar; Shelley's 'Laon and Cythna,' 1818; and many interesting autograph letters and MSS.

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.

F. DE L. ("Easter Day and the Full Moon").—Already explained at p. 182.

J. A. ("What is a Billion?").—Consult Mr. McTEAR's article in the present number.

CORRIGENDUM.—*Ante*, p. 330, col. 2, l. 18 from bottom, for "friend" read *priest*.

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, MAY 16, 1903.

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Notices to Correspondents.

Notes.

LANCELOT SHARPE, SIR R. PHILLIPS,
AND S. T. COLERIDGE.

(See ante, p. 341.)

IN Sharpe's edition of the Rowley poems already mentioned p. xxiv is occupied by this announcement: "The Editor thinks himself happy in the permission of an ingenious Friend, to insert the following Monody." Then follows the first printed form of S. T. Coleridge's tribute to the memory of "that marvellous boy that perished in his pride." The printer of Sharpe's 'Rowley' was Benjamin Flower, the well-known Liberal of those days, who was the publisher of the *Cambridge Intelligencer*. This fact adds to the interest of a passage in which, after describing Samuel Spittfire as "an oppositivist in politics and a deist in religion," the *Satirist* adds:—

"In his tamer moments, when confined with the fever, and obliged to 'sport an aegrotat,' he whiled the time by composing what Voltaire calls *diatribes* for the *Cambridge Intelligencer*, and some of the most venomous tirades against the monarchy and the Church of England that appeared in that paper were the effusions of Sam's pen. I know that Mister Flower has laid claim to these; but I assure you, Sir, from my own knowledge, in this case he is only the 'daw in borrowed plumes,' or, to use an apter comparison, the 'ass in the lion's skin.'"^{*}

* These passages are all in the *Satirist*, vol. v. pp. 419-24, 538-44.

My friend Mr. John Albert Green, of Moss Side, who is a diligent student of Coleridge and has a large and interesting collection of Coleridgiana, has kindly looked over this note in MS., but is unaware of any reference by the poet to Mr. Sharpe or to this *Satirist* article. He has given me some references to the relations between the poet and Sir Richard Phillips. In a note dated 1841 Sir Richard says:—

"Before he [Coleridge] went to Germany I passed a long afternoon in his company at a dinner party at Dr. Estlin's, at Bristol. Mr. Benjamin, afterwards Sir B. Benjamin, Dr. Beddoes, Mr. and Mrs. Barbauld, and some others were there. Coleridge sat next me, and he deafened me by set harangues on many trite subjects, treated in a scholastic and dogmatic way. In five or six hours the rest of the company edged in economically for a few minutes, but only while Coleridge took breath. He certainly was eloquent and very ingenious in quibbling. Though I tried the next morning to recollect something that he had said, yet the whole resembled smoke, and I could grapple with no point whatever."

In another paper, dated some years after, Sir Richard describes his calling upon Coleridge at Mr. Gillman's at Highgate:—

"His harangues were tunes of a barrel-organ, and in half-dozen sittings you heard the same ideas and phrases, which dazzled by their boldness and poetical effusions all their first auditors. His own very dull memories are a true exposition of his character. He had studied the Mystics, and his language was that of high abstraction, such as a young man might catch from Boehmen, Jeremy Taylor, Baxter, and the old writers of the syllogic school. Nothing is more easy, and yet nothing more surprising to general readers.....In my opinion Coleridge never wrote anything approaching his 'Ode to Pitt,' containing the line:—

Letters four do spell his name."

This is given by John Timbs in his 'Anecdote Lives of the Later Wits and Humourists' (1874, p. 9). Allsop's 'Letters, &c.' of Coleridge' contains a reference to Phillips in a note after Letter xxx. In this note Phillips is stated by Coleridge to have kept a host of writers in his pay, and to have been a gross flatterer. On one occasion, whilst speaking to Mrs. Barbauld, Coleridge was addressed by Phillips, who, after expressing regret that he should have been in the company of so great a man without being aware of his good fortune, added shortly afterwards, "I would have given nine guineas a sheet for his conversation during the last hour and a half" ('Letters, Conversations, &c., of Coleridge,' 1836, ii. 131-2).

In a letter to Southey, under date 9 December, 1799, Coleridge makes a reference to George Dyer:—

"God love him, he is a very good man; but he ought not to degrade himself by writing lives of

living characters for Phillips; and all his friends make wry faces, peeping out of the pillory of his advertisement notes.*

In a foot-note to this passage Mr. E. H. Coleridge mentions Dyer's

"gossiping account of the early history and writings of 'Mr. Robert Southey' which appeared in 'Public Characters' for 1799-1800, a humble forerunner of 'Men of the Time,' published by Richard Phillips, the founder of the *Monthly Magazine*, and afterwards knighted as a sheriff of the City of London. Possibly Coleridge was displeased at the mention of his name in connection with Pantisocracy, and still more by the following sentence: 'The three young poetical friends, Lovel, Southey, and Coleridge, married three sisters. Southey is attached to domestic life, and fortunately was very happy in his matrimonial connection.'

In another letter to Southey (early in 1800) Coleridge writes:—

"Phillips would be very glad to engage you to write a school book for him, the History of Poetry in all nations, about 400 pages; but this, too, must have your name. He would give sixty pounds."

In another letter to Southey, dated 18 February, 1800, Coleridge says:—

"Phillips is a good-for-nothing fellow, but what of that? He will give you sixty pounds, and advance half the money now, for a book you can do in a fortnight, or three weeks at farthest. I would advise you not to give it up so hastily. Phillips eats no flesh. I observe, wittily enough, that whatever might be thought of innate ideas, there could be no doubt to a man who had seen Phillips of the existence of innate beef."—*Letters of S. T. Coleridge*, edited by E. H. Coleridge, 1895, vol. i. pp. 317, 325, 327.

This is an allusion to the corpulence of the vegetarian knight.

There is an unexplained reference to Phillips in Campbell's 'Life of Coleridge,' 1894, p. 119: "Another book on which he [Coleridge] had received an advance from [Sir] Richard Phillips was also abandoned, and the money refunded."

In quoting the unfavourable expressions referring to Sir Richard Phillips I by no means endorse them. George Borrow's sketch is evidently a caricature; some gibes were due to political animosity, and others to the dislike that is generally felt for persons who hold views differing from those commonly received, and who have the courage to lay down and steadfastly adhere to a rule of life of their own.*

The reference to the articles in the *Cambridge Intelligencer* suggests the possibility that some of Coleridge's gold dust may still be lying perdu in the dusty files of that paper.

* A biographical notice and estimate of Phillips will be found in my 'Stray Chapters' (p. 237) and in Howard Williams's 'Ethics of Diet' (second edition, p. 414).

It is remarkable that the man who in 1794 was indebted to his "ingenious friend" Coleridge for permission to give to the world the poet's fine monody on Chatterton should in 1809 have thought it fitting to indulge in an attack so violent and so unjust as that which appeared in the *Satirist*.

WILLIAM E. A. AXON.

Manchester.

ARCHBISHOP TEMPLE.

(See *ante*, p. 261.)

My notes relating to Archbishop Temple's family were supplied by his relations, chiefly by his sister Netta, who was merely positive that her ancestors the Stows were highly connected.

Boswell, writing to congratulate his friend William Johnston Temple, 31 May, 1779, concerning his monetary affairs, advises him: "Do not delay turning your land into money as soon as you can," and adds: "You and I and the worthy Johnson will walk in the King's Park," &c.

With permission I will supplement my paper. Launcelot Turnbull, in 1709, sold the capital message called Allerden, *alias* Rough Chester (with the hamlet called Unthank), to Alexander Johnston, of Newcastle, gent., from whom it descended to his great-grandson William Johnston Temple, clerk, of Mamhead, co. Devon, and afterwards of Penryn (Gluvias), Cornwall, upon whose death it was purchased by Adam Sibbit (Raine, 'Hist. N. Durham,' p. 220). It appears that Boswell's advice was unheeded, and that W. J. Temple's father, William, Mayor of Berwick, or grandfather, George Temple, married the heiress of Alexander Johnston. The register of Berwick or Newcastle might determine.

Wilmot Vaughan, third Viscount Fethers and Baron Lisburne (died 19 January, 1766), married Elizabeth, the eldest daughter of Thomas Watson, Mayor of Berwick; and Fenwick Stow, Mayor of Berwick, married her sister, Margaret Watson.

Wilmot, fourth viscount, created Earl of Lisburne, 18 July, 1776, was M. P. for Berwick. He married Elizabeth, sole daughter and heiress of John Gascoyne Nightingale, of Mamhead, co. Devon, and died 6 January, 1800.

William, son of Fenwick Stow, married Anne, sister of Sir Francis Blake, of Twisell Castle, Durham. Lord Frederick Henry Howard, son of Henry, sixth Duke of Norfolk, married Anne's aunt, Catherine Blake; and John Trevanion, of Cornwall, married Anne Blake, another aunt.

The motto of 'N. & Q.' suggests a digres-

sion. Richard Carew observed that all Cornishmen are cousins. Richard Carveth and his sisters, cousins of Archbishop Temple, descended from Nathaniel (the grandfather of John) Trevanion, and I possess a mourning ring in memory of Anne Trevanion, which descended through the Tresahars (*ante*, p. 262, related to the Trevanions) to my mother, *née* Holman. Trevethan, in Budock (attached to the living of Gluvias), was the ancient seat of the Tresahars, who quartered the famous Azure, a bend or, through Carminow (see evidence of John of Gaunt in the Scrope and Grosvenor controversy).

Blakes, giving the same arms as the Blakes of Berwick, migrated to Cornwall, but Col. Vivian was unable to extend their Visitation pedigree. My aunt and great-aunt Holman were christened Lovedy, and in the registers of two neighbouring parishes I found the marriage of Henry Blake and Lovedie Holliman, 19 June, 1619 (Lanreath), and of Henry Blake and Lovedye Helman, same date (Brad-dock), indicating that the parties ranked above the common order, but leaving it uncertain where the marriage was solemnized. Similarly the burial of Mary, Lady Drake, wife of the circumnavigator, is entered in the registers of St. Budeaux (where she was married) and of St. Andrew, Plymouth.

Chancellor Fursman (*ante*, p. 262) and, later, William Johnston Temple were guests of Lord Mount-Edgcumbe, the latter introduced, as Boswell surmised, by Lord Lisburne, through whom he obtained the living of Mamhead, and through the united influence of these noblemen he obtained Gluvias—"the best living in the diocese of Exeter," as Boswell defined it. It was held from 1845 by the Ven. Archdeacon Phillpotts, son of the preceding Bishop of Exeter. William Johnston Temple died aged fifty-seven years (not fifty, as stated in his epitaph)—additional evidence that burial records are not trustworthy.

Valuable evidence is often rejected on account of the spelling of a name. Holmans, as Helmans, once held lands around the Helman Tors in Lanlivery, Cornwall. It irritated the late Sir Richard Vyvyan if a correspondent wrote his name Vivian, hence the *jeu d'esprit*, "The Vyvyans were wise (v's) when they put out their eyes (v's)." Col. Vivian and the writer have seen an old document in which both spellings were used indifferently by a Vyvyan.

The Devon Association has recently published a paper relating to the Cornish family of Jolliffe, abbreviated Jolly and Joll. A gentleman obtained a licence at Exeter in

the name of Joll, and two days after was married in the name of Jollye.

To return to the Temples. William Johnston Temple married Ann, the daughter of William Stow. He was vicar of Gluvias with the chapelry of Budock, and grandfather of the late Archbishop of Canterbury. Dr. Temple asked my son, aged five or six, what relation he was. The child answered, "Cousin." "No," said Dr. Temple, "you must say first cousin twice removed"; so the vicar of Gluvias was first cousin once removed to the Earl of Lisburne.

Dr. Temple told me at Exeter that he should like to know something of his own ancestry. Had I then been familiar with the Boswell correspondence, I could in some measure have gratified his curiosity.

H. H. DRAKE.

THE BACON—SHAKESPEARE QUESTION.

(See 9th S. ix. 141, 202, 301, 362, 423; x. 43, 124, 201, 264, 362, 463; xi. 122, 302.)

DR. THEOBALD makes the point that both Shakespeare and Bacon call Ulysses "sly"; but others do the same, including Ben Jonson:—

As by PolypHEME

The sly Ulysses stole in a sheep-skin.

'Epigrams,' No. 123.

And he also thinks it notable that they should agree in connecting the word "sleight" with the same personage. "False Ulysses' sleight" is a phrase in Surrey's translation of the 'Æneid'; and in the first scene of 'The New Inn' we find Jonson speaking of "sage Nestor's counsels, and Ulysses' sleights."

In the first 'Parnassus' play, which Dr. Theobald says "is clearly of Shakespearean origin"—that is by Bacon—there occurs the phrase "devoours the way." This phrase, supposed to be derived direct from Catullus, is also in Ben Jonson:—

They greedily devour the way

To some great sports.

'Sejanus,' V. x.

Bacon's references to quicksilver, we are told, are "very curious," and, moreover, his "curious scientific notions" are said to be clearly reflected in the only two passages in Shakespeare where quicksilver is mentioned. Falstaff says, "The rogue fled from me like quicksilver." There's a scientific notion for you! In 'Hamlet' the reference is to "a motion of antipathy producing an effect like the mortification of quicksilver."

Ben Jonson's references to quicksilver are numerous enough to afford matter for a lengthy essay, and they are nothing if not scientific and philosophical in expression

But here is a passage from 'Pappe with an Hatchet,' a tract issued anonymously during "The Martin Mar-prelate Controversy," in which Bacon took an active part, which clearly proves that the tract and 'Hamlet' are from the same hand:—

"No, it is you poore Johns, that with your painted consciences have coloured the religion of divers, spreading through the veynes of the Commonwealth like poison, the doggednes of your devotions; which entering in like the smoothnes of oyle into the flesh, fretteth in time like quicksilver into the bones."

Because the tract repeats over and over again the pet phrases and proverbs of John Lyly, and because its general style bears more than a passing resemblance to that author's, critics have assigned it to Lyly. Other circumstances seem to lend colour to the correctness of the attribution. But how easily the best men may err! "Things that seem are not the same" (see Peele's 'Old Wives' Tale,' Dyce, p. 447, col. 2). The real author is Francis Bacon. If further proof be required, a comparison of the pamphlet with Bacon's known work will yield evidence in his favour in abundance. For instance, 'Promus,' No. 909, is "The crowe of the belfry"; and No. 536 reads "Allow no swallows under thy roof." 'Pappe with an Hatchet' dilates on both proverbs, and shows that they have a common reference to busy, malevolent persons, who spread slanders, and, like the chattering birds of the fables, leave nothing but filth in the places that gave them a kindly shelter. There are many allusions to the same proverbs in Ben Jonson. Again, the tract quotes the Latin sentence: "Discite justitiam moniti, et non temnere divos." This sentence is from the 'Æneid,' vi. 620, and Bacon notes it either fully or in part three times in his 'Promus,' Nos. 58, 436, and 1092. It is a significant circumstance that although Bacon, as shown by his repetitions, attached importance to the quotation from Virgil, no instance of its use has been discovered in his known works. He seems to have reserved it exclusively for 'Pappe with an Hatchet.' The tract also refers to the extraordinary Baconian saying that the sun may enter any bad place without being defiled thereby; and it finds a place for the highly philosophical expression, which Bacon is known to have coined many ages previously, that a fool's bolt is soon shot.

Dr. Theobald observes that some of Bacon's applications of the epithet "sweet" are worth study. It is noted that "sweetness, sugar, and honey, are applied to speech in Shakespeare." One need no longer be puzzled to know why his contemporaries

styled Shakespeare "sweet Shakespeare," "honey-tongued Shakespeare." They were really complimenting Bacon on his having imported into the domain of poetry those mellifluous epithets which have since enabled votaries of the Muse to extend their flights even up to the regions of pure fire; and these epithets as applied to his mask are after all but delicate and flattering reminders of their acknowledgments of indebtedness to their illustrious author—Bacon.

But Dr. Theobald has omitted to include in his examples one use of the word "sweet," which has a peculiarly perverse sense, and which is explained many times over in the pages of Ben Jonson.

Bacon's inquiries into the question of odours are most interesting. In 'The Natural History' he refers to the ancient observation that where a rainbow seems to hang over or to touch the earth, thence arise sweet perfumes, which are more fragrant and pleasing than those odours which arise when the earth is wetted with soft showers of rain. The cause of the odours, he explains, is not in the rainbow or in the shower, but in the earth itself, which contains certain matter requiring only moisture from the atmosphere to make it break forth into sweetness.

The above enables us to comprehend the extraordinary figure of speech employed by Almanac in 'The Staple of News,' IV. i., where he declares that Pecunia's breath is "as sweet as meadows after rain."

In some way or other Bacon's inquiries seem to be related to the following entry in the 'Promus,' No. 702:—

A sweete dampe (a dislike of moist perfume).

For a perfect explanation of this ambiguous entry we must go to Jonson again, who dwells upon the subject of odours *ad nauseam* in many places, but especially in 'Epigram' No. 123, 'On the Famous Voyage.'

A heated discussion on odours takes place in 'Bartholomew Fair,' IV. iii., the argument being conducted strictly in accord with the inductive process of reasoning, which forms such a remarkable feature in the Baconian system of philosophy. Finally, the conclusion is reached that all vapours, even sweet vapours or moist perfumes, "shtink." Again, in Act II. of 'Every Man out of his Humour,' Deliro, the fond husband, strews flowers and censers perfumes to please his perverse consort, who complained of evil smells in and about the house. But nothing will please Fallace, who greets Deliro's efforts with the remark,

Here's a sweet stink indeed!

These and other passages in Jonson explain

the 'Promus' phrase "a sweete dampe," and they give reasons why some persons have a dislike of moist perfumes. As Dr. Theobald observes, some of Bacon's applications of the epithet "sweet" are worth study.

We are gravely informed that the fancy that the two eyes may wear different expressions or be differently employed is common to Bacon and Shakespeare. But it is an old, old saying, expressed in a great variety of ways. Jonson has it:—

Karol. Why do you so survey and circumscribe me,

As if you struck one eye into my breast,
And with the other took my whole dimensions?
'The Sad Shepherd,' Act III.

The saying is put in a very funny way in 'Two Wise Men and all the Rest Fools,' a play attributed to George Chapman; but as Chapman became one of Bacon's masks after the death of Marlowe, I forbear to quote the passage. Bacon may be the author of the play, as he undoubtedly was the continuator of 'Hero and Leander.'

That one man's folly or imperfection is but another man's fable is proverbial, and as good examples of the saying can be found in Jonson's 'The Fox,' 'The Staple of News,' and other plays by the same author as have been adduced from Shakespeare.

The following contains a 'Promus' proverb which Bacon does not use, nor is it alluded to in Shakespeare. It is rarely referred to by Elizabethan writers:—

Dauphine. How now, Cutbeard! succeeds it, or no?

Cut. Past imagination, sir, *omnia secunda*; you could not have pray'd to have had it so well. *Saltat senex*, as it is in the proverb.

'The Silent Woman,' II. iv.

On the other hand, Shakespeare will sometimes make use of a saying in the 'Promus' which is rarely used in the same form by others of the time; but Baconians do not always discover these parallels. For instance, in the folio version of '2 Henry VI.,' II. i. 24, Gloster asks, "Tantæne animis cælestibus iræ?" This saying forms entry No. 391 of the 'Promus,' and is taken from the 'Æneid,' i. 11. Peele quotes it in his 'Speeches to Queen Elizabeth,' and it is to be found translated many times in writings of the period, especially in Edmund Spenser, who was fond of it, and in John Lyly. But there is nothing strange about such coincidences, for all writers whom I have read furnish similar material; and for every such case from Shakespeare hundreds could be brought from John Lyly and Ben Jonson.

CHAS. CRAWFORD.

(To be concluded.)

THE LETTERS OF DOROTHY OSBORNE. (See *ante*, p. 319.)—We are all of us in love with this clever little lady, and the book in which her letters to her lover are enshrined is a dainty piece of workmanship; but one cannot overlook the errors in the Notes, which detract from that helpfulness of which a point is made in the review that I have quoted. I venture to draw attention to a few, in the hope that, if the feud which now appears to be raging between the rival editors be satisfactorily composed, they may be corrected in a future issue.*

The very first note (Notes, p. 325) is wrong. It is said that Arlington Street is built on the site of Goring House. Goring House was built on a portion of the old Mulberry Garden, and Buckingham Palace now stands on its site. In 1653-4 the ground on which Arlington Street was built consisted of open fields. We are also referred to Evelyn's 'Diary' under date 9 February, 1665, for a visit he paid to the future Lord Arlington at Goring House. Evelyn paid no visit to Goring House on that day. It was on 29 March, 1665, that Evelyn "went to Goring House, now Mr. Secretary Bennet's, ill built, but the place capable of being made a pretty villa." He dined there on 1 March, 1668/9, with the Bishop of Hereford, and again on 18 June, 1670. On 17 April, 1673, he saw Lady Arlington's new dressing-room at Goring House, containing rich furniture and ornaments to an "excess of superfluity." On 21 September, 1674, he went to see the remains of Goring House, which, with all its rich contents, had just been destroyed by fire.

There is a curious misprint in the Note on Letter xviii. (p. 334). The "Lady Ruthin" who is several times mentioned in the Letters is said to have been the daughter of "Charles Longueville Godfrey de Ruthin." This should be "Charles Longueville, Lord Grey de Ruthin." He died in 1643, and his daughter Susan succeeded to the barony, and, as correctly stated in the book, married Sir Henry Yelverton.

In the Note on Letter xxi. (p. 335) it is incorrectly stated that Babraham was the seat of Sir Thomas Bennet, the Master in Chancery. Babraham was purchased by Thomas Bennet, citizen and mercer, and Sheriff of London and Middlesex, 1613-14,

* A few other errors, which are common to both editions, have been pointed out by Judge Parry in his recently published pamphlet, 'A Report of the Facts of the Copyright Action brought by Edward Abbott Parry, Plaintiff, against Alexander Moring and Israel Gollancz, Defendants.'

soon after 1600. He died in 1620, and was succeeded by his eldest son, Richard Bennet, who was also possessed of a fine house at Kew, afterwards owned by Frederick, Prince of Wales. As Richard Bennet did not die till 1658, he was the owner of Babraham at the date of the Letters. He died there, leaving no male issue, and was succeeded by his brother, Sir Thomas Bennet, who was created a baronet in 1660.

In Letter lxxvii., p. 305, Sir John Grenville's sister is said to be the wife of Col. Thornhill, but in the pedigrees the name of Joan Grenville's husband is Col. Thornton. A reference to the manuscript would clear up this point.

In Letter lviii., p. 276, Dorothy Osborne describes how Lady Sandys went to Winchester races with Col. Tom Paunton. The editor of the Letters is unable to identify this person. But he must surely be the celebrated Col. Panton, the biggest gambler of the day, and a man that no husband of that time would have chosen as the companion of his wife. Col. Panton was the possessor of land in the Haymarket and Piccadilly, and it is from him that Panton Street derives its name. He died in 1681. His daughter married Henry, Lord Arundel of Wardour, after whom Wardour and Arundel Streets are named. A good account of Thomas Panton's building operations is given in Mr. Wheatley's 'London Past and Present,' iii. 25.

W. F. PRIDEAUX.

AN AUTHOR'S CURIOUS MISTAKE. — The ascription by Mrs. W. C. Earle, in her new volume, 'A Third Pot-Pourri,' of some lines relating to Milton's blindness, to the great Puritan poet himself, is hardly excusable; but it is, after all, a small matter when one recalls that only two years ago a London evening journal actually printed the entire poem 'Milton's Prayer of Patience' as a "recent discovery." Mrs. Earle evidently imagines the lines were written by "Milton in his old age"; they are, in reality, the work of an American lady, Mrs. Elizabeth Howell, *née* Lloyd, who died in 1896. Some of her poems appeared in the *Wheat-sheaf*, 1852; but the one with the title given above, and consisting of eleven four-line stanzas, is the best known.

JOHN GRIGOR.

HAWKE AND THE BATTLE OFF TOULON IN 1744.—It is stated in many books, and is repeated in the short biography of Hawke in the ninth edition of the 'Encyclopædia Britannica,' that for breaking away from the line of battle, although he thereby succeeded

in capturing an enemy's ship (the Spanish *Poder*, *i.e.*, Power), the one achievement in the action, he was tried by court-martial and dismissed the service, into which he was soon afterwards reinstated by the king. Capt. Prof. Burrows has, however, disposed of this story (which first appeared, he thinks, in the *Gentleman's Magazine* for 1760) in his 'Life of Edward, Lord Hawke.' He was *not* one of the officers tried by court-martial after the action. A few weeks later he was placed in command of a squadron of line-of-battle ships on delicate service in the Mediterranean. Charnock was probably the first to throw discredit upon the story that Hawke had been cashiered. It is properly ignored in the account of him given in the 'Dictionary of National Biography,' as also in 'Chambers's Encyclopædia.'

W. T. LYNN.

Blackheath.

BRITANNIA THEATRE, HOXTON.—The passing of what for so many years was known as the Great Theatre, Hoxton, is an event of considerable interest to most old London theatre-goers. Those whose memories can carry them back a quarter of a century or more will doubtless remember the time when a visit to Mrs. Lane's theatre was one of the things many lovers of the stage regularly undertook at least once in the season. The huge building, packed literally from floor to ceiling with a most enthusiastic audience, has been vividly described by Dickens in one of his sketches, and certainly was a sight well worth seeing.

Starting in the early thirties as an unobtrusive little theatre standing in a small garden, the Britannia, after an exceedingly chequered career, succeeded in rivalling in seating capacity every theatre in London with the exception of Drury Lane. The name of Dibdin Pitt, the author of 'The Beggar's Petition' and a number of popular melodramas, must always be largely associated with the ultimate success of "the great theatre," which had its own dramatists, amongst whom Hazlewood, Macdermott, Edgar Newbound, and Mrs. Lane herself will be long remembered, though old playgoers will recollect the lady perhaps best when she played and sang as Miss Sara Wilton. Tom Sayers played clown there in the early sixties, and a host of names well known to a past generation have been identified with the Britannia Theatre.

The last time I visited it, a few years back, it was no longer the same place; its glory had all departed, and the performance as well as the audience marked but too plainly its

fallen fortunes. The old Britannia is now a thing of the past; but there are not a few who will always cherish kindly recollections of Mrs. Lane's great theatre.

FREDERICK T. HIBGAME.

ARMY DOCTORS.—In our day army doctors, apparently anxious to conceal the fact that they *are* doctors, and to pose as copper captains, have lately wrung from Ministers semi-military titles. Why should these gentlemen be ashamed of their own noble profession, and desire to posture as military men? Surely a doctor is as good as a captain. Moreover, it might be argued that if army doctors are to be colonels and generals, then army chaplains should be colonels and generals as well, and navy doctors should likewise be commodores and admirals. However, having won these titles, the army doctor might go a step further, and might cite Homer as affording good precedent for conferring on him actual military command; for is it not written in *Iliad* ii. 729 *sqq.* that two Grecian army surgeons commanded the combined contingents of Eechalia, Tricca, and Ithome in the army of Agamemnon in front of Troy?

οἱ δ' εἶχον Τρίκκην καὶ Ἴθώμην κλωμακόεσσαν,
οἱ τ' εἶχον Οἰχαλίην, πόλιν Εὐρύτου Οἰχαλιῆος·
τῶν αὐθ' ἤγεισθην Ἀσκληπιοῦ δύο παῖδε,
ἱητήρ' ἀγαθῷ, Ποδαλείριος ἦδὲ Μαχάων.

From Tricca, from Ithomé rough and rude
With rocks and glens, and from Eechalia, town
Of Eurytus Eechalian-born, came forth
Their warlike youth, by Podalirius led,
And by Machaon, healers both expert
Of all disease.

Cowper.

Another translator more closely describes these medico-military generals as

Two skilful leeches, Æsculapius' sons.

To my mind it would have seemed fitter that these two medical gentlemen should have commanded "Magnesia's troops," mentioned a little lower down at l. 756. This reminds me, by the way, that that pleasant potion, rhubarb and magnesia—terror of our childhood—seems to have passed to the limbo of disuse, along with senna tea, black draught, and sundry other now forgotten medical delicacies.

PATRICK MAXWELL.

Bath.

'H.E.D.' JOTTINGS.—*Cross* = *Transept*.—The 'H.E.D.' or Head Dictionary of the English Language, gives no instance of the use of *cross* in the sense of *transept* in books of the nineteenth century. But it occurs on pp. 5 and 175 of 'An Historical Description of Westminster Abbey, its Monuments and Curiosities' (London, 1836). The

passage on p. 175 is this: "What will principally engage your attention, in viewing the outside of this building (the new towers excepted), is the magnificent portico leading into the north cross." The British Museum has nine editions of this work: the first of the year 1754, and the last of 1851.

Doctrin in 1772.—The said Dictionary has a quotation showing the use of *doctrin* as a variant of the noun substantive *doctrine* in the sixteenth century. But the history of this phonetic spelling may be prolonged. It was in use in the reign of George III. It is the only spelling of the word, in the singular number, in "The Catechism of the Church of England explained by Short and Practical Discourses to each Question and Answer. By Thomas Dilworth. London, MDCCCLXXII." This author, however, wrote *doctrines* in the plural.

Lieftenant.—On a tombstone in the churchyard at Cumnor, near Oxford, there is on one side this inscription:—

"Lieftenant William Godfrey He [sic] Died y^e 14 Day of May 1694 Aged 76 Years."

And on the other this:—

"Here Lyeth y^e Body of Liueten^t William Godfrey Who faithfully serued King Charles y^e 1th [sic] from Edgehill Fight to y^e end of y^e unhappy wars."

This is interesting because it gives us an instance of the phonetic spelling of *f* for *u* in *lieutenant*, corresponding nearly with the modern pronunciation, which is *leftenant*. No instance so late as this of this spelling of the word is to be found in the 'H.E.D.'

Unwarrant.—"The Imperial Dictionary," 'The Century Dictionary,' and 'A Standard Dictionary' give some words derived from the verb "to unwarrant," but quote no form of the verb itself. Probably the 'H.E.D.' will supply the deficiency. In the *St. James's Gazette* of 31 December, 1902, p. 13, there occur the words "on the ground that the state of trade absolutely unwarrants it."

Thoughtsome: *Overjoyedness*: *Uncessantness*.—In 'The Christians Daily Walke.....' By Henry Scvdder' (London, 1637, seventh edition), one notes, p. 219, "thoughtsome"; p. 259, "overjoyednesse"; p. 639, "uncessantnesse." Of these three words the first alone is noted in 'The Century Dictionary,' which cites no other authority for it than 'Encyc. Dict.'

The Yoke of Rams' Fleeces.—On p. 50 of an 'Essay on Sheep,' &c., by Robert R. Livingston, LL.D. (Concord, N.H., 1813), the following advice is given, among other hints, for those who wish to judge of the quality of a ram:—

"Next, as the most essential point, examine his wool; if it is as fine as you can expect in a sheep of his grade; if it is thick, close, and greasy, full of yoke, and the breast and loins also well covered with wool, you may rely upon his goodness."

In Jamieson's 'Scottish Dictionary' one finds "Yoke, s. The natural greasiness of wool, Galloway; *Eik*, Clydes." It is interesting to know that the word was "in ure" in the United States ninety years ago, as it is still, if I am rightly informed. This reference is offered to the editors of the 'H.E.D.' if in any wise it should be useful as enriching their flock of quotations.

Cruded in 1674.—The 'H.E.D.' describes *cruded* as an obsolete word, and gives only one quotation to prove its use, *i.e.*, from the year 1613. It was, however, not unknown sixty years later. On p. 17 of "Thesaurus Astrologiæ: or, an Astrological Treasury. By John Gadbury, London, Printed for Thomas Passenger, at the three Bibles upon London Bridge. MDCLXXIV," one reads "Gross, raw, cruded flegm." Perhaps this instance will help to determine its meaning, which the editors of the 'H.E.D.' have marked with a note of query. Some other expressions in the book are of interest, *e.g.*, p. 17, "any Decumbiture, Crisis, or Urine, &c.;" p. 21, "Bronchocels," a variant in spelling not noted in the 'H.E.D.'; p. 38, "Troubledness"; p. 22, "Pushes in the Face" (a disease); p. 84, "Itches and Pushes in the Face"; p. 40, "great evacuation of the body by Lask or Purgation"; p. 124, "Crevises," which in the 'H.E.D.' is mentioned as an obsolete form, without any quotation to establish the date of its occurrence. E. S. DODGSON.

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.

LEPEL FAMILY.—Belonging by marriage to the Pomeranian Lepel family (also spelt in the old chronicles Lepell), I desire to write (in Russian or in French) a biography of my celebrated namesake the beautiful Mary Lepel (Lady Hervey of George II.'s reign), and should like to have more information about her than can be gathered from Wharton's 'Queens of Society,' or the 'Letters' of Lady Hervey herself. Living in a lonely country place in Russia, I am deprived of the means of personal application to the descendants of Lady Hervey, or even of ascertaining the names of these actual

descendants. I should be glad to learn if there are any new sources of information, contained, perhaps, in family papers or traditions, autographs, and portraits of the beautiful and clever woman whose relationship, however distant, to the Von Lepels of Germany seems well-nigh proved by the fact that her father, General Lepel, came to England as page of honour to Prince George of Denmark, husband of Queen Anne, and that the Von Lepels have possessed since the twelfth century an estate in Pomerania, whence different branches of the family spread to other countries, including Denmark. I should like also to know who is S. H. A. H., from Bridgewater, who in 1872 gave in 'N. & Q.' a few details about Lady Hervey in answer to some questions by another member of the Von Lepel family.

(BARONESS) LEPEL.

Mélihor, Tshontshkovo, Russia.

[Articles on Mary Lepel appeared also 7th S. vii. 327; viii. 488; ix. 54, 376; 8th S. x. 516; xi. 57. There is a life of her in the 'Dict. Nat. Biog.,' vol. xxvi. pp. 289-90, many references being supplied at the end of the notice.]

DANTE PORTRAIT.—Can any of your readers inform us where we can see an authentic portrait of Dante? All the portraits we know represent him as a beardless man. Giovanni Boccaccio describes him as having thick hair and beard, black and crisp.

WHITEHOUSE & JAMES.

Hyde Park Gallery, 30, St. George's Place, S. W.

[In a portrait prefixed to the 1578 edition of his works (Venice, Marchio Sessa e Fratelli) he is shown clean shaven, though Boccaccio, as you say, describes him as owner of a black and crisped beard. The fresco attributed to Giotto is in the Palazzo del Podestà, the present Bargello in Florence.]

ROBERT ORME.—Can any reader of 'N. & Q.' throw light on the parentage and exact date and place of marriage of Robert Orme, who was aide-de-camp to Major-General Braddock in the disastrous attack on Fort du Quesne, Pennsylvania, 9 July, 1755? He was born about 1725; married, between 1754 and 1760, Audrey, only daughter of Charles, third Viscount Townshend; and died 17 June, 1790; but of his origin and of the exact date and place of his marriage even his descendants know nothing. R. MARSHAM-TOWNSHEND.

BLUE ASSOCIATED WITH THE BLESSED VIRGIN.

—Dr. Rock says, "The old Italian painters give her [the B.V.] a star upon the right shoulder over her blue mantle" ('Church of our Fathers,' 1852, iii. 265). He seems to assume that the blue mantle belonged specially to her. Is it known when, where,

and why this appropriation was first made? It is now generally recognized, I believe, but I know of no early authority for it.

J. T. F.

Durham.

LONDON MONUMENTAL INSCRIPTIONS.—It is a melancholy thing to see the rapidly decaying tombstones in the old churchyards of London. To the genealogist it means a great loss. Has any systematic attempt been made to copy and print the inscriptions? The only modern books I know are Mr. Cansick's three volumes.

W. C. B.

BEN JONSON'S EPIGRAM LVI. 'ON POET-APPE.'—Is there any proof that this sonnet-epigram was aimed at Shakespeare, as "Baconians" assume?

R. C. D.

'EIKON BASILIKE' MOTTO.—Will any one kindly explain the motto attached to early copies of 'Eikon Basilike'?—

τὸ Χὶ οὐδὲν ἠδίκησε τὴν πόλιν οὐδὲ τὸ Κάππα.

Mr. Almaack traces it to the 'Misopogon' of Julian the Apostate, and applies it to the Emperor Constantius, but does not explain it. Do Χὶ and Κάππα stand for Charles and Carolus? and how did the saying apply to Constantius?

W. T.

"HUGELY."—This ugly adverb seems to be gaining ground. Is it of ancient date? Madame Sarah Grand uses it in her curious lecture on 'Mere Man,' and I have just come across it in the *Eton Miscellany* of 1827. If "hugely," why not "bigly"? But why either, in the face of "greatly" and "largely"?

J. B. MCGOVERN.

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

[Wyclif (1380) supplies the first quotation in the 'H.E.D.']

MAYORS' CORRECT TITLE AND THEIR PRECEDENCE.—Can any one inform me what mayors are entitled to be called "the Right Worshipful"? I have always understood that the mayors of the old towns—I think the county towns whose charters were in existence before the passing of the Municipal Corporations Act—are entitled to be called "the Right Worshipful." I may say this term is applied to the Mayor of Shrewsbury, and was certainly used in official documents in 1649, if not earlier. With regard to precedence, as there may be several mayors here at our celebration of the 500th anniversary of the battle of Shrewsbury, I should like to know in what manner I can ascertain their proper precedence. Does it depend entirely on the date of their first extant charter; and would the mayor of a small county borough, with

an old charter, take precedence of the mayor of an important town with a new one?

HERBERT SOUTHAM.

DE BRADFIELD PEDIGREE.—Is anything known of the descendants of Ralph de Bradfeld, who in 1278 suffered a fine and recovery of the same in favour of Ralph Muscat, of the parish of Wakeley, Hertfordshire (Ped. Fin., 7 Ed. I., No. 101, Record Office), and William de Bradfield, who in 1340 granted the manor of Aspenden to John Dawe, parson of the church at Bradfeld or Bradfield or Bradefelle, Herts (Ped. Fin., 13 or 14 Ed. III., No. 210, Herts, Record Office)?

FRED. W. FOSTER.

102, Beulah Hill, Upper Norwood.

GAOL DELIVERIES, 1523.—Failing to find any clue in these documents, I ask if there are any others likely to shed any light on a trial for murder at Leighton Buzzard.

A. C. H.

POEMS ON MISCHIEF.—Can any reader of 'N. & Q.' kindly help me to information as to poems on mischief as typified in young children? Is there any collection of the kind? If not, any references to individual poems on the subject would be acceptable.

EDWARD LATHAM.

61, Friends' Road, E. Croydon.

"VITA POSSE PRIORE FRUI."—Can any one tell me whereabouts in any Latin author these words are to be found?

H. MILLS.

Clyde House, Ventnor.

WATER-EMMETS, 1705.—The following extract from the *Trans. Cumb. and Westm. Antiq. and Archæol. Soc.*, New Series, iii. 14, contains words of which I should like an explanation (the italics are mine):—

"June 18 [1705], Munday.—Early to meet Mr Gibbon at W. Gasgarth's; whence we went to Threlkeld Tarn, to fish (as it prov'd) for nothing but *Water-Emmets*, no fish being ever known to live in y^e cold Lake."—Bishop Nicolson's 'Diaries,' pt. iii. No book I possess contains the words; what do they represent?

S. L. PETTY.

Ulverston.

[Is it possible the word might be a misreading of *newt*?]

'LA DERNIÈRE FEUILLE DE ROSE.'—In that charming book 'A Girl in the Karpathians' the authoress says with reference to a French collection of tales which cheered her in her solitude:—

"Talk of the *ancien régime*—I don't know how many *régimes* ago that book must have been written; and how immensely I enjoyed the faint pressed pansy scents that its dear, dead, dry artificial tales exhaled. There is only one that I remember, 'La

Dernière Feuille de Rose.' It was a charming little story, full of the most exotic sentiment."—P. 107.

I should be glad to know the name of this collection of tales. JOHN HEEB.

CAPE GARDAFUL.—Can you tell me the origin and meaning of the name Gardafui, applied to a cape in Somaliland?

W. DALGLISH BELLASIS.

"THE PILLARS OF THE LORD."—Can any reader tell me whether special significance of any kind attaches to the seven letters of the Greek alphabet alpha, gamma, theta, iota, sigma, eta, omega? Christopher Smart, in his 'Song to David,' calls them "the pillars of the Lord," and one of his commentators calls them "the pillars of knowledge." Is this Smart's own idea, or is he merely quoting tradition? M. KNIFE.

JOHN KAY, OF BURY, LANCs, inventor of the fly-shuttle for looms and other mechanical appliances, is said to have resided in Paris for some time prior to his death, which is supposed to have occurred there 1767-70. I should be glad to have the date of his death, place of burial, or any other information regarding him while on the Continent. The records of the British Embassy in Paris would probably furnish some particulars.

JAS. CLEGG.

The Crescent, Rochdale.

THE THREE DUKES, CHILDREN'S GAME.—Where can I find the origin of this popular game? It is well known, I think, in every county in England. In Oxfordshire it commences "Here come three dukes a-riding." It has been stated, I know not where, that it originated in the reign of Edward III., from the fact of three dukes or princes going to ask the hand of his daughter Jane, who afterwards died when on her way to marry Pedro the Cruel. Is there any confirmation of this to be found; or is it a myth? S. J. A. F.

"UP TO DICK."—As I practically hit the bullseye "to the nines" with that phrase, I cannot hope for similar good luck, or to be "up to Dick," with my latest find. I mean I do not anticipate but that this curious idiom has been thoroughly exploited in 'N. & Q.' Will some kind student give me its history?

M. L. R. BRESLAR.

[Consult 'H.E.D.']

FOUNTAIN PENS.—The earliest reference to a fountain pen given in the 'N.E.D.' is dated 1823, but the expression must be much older. Miss Burney, writing in 1789 ('Diary and Letters of Madame d'Arblay,' ed. 1854, vol. v. p. 39), states: "And then I took a fountain

pen, and wrote my rough journal for copying to my dear Sorelle." Was Miss Burney's fountain pen anything like the article of our time? EMERITUS.

[This question was asked 9th S. x. 29, but without eliciting a reply.]

"SHICK-SHACK."—This is what the children cry after people who omit to wear oak-leaf on 29 May in Gloucestershire. Why?

GLOSTER.

[See 1st S. xii. 100; 5th S. iv. 129, 176; 6th S. i. 474; ii. 16.]

Replies.

THE KING'S WEIGH HOUSE.

(9th S. x. 427; xi. 13, 56, 209, 272.)

I VENTURED long ago to suggest that *steel-yard* was no true compound of *steel* and *yard*, a rod, but a corruption of the older form *stillard* or *stelleere* (in Cotgrave, s.vv. *crochet*, *levrault*, and *romaine*), but I failed in my explanation of *stelleere*. PROF. SKEAT's suggestion no doubt hits the nail on the head. He brings it into connexion with Sp. *astil* and Lat. *hastile*.

Following out this hint, we find the Latin *hastella*, a little shaft, dim. of *hasta*, a spear shaft, yielding O. Fr. *astelle*, a splint (L. Lat. *astula*), whence came an Early Eng. *astel*, a thin board or plank ('N.E.D.'). The 'Promptorium Parvulorum' (1440) has "*astelle*, a schyid, *astula*." Hence also the O. Fr. words *astelles*, *atteltes*, splints or sticks, *atellier*, a workshop (? orig. the place of planks or cut wood), all in Cotgrave; also O. Fr. *hastelier* (Scheler), Mod. Fr. *atellier*. Compare O. Sp. *hastil*, *astil*, haft or handle of a spade, &c., *hastilla*, *astilla*, a stake, lath, splinter, in Minsheu, 'Sp. Dict.', 1623. But the words of more immediate interest are O. Fr. *astellier*, a stall (Cotgrave; ? orig. a planking), O. Sp. *astillero*, a dock to build ships on (Minsheu). These seem to be the identical words (in a different acceptation) that we have in our *stelleere*, a little shaft, a rod, if it stands for *astiliere*, and in O. Eng. *hastelere* or *hastlere*, "that rostyth mete" ('Prompt. Parv.'), i.e., the broach, spit, or rod on which the meat was transfixed. In other words, the supposition is that (*h*)*astilier* has become a *stilier* or a *stilyer*(d), or *steel-yard*. Similarly *lanyard* is found for *laniard*, Fr. *lanière*; *poneyard* (Fuller) for *poniard*, *billyard* (Cotgrave) for *billiard*, *lubbard* for *lubber*, &c.

A. SMYTHE PALMER.

In connexion with PROF. SKEAT's derivation of *steel-yard* from *hasta*, may I remind him of the Italian expression "Vendere

all' *asta*" ("To sell by auction")? I do not know how the Hanse merchants in London conducted their sales or in what language they transacted their business with their English customers, but if they used Latin the coincidence is a curious one, as of course the Italian expression is an exact reproduction of the old Latin, when prisoners taken in battle were knocked down to their purchasers by auction "at the spear." Can *steelyard* mean saleroom, auction yard? Doubtless the great fur and wool sales of the present day had their precursors in the Middle Ages. H.

I agree with PROF. SKEAT that making out the meaning of the word itself would clear away some errors. I believe that the word *steelyard* comes to us from two different sources: first, from *still-yard*, or "an even balance," rod of wood or iron, unmoving until in use, as a weighing machine, well known to the Greeks and Romans and probably to the Babylonians and Jews; secondly, from the Easterlings Yard in Thames Street, where the company of Easterlings or Hanse merchants had their abode and did their business. This no doubt was called the Easterlings Yard at first, but afterwards changed into Steel Yard.

Possibly, indeed, the word *steel* may have come to us through the Easterlings, as their yard, established in 1280, seems to have been a great place for the storage and sale of *steel*, "a sort of refined or hardened iron," as it would be then described, and possibly called Easterling metal. We certainly have the word *sterling* from the Easterlings—as sterling silver or other metal. G. C. W.

It is well known that among the Romans a spear stuck in the ground was a token of a sale by auction, a crier making proclamation of the sale. Festus ('De Significatione Verborum,' in *hastæ*) says, "Hastæ subjiciébantur ea, quæ publice venundebant, quia signum præcipuum est hasta." Hence the expression "sub hastâ vendere," and as this appears to have been the only way in which a sale by auction was conducted among the Romans, they must have brought the custom with them when they invaded the shores of Britain. So that it seems probable that the Steelyard occupied the site upon which, during their pre-eminently commercial occupation of London, they set up the "*hastæ publica*," or, more correctly speaking, the *hastile*, a word which, though used for the spear itself, was more properly the shaft only of a spear. If allowance be made for the native Roman accent, we have in the word

hastile, abbreviated to '*stile*, the first syllable, at least, of what was certainly a common form of the spelling, namely *Stilyard*. This form is given as late as 1740 in Bailey's 'Dictionary.'

J. HOLDEN MACMICHAEL.

161, Hammersmith Road.

In addition to the books suggested *ante*, p. 210, the following should be consulted, in order to ascertain the way in which the "factory" in Thames Street is spoken of in foreign documents: Höhlbaum, 'Hansisches Urkundenbuch,' and Karl Kunze, 'Hanseakten aus England.' It may be noted that the statute of 1503-4 as to the Hanse merchants in London (19 Hen. VII., c. 23) is entitled "For þe Stillyard." This certainly suggests no other origin than O.E. *stiel* for the first syllable. But it seems most unlikely that steel was manufactured and stored there in or before the fifteenth century in such quantities as to give a name to the whole establishment. Is there no light on the point in the 'Liber Custumarum' of the City of London? Possibly in part i. p. 112 something may be found. O. O. H.

"SANDWICH" (5th S. vi. 508; 9th S. xi. 214).

—The reference required by Q. V. is p. 262 of vol. i. of 'Londres,' by Grosley, published at Lausanne in 1770. The passage is as follows:

"Un ministre d'État passa 24 heures dans un jeu public, toujours occupé au point que, pendant ces 24 heures, il ne vécut que de quelques tranches de bœuf grillé, qu'il se faisoit servir entre deux rôties de pain et qu'il mangeoit sans quitter le jeu. Ce nouveau mets prit faveur pendant mon séjour à Londres: on le baptisa du nom du ministre, qui l'avoit imaginé, pour économiser le temps."

M. Grosley visited London for about two months in April and May, 1765, and at that time the Earl of Sandwich was one of the principal Secretaries of State. If we can depend on the words which I have italicized in the preceding extract, the date of the introduction of the word is fixed.

In a chapter entitled 'London through French Eyeglasses' of a book called 'Side-lights on the Georgian Period' (Methuen & Co., 1902), the author, George Paston, has quoted the above passage, and possibly Q. V. may have read it there. By mistake or misprint this lady gives the date of the publication of Grosley's book as 1790 instead of 1770. J. R. F. G.

"THAT IMMORTAL LIE" (9th S. xi. 167).—Ayant l'idée que l'abbé Maynard (Michel Ulysse), qui a publié, en 1851, une édition des 'Lettres Provinciales' de Pascal, "avec leur réfutation," aurait dit, sinon la phrase exacte, quelque chose de semblable, j'ai consulté son

ouvrage, et je ne me suis pas tant trompé. Dans tous les cas, ce que j'ai trouvé intéressera votre correspondant, à n'en pas douter, comme un à-peu-près. Voici ce que dit l'abbé (dans son 'Introduction Générale,' à la p. 63):—

"Le Père de Ravignan avait donc le droit de s'écrier: 'Pascal, votre génie a commis un grand crime, celui d'établir une alliance peut-être destructible entre le mensonge et la langue du peuple franc. Vous avez fixé le dictionnaire de la calomnie, il fait règle encore.'"

D'après ce qui précède c'est le Père de Ravignan qui a qualifié l'ouvrage de Pascal du mot "mensonge." Je n'ai pas eu le temps de vérifier la citation que fait l'abbé Maynard, mais voici l'indication qui se trouve en bas de la page où je l'ai copiée: "De l'Existence et de l'Institut des Jésuites, p. 36, 5^e édit." Votre correspondant, s'il désire pousser plus loin ses recherches, n'a qu'à s'y rapporter.

EDWARD LATHAM.

61, Friends' Road, E. Croydon.

ISABELLA COLOUR (9th S. xi. 49, 174).—Is it absolutely certain, I beg to be permitted to inquire, that there really was, as mentioned by St. SWITHIN, a queen in France in 1684? I may add to the question the remark that there is not extant the slightest authentic proof that Louis the Great ever married Paul Scarron's widow. It is quite true, however, that St. Simon himself (who detested Madame Scarron) asserted that the marriage did take place, and in the winter following the death of Marie Thérèse, who passed away on 30 July, 1683, "piously and gently as she had lived." Voltaire did not agree with the date of 1684, but admits fully all particulars of the ceremony, and, moreover, no other writer said a word which can bring the matter into doubt; but the union was certainly never acknowledged.

In conclusion, I beg to call attention to a statement on the subject in M. Guizot's 'History of France' at p. 595, vol. iv. (Sampson Low & Co., 1875):—

"The date has never been ascertained exactly of the king's private marriage with Madame de Maintenon. It took place probably eighteen months or two years after the queen's death: the king was forty-seven and Madame de Maintenon fifty."

Une union aussi étroite n'est pas commune.

HENRY GERALD HOPE.

119, Elms Road, Clapham, S. W.

DUNCALFE (9th S. xi. 289).—A family of this name is noticed at 8th S. viii. 212, including two persons named Humphrey, and one Samuel. The reference there given to Poulson's 'Holderness' should be completed by adding ii. 456: John Duncalfe was buried at Patrington, 22 October, 1637, and his wife

Margaret and his son Uriah were also buried there; he had two surviving sons, John and Humphrey. These people belonged to Hull, and were related to Andrew Marvell. Probably the copy of Horace had been theirs.

W. C. B.

John Stanbridge (1463–1510), grammarian, was successively scholar of Winchester, fellow of New College, master of Magdalen College School (succeeding John Anwykyll, the first head master), master of the Hospital of St. John at Banbury, and prebendary of Lincoln Cathedral. His grammars had a wide reputation in their day.

A. R. BAYLEY.

A biographical sketch of this family has already appeared in 'N. & Q.' Humphrey was Mayor of Hull in 1683, of which town Samuel was the town clerk (see 8th S. viii. 147, 212; ix. 76). EVERARD HOME COLEMAN.

71, Brecknock Road.

"TRAVAILLER POUR LE ROI DE PRUSSE" (9th S. xi. 289).—It is scarcely surprising that neither of the volumes named mentions the above, as they do not profess to give the origin of proverbs or proverbial phrases as such, but rather of quotations. The origin of the phrase is given, however, in various dictionaries of French proverbs, and even in ordinary French dictionaries. Here is one brief account:—

"'Travailler pour le roi de Prusse.'—Travailler sans recevoir aucun salaire. Il paraît que ce proverbe vient de ce que Frédéric-Guillaume 1^{er}, roi de Prusse, pendant tout son règne, ne songea qu'à amasser de l'argent, et que jamais sujets ne furent plus pauvres que les siens."*

From the absence of any editorial note to the question, I judge that the origin of this phrase has not already been discussed in 'N. & Q.'

EDWARD LATHAM.

61, Friends' Road, E. Croydon.

HADRIAN I. (9th S. xi. 288).—Platina mentions no vacancy of the see on the death of Hadrian I., so that it is probable that the said death occurred either on 26 December, 795 (the day on which his successor was elected), or on Christmas Day itself. Pope St. Peter transferred his chair from Antioch to Rome in 42, according to St. Jerome; but, so far as I know, the first bishop to be elected to the Papacy was Formosus, Bishop of Porto, who became Pope in 891.

JOHN B. WAINEWRIGHT.

The exact day of St. Hadrian's death was 25 December, 795. *Vide* 'Bullarum Caroli

* Practically the character of the king as described by Voltaire.

Cocquelinis,' vol. i. p. 158, Rome, 1739; also the last line of the life of this Pope (ninety-seventh) in Platina's 'Historia de Vitis P. Romanorum,' Colonia, 1636. From both it also appears that Formosus III. was the first to obtain the Roman See by translation. See also Bower's 'Popes,' vol. v. p. 66, Formosus (one hundred and tenth Bishop of Rome). He was the first that was translated from another see to that of Rome, anno 891. *Vide* also p. 487, vol. i. part i. of Mann's 'Lives of the Popes in the Early Middle Ages.'

STRATTON-ON-THE-FOSSE.

The date of his death is usually given as 25 December, 795, but Mas Latrie ('Trésor de Chron.,' 2301) refers to Rossi (in *Mélanges de l'École Franç. de Rome*, October, 1888, p. 479) for the epitaph, written in Latin by Charles the Great, in support of 26 December. I have not been able to verify the reference. Formosus, Pope 891-6. was at the time of his election Bishop of Portus. This is the earliest known instance of translation to the See of Rome.

C. S. WARD.

BAGPIPES (9th S. xi. 329).—According to Haydn's 'Dictionary of Dates,' the bagpipe is an ancient Greek and Roman instrument. On a piece of ancient Grecian sculpture, now in Rome, a bagpiper is represented dressed like a modern Highlander. Then we have Strutt's 'Sports and Pastimes,' according to which, in the fourth year of Edward II. (1310-11), Janino la Cheveretter (the bagpiper) was paid on one occasion forty shillings, and on another twenty, for performing his minstrelsy before the king. Under these circumstances it would be difficult to answer the query by whom bagpipes were devised and put together.

L. L. K.

THE GERMAN REPRINT OF LEIÇARRAGA'S BOOKS (9th S. xi. 64, 112, 191, 276).—I have found yet two more variations from the original: Fol. 382, verse 14, "obra" has been perverted into "obre"; fol. 446 verso, verse 18, the original has "eta sey," but the reprint has "eta sey."

E. S. DODGSON.

FORTY POUNDS A YEAR IN GOLDSMITH'S DAY (9th S. xi. 289).—Mr. Hubert Hall, in his 'Society in the Elizabethan Age,' reckons money as then worth about five times its present value, but the many prices of different things given in his book do not seem always to accord with this. In 1589 wheat was worth from 12s. to 17s. 4d. per quarter; barley 9s. per quarter. Bullocks sold at about 3*l.* each. On the other hand, a day labourer's wages were ordinarily 2*d.* or 3*d.* per day. Mr. Arber's estimate ('An English

Garner,' vii. 33) agrees very nearly with Mr. Hall's.

C. C. B.

Six - and - twenty articles have already appeared in 'N. & Q.' on the relative value of money at different periods, of which the most instructive and important will be found in 2nd S. iv. 293; x. 311 (by the late Prof. DE MORGAN); 3rd S. i. 182, 238, 395. I think the subject might be now closed.

EVERARD HOME COLEMAN.

71, Brecknock Road.

CORNISH WRECKERS (9th S. xi. 126, 196, 233, 274).—Thomas Hodgkin, in his 'Life of George Fox,' gives an account, quoting from Fox's 'Journal,' of the Cornish wreckers of the seventeenth century. In a foot-note (p. 161) he adds: "The fouler charge against the Cornishmen, that they actually caused shipwrecks by displaying false lights on the shore, and so forth, is not noticed by Fox, and may be probably set down as a myth of later times."

E. S. PHILLIPS.

SIR JOHN AND LADY TAYLOR (9th S. xi. 309).—Sir John Taylor was painted by R. E. Pine (engraved by Dickinson), by J. Smart (engraved by J. Dixon), and by Sir Joshua Reynolds in 1777 (for the Dilettanti picture) and in 1784; the last was paid for together with the portrait of Lady Taylor and Mr. Graham, 157*l.* 10s., 4 January, 1785. These three pictures were dispersed. The portrait of Sir John has been lost sight of. Lady Taylor (the one engraved by W. Dickinson as belonging to Robert Graham) was sold in 1835 to the Earl of Egremont, and now belongs to Lord Leonfield, at Petworth. Mr. Graham's portrait became the property of Henry Graves & Co., and was sold by them to America in 1889. Sir Joshua painted another portrait of Lady Taylor in 1777. This belonged in 1854 to Mrs. Vulliamy, and was sold at her sale as Lady Watson Taylor in 1858. This picture now belongs to Maurice Kann, Esq., of Paris. A third portrait of Lady Taylor in a hat was sold at Wynn Ellis's sale in 1876, and now belongs to M. C. Groult, of Paris.

ALGERNON GRAVES.

"PILLOW-BER" (9th S. xi. 145, 337).—The various spellings are given in the 'H.E.D.,' s.v. *Bear* (2), which seems not to have been consulted. These are: *bere*, *bare*, *beare*, *bear*, *beere*, *ber*, *beier*, *bier*, *beer*. The earliest examples occur in *bere*, Chaucer, 'Book Duch,' 254; *pilwe-ber*, Chaucer, 'Prol.,' 694; *bed-bere*, 'Early Eng. Wills,' ed. Furnivall, p. 41 (A.D. 1420). It is probably an English word, and is cognate with Low German *biiren*, *biire*, *biure*; whence it has been adopted also into

High German in the form *bühre*. As to the ultimate etymology, Kluge and Murray give it up. But I do not think we need do so. The 'Brem. Wörterbuch' has *büren*, a cover; *beds-büren*, a bed-cloth; *kussen-büren*, a cushion-cover; and adds that *büren* is also the name of several villages near Bremen, and denoted originally "a hut." That is to say, it is much the same as Eng. *byre*; from A.-S. *būr*, a bower. Lübben has Low G. *bure*, a cover; and the 'Bremen Wörterbuch' has *buur*, a bower, a cage. The transference of sense is just the same as in Eng. *cot*, a cottage, a shelter, a cover, a finger-stall; see 'E.D.D.' So also M. Du. *buur*, a cottage or shed (Hexham). I think it is a derivative of *E. bower*, with Kentish long *e* for A.-S. long *y*; and this is why the *ē* is close, as the rimes show.

WALTER W. SKEAT.

"MY ORNAMENTS ARE ARMS" (9th S. xi. 327)

My ornaments are arms,
My pastime is in war, &c.,

is Lockhart's free version of an ancient Spanish ballad

Mis arreos son las armas,
Mi descanso el pelear, &c.,

to be found in the 'Romancero' of Agustin Duran (1859), vol. i. p. 161. They are best known in the original from being quoted in 'Don Quixote,' pt. i. c. xi. Lockhart, as usual, has taken great liberties with the Spanish, investing the simple lay of the wandering knight with a sentiment which did not belong to his age, country, or profession.

H. E. WATTS.

[Other replies acknowledged.]

"SO MANY GODS," &c. (9th S. xi. 187, 318) — I thank your correspondent E. B. for his reply to my inquiry. The publishers of the *Century Magazine* (Macmillan & Co) inform me that they have searched the magazine as far back as 1899, but have been unable to trace it.

H. O. DRUMMOND.

POLL-BOOKS (9th S. xi. 289).—MR. CECIL SIMPSON, of Ardennes, Nightingale Lane, S.W., in a communication to 8th S. vii. 448, stated he had lately come across a printed poll-book for the county of Wilts of 1705. Doubtless he would furnish the required information.

EVERARD HOME COLEMAN.

'SHE STOOPS TO CONQUER' (9th S. xi. 249).—Probably this allusion to the Corporation of Bedford was owing to the fact that before the Act of the 5th and 6th of William IV. cap. 76, providing for the "Regulation of Municipal Corporations in England and Wales," the government of Bedford was

vested in an unduly large number of officials, whose gastronomic achievements were consequently unusually extensive, for the Corporation consisted of a mayor, an indefinite number of aldermen, two bailiffs, thirteen common councilmen, a recorder, a deputy-recorder, assisted by a town clerk, two chamberlains, three sergeants-at-mace, and subordinate officers. And no doubt the Joiners' Company had a similar reputation, for there were giants in gastronomy in those days, who, as I heard a prosperous citizen somewhat vulgarly express it a short time ago, "played a very good knife and fork."

J. HOLDEN MACMICHAEL.

MOTTOES: THEIR ORIGIN (9th S. xi. 327).—'The Book of Family Crests,' published by Henry Washbourne, 1851, in 2 vols., at p. 31, vol. i., commences an article on mottoes, and has further on a 'Dictionary of Mottoes.' That of Vassall, referred to, is quoted with the explanation that these words, "Every bullet has its billet," were used by the late Col. Vassall, of Milford, in encouraging his men to the assault of Monte Video, where that gallant officer found a soldier's grave.

R. J. FYNMORE.

Sandgate.

Probably 'A Handbook of Mottoes,' by C. N. Elvin, M.A., published by Bell & Daldy, Fleet Street, in 1860, is the work your correspondent is in search of. There was, I believe, a second edition of this book published.

WM. JACKSON PIGOTT.

SIR NICHOLAS KEMEYS AND CHEPSTOW CASTLE (9th S. xi. 327).—Mr. John Taylor, chief librarian of the Bristol City Libraries, has written a 'Sketch of Chepstow Castle' (published by Messrs. William George's Sons, the well-known booksellers of Bristol), which is sold to visitors to the castle, and I have no doubt that the interesting account referred to by your correspondent has been embodied in the newest editions. Why not apply to them?

L. L. K.

CHANCELLOR SILVAN EVANS (9th S. xi. 361).—By a slip, which I regret, my paper on the above distinguished Welsh scholar conveys the impression that he had published an original Welsh translation of Grotius's 'De Veritate Religionis Christianae.' What he really did was to re-edit Samuel's eighteenth-century Welsh translation of that work. The inference I drew remains undisturbed. I may add that among Evans's contributions, prose and verse, to *Y Protestant* (a Welsh church monthly newspaper) in the course of 1847, is the commencement of a Welsh trans-

lation of Herodotus, a fair inference from which fact would be that he was attending Dean Lewellin's class in that author at the time. There is, by the way, internal evidence in the report of the Lampeter examination for that year furnished to the same paper, that it was written by Evans under the direct inspiration of the Principal, for it ends with an oblique attack, *more Leolino*, on the Powis Welsh Exhibition, then in course of being founded for competition between persons intending to proceed to Oxford or Cambridge, and not to Lampeter. J. P. OWEN.

"Idriswyn" is the pen-name, or Bardic name, of Mr. Edward Thomas, of Cardiff. May I take this opportunity of expressing my admiration of Dr. Silvan Evans's contributions to literature and bibliography?

WILLIAM E. A. AXON.

Manchester.

"NOTHING" (9th S. xi. 166, 333).—Whose are the witty lines on this subject quoted by MR. DAVY? In a book of 'Charades, Enigmas, and Riddles,' published by Bell & Daldy in 1865, there is a different version, and they are attributed to Lord Chesterfield. The differences down to line 12 are merely verbal, but instead of the concluding eight lines Lord Chesterfield's version (if it be his) has the following quatrain:—

The king (Heaven bless him!), as 'tis said,
At me is often in a passion,
Yet even him I can persuade
To act against his inclination.

C. C. B.

Some four decades ago a riddle similar to the one given at the last reference by MR. DAVY was current here. I have never seen it in print. I should be glad to find out its origin and to get a complete copy. All I now remember is the following:—

What's that which men love more than life,
Fear more than death or mortal strife;
The poor possess, the rich require,

The miser spends, the spendthrift saves,
And all men carry to their graves?

JOHN T. PAGE.

West Haddon, Northamptonshire.

The following riddle may be cited as parallel in the authorship of the great writer Anon. :—

Me the contented man desires,
The poor man has, the rich requires,
The miser gives, the spendthrift saves,
And all must carry to their graves.

JOHN PICKFORD, M.A.

"CYCLEALITIES" (9th S. xi. 109, 192, 338).—
"Motorities" and "Autocarists' Tailor" are

to be seen on signs outside shops in Conduit Street and Piccadilly. H. A. ST. J. M.

ARMS OF BOROUGHS AND DIOCESES (9th S. xi. 247).—Samuel Lewis, in his 'Topographical Dictionary of England' (4 vols., 1831), gives engravings of the arms of the cities, bishoprics, universities, colleges, corporate towns, and boroughs, and in some cases the date of grant. A similar work for Wales was issued in two volumes in 1834, and two more for Ireland in 1847.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Consult 'The Book of Public Arms,' the sub-title of which is 'A Cyclopædia of the Armorial Bearings, Heraldic Devices, and Seals, as authorized, and as used, of the Counties, Cities, Towns, and Universities of the United Kingdom,' compiled and edited by A. C. Fox-Davies and M. E. B. Crookes, 1894. For dioceses, see 'The Blazon of Episcopacy,' by the Rev. W. K. Riland Bedford, 1897. J. HOLDEN MACMICHAEL.

"A MAD WORLD, MY MASTERS" (9th S. ix. 68, 317).—In 1891 Mr. A. H. Bullen reprinted for private circulation, as No. 2 of his "Ancient Drolleries," a pamphlet named "Pimlyco, or, Runne Red-Cap. 'Tis a mad world at Hogsdon. 1609." The saying is included in Mr. Hazlitt's 'Proverbial Phrases,' 1869, p. 406, but the information given is meagre. In the pamphlet the following occurs on sig. C verso: "Yet since in Hogsdon all ran mad, I playde the mad-man too....."

On sig. C 2 recto there are two or three lines which may help the hunt after "Flapper" (9th S. ix. 266, 373, 455; x. 134): "With their naked pappes, That flippes and flappes....." F. MARCHAM.

WILLIAM SOMERVILLE (9th S. xi. 325).—Some of our larger and less critical anthologies include selections from Somerville. 'The Chase' and a good many of his shorter pieces appear in Knox's 'Elegant Extracts,' and two rather long excerpts from 'The Chase' in Beeton's Great Book of Poetry. The fable of 'The Wolf and the Dog' is included in Plumptre's 'Fables in Verse.' C. C. B.

Methinks that MR. THOMAS BAYNE doth protest a little over much as to our forgetting Somerville. It is not many years since the latest issue of 'The Chase' was published in a large square 8vo by Mr. George Redway. The title-page runs: "The Chase. By William Somerville. Reprinted from the Original Edition of 1735, with a Memoir of the Author. Illustrations by Hugh Thomson. London, George Redway. MDCCCXCVI." The 'Memoir'

is by Mr. R. Farquharson Sharp, and the illustrations are in Mr. Hugh Thomson's usual spirited manner. WALTER JERROLD.
Hampton-on-Thames.

"OLD JEFFREY": "PRINCE THAMES" (9th S. xi. 288).—The name Jeffrey was given to the ghost, or "demon," at Epworth by Emilia Wesley, one of the children, in memory of an old man of that name who had died on the premises some time before. The attic from which the noises proceeded was (and I may add still is) known as Jeffrey's chamber. See an article in the *Lincoln Gazette*, 25 April.

C. C. B.

PURCELL FAMILY (9th S. x. 386; xi. 14, 58, 212).—I hope I may be of some service to MUSICUS, although, like him, unable to visit London at present. A friend has kindly been to Westminster Abbey and inspected the Purcell memorials, which are situated as indicated in my previous communication. I find, however, I was in error in stating that the arms were on the ledger slab over the grave and not on the mural tablet. Neale's statement is quite correct—they are on the latter—and I offer my apologies for doubting this fact. The ledger stone covering Purcell's grave is in the floor a few paces north of the pillar on which the memorial tablet is fixed. It contains a long Latin inscription setting forth the attainments of the great musician, and also records the date of his death, 21 November, 1695, at the age of thirty-seven, and that of his wife Frances ("Francisca") on 14 February, 1706.

The tablet containing the inscription given by MUSICUS at the last reference has at foot a concave shield on which are painted the following arms: Barry wavy of six or and gules, on a bend sable three boars' heads coupé or (Purcell), impaling Gules, on a bend between two escallops or a Cornish chough proper, between two cinquefoils gules (Petre or Peter). These tinctures do not exactly tally with Papworth, but my friend believes he has taken them correctly. The position of the shield renders it practically impossible for any one to read it without the aid of artificial light, but my friend was fortunately able to procure this accessory.

JOHN T. PAGE.

West Haddon, Northampton.

HOYARSABAL OF ÇUBIBURU (9th S. xi. 287, 355).—In my reference to the book by this author in this library I said it was printed at Bordeaux, but the spelling on the title-page is "Bourdeaux," and, as I find there is a place of that name also in Dauphiné, it is

just possible I may be wrong in identifying the place with the city on the Garonne, though I do not think so. I might, perhaps, have added that the name of the printer is given—Jean Chouin—and that he prefixes a note to the reader, which throws some little light upon the history of the book. It runs:—

"Le te prie (Ami Lecteur) me tenir pour excusé parce qu'en ce present traite: ou Routier des Mariniers: il y a plusieurs mots de divers langages, et de divers orthographes, d'autant que l'Auteur de ce present liure n'est nullement françois, mais est Basque des frontières d'Espagne, et a voléü qu'il fust imprimé en ceste mesme sorte comme sa copie estoit escripte, ce que l'ay fait en collationant sur la copie, au grand contentement dudit Auteur."

MR. DODGSON'S remarks go to confirm my impression that the copy here is, if not unique, of an edition very rare—perhaps the first. At all events, it is more than fifty years older than the editions entered in Brunet. I have not seen copies of those editions, so cannot compare the copy here with them. In substance, however, no doubt it is the same, being what they are represented to be, a guide to mariners to ports along the coasts of Europe and other parts. It is, however, neither in French (pure) nor Basque, but in what I suppose may be called Basque-French, inferentially the common language of the seafaring Biscayan population for whom it was apparently written. The place-names are nearly all Basque, and therefore by me (as in the case of Cubiburu) unidentifiable. The book seems to me a most curious and instructive one, and I think it a pity so little seems to be known of its adventurous author, to whom apparently every port along the coasts of Europe, the Levant, and even of Newfoundland (Terre-neuve) "on the other side," seems to have been as familiar, with all its shoals, sandbanks, and other landmarks, from personal observation, as the approaches to London to a Thames pilot. The date of his book synchronizes with the adventures of Drake, Frobisher, and the host of Elizabethan discoverers. How is it that none of these ever came across him? And why has he not been explored, exploited, and canonized by the Hakluyt or Royal Geographical Society?

JOHN HUTCHINSON.

Middle Temple Library.

REYNOLDS PORTRAIT (9th S. xi. 347).—A Miss Potts, probably a daughter of the distinguished surgeon, was painted by Sir Joshua Reynolds in the large composition which is known as the 'Macklin Family Picture,' otherwise as 'The Gleaners' and

'The Cottagers.' This work was engraved by Bartolozzi in a large plate, and later, and smaller, by S. W. Reynolds (1835) and Mr. R. B. Parks (1876) severally. Miss Potts was so extremely intimate with the family of Macklin, the publisher of the once-famous Bible, that when, in 1788, the latter commissioned Reynolds to paint his wife and daughter on a large canvas and at life size, the young lady was included in the group of figures. The picture was exhibited at the British Institution (North Room, No. 23) in 1813, the property of Mr. W. Gosling, as 'The Gleaners.' It was at the Royal Academy Winter Exhibition, 1873, as No. 280, and at the Grosvenor Gallery, 1884, as No. 185. In the Catalogue of the latter this example is described thus: it "represents an Arcadian scene, before the door of a cottage, with the publisher's wife and daughter seated in domestic happiness with Miss Potts, a dear and beautiful friend of theirs, standing with a sheaf of corn on her head; the last-named figure claims the greatest interest from all who admire the works of the Landseers, because in a short time after she sat to Sir Joshua in this guise she was married to John Landseer, the young engraver, and thus became the mother of Thomas, Charles, Edwin Henry (*i.e.*, Sir Edwin), and four daughters. Bartolozzi engraved, in 1792, the portrait of Miss Emily Pott, after Reynolds, as 'Thais' ['in haste to destroy']. This was *not* the lady now in question." The fact is that this Miss Emily was a well-known courtesan of the period, whose relations with the Hon. C. Greville were notorious, and occupied an interlude in her career which included residence, in a professional capacity, in India, where she died young, as Northcote (the best possible authority) asserted. In 1884 'The Gleaners' belonged to Mr. Robert Gosling, who lent it to the Grosvenor Gallery. 'Thais' formerly belonged to Lord Tollemache, and from his hands passed to those of the late Baron Ferdinand de Rothschild. Miss Emily Pott seems to have been otherwise known as Emily Bertie and Emily Coventry, if, indeed, three several damsels of uneasy virtue were not thus variously designated. A text from Thomson's 'Seasons' is said to be illustrated by 'The Gleaners.' O.

Miss Emily Pott as Thais, a "courtesan of the day," whole-length mezzotint by S. W. Reynolds, after the picture by Sir J. Reynolds, 4 in. by 6½ in., published by Hodgson & Graves in 1837, price about 10s. 6d. The same picture engraved by Bartolozzi, price of engravings about 21s., photographs from

1s. to 12s. 6d. Miss Pott (mother of Sir E. Landseer, R.A.), small engravings from the picture by Reynolds about 10s. 6d. In Sir Joshua Reynolds's picture of 'The Cottagers' are three figures, Mrs. Macklin, Miss Macklin, and Miss Pott, engraved by Bartolozzi in 1794; good impressions from this plate now fetch from 10l. to 12l.; photographs, 1s. to 3s. 6d. The above we take from our catalogues and notes of engravings.

WHITEHOUSE & JAMES.

Hyde Park Gallery, 30, St. George's Place, S.W.

"HONEST" EPITAPHS (9th S. x. 306. 375; xi. 178).—I have a copy of the somewhat rare 'Theater of Mortality,' by Monteith, 1704, which gives a number of inscriptions to be found at that date on monuments in the chief burial-places in Edinburgh. Among them are several "honest" epitaphs.

Sir Hugh McCulloch, of Pilton, who died in 1688, aged seventy, is described as having been "pietate in Deum, honestate in proximum, nemini secundus." Dr. Thomas Kincaid, an Edinburgh surgeon, who died in 1691 at the age of seventy-two, is praised as having been in all his actions "prudens et honestus." George Foulis, laird of Ravilston, and Master of the Mint, who died in 1633, aged sixty-four, has a tribute paid to his "honestam vitam." On a monument erected in 1676 to the memory of the wife of Capt. Broun it is said that she "pie honesteque vixit."

I have also a copy of a guide to the palace and abbey of Holyrood, "published by Duncan Anderson, Keeper of the Chapel Royal," wherein mention is made of a stone with the inscription "Heir lysis ane Honest man Robert Votherspone, Burgis and Deacon of ye Hammermen in ye Canogait, R.V. 1520," and of another stone with this inscription, "Heir lysis ane honest woman calet Marget Baxter spous to Bartel Hamelton Dakmaker Burges of ye Canengait." W. S.

Ruskin's father is buried in the churchyard of Shirley, near Croydon. On the memorial stone he is described as "an *entirely* honest merchant." Note Ruskin's favourite adverb, which, one might almost say, appears on every page of his writings. I have been told by a friend of his that he once described the mother of a certain notorious ill-doer as "an entirely d—ble old woman."

C. B. MOUNT.

There is in Chiswick Churchyard, on the right side of the gate leading from the main street, and resting against the wall, a stone to the memory of "Honest Tom Shepherd."

P. J. F. GANTILLON.

J. BRADSHAW (9th S. xi. 288).—Anything that I can say in reply to JERMYN's query will, I fear, be unsatisfactory. The descent of the numerous branches of the Bradshaws—in Lancashire, Cheshire, and Derbyshire—is most obscure, and whatever little substantial light may occasionally be discovered has so far only served to make the darkness more visible. In the seventeenth century the John Bradshaws are numerous and complex, the Gray's Inn Register alone containing no fewer than six admissions in the first half of the century. In Lancashire there were Johns at Bradshaw Hall, Darcy Lever, Hope, and numerous other places, between whom it is difficult to distinguish.

Upon most of the Sequestration and Assessment Commissions issued by Parliament during the Civil War and Commonwealth a "John Bradshaw esq." is named as one of the Commissioners for Lancashire, and is frequently, though I think erroneously, supposed to have been the regicide judge. The latter was a Commissioner for Cheshire on most of the same commissions, and after 1648 is invariably described as Serjeant-at-law or Chief Justice of Chester or by some other designation which renders his identity certain, but which is entirely absent from the John Bradshaw on the Lancashire committees. That this last is the John Bradshaw after whom JERMYN inquires can hardly be doubted. As to his identity, I strongly suspect him to be the representative of the Bradshaws of Bradshaw Hall, Bolton, in which case he would be John Bradshaw, son and heir of John by Isabel, daughter of Peter Ashton, of Spalding, co. Lincoln. He was twenty-seven years old in 1613, succeeded his father 31 Dec., 1626, was eighty-one years of age at Dugdale's Visitation of Lancashire, 10 Sept., 1664, and died 24 Jan., 1665/6 (see 'N. & Q.,' 6th S. x. 78). He was twice married, and left issue by both wives. I have no absolute evidence that he was a colonel in the army, but his brother Robert was certainly an officer in the Parliament service, and defended Manchester against Lord Strange in 1642. His descendants at Bradshaw Hall continued until early in the eighteenth century, but the male descent of the family was certainly not then extinct.

I do not think that "Mr. Bradshaw of Pennington" was the same person as John Bradshaw of Bradshaw. I am fairly well acquainted with the Pennington branch—at all events, in its later descents. The representative at the date was Richard Bradshaw, fourth son of Roger Bradshaw of Aspull and

Pennington, by his third wife Ellen, daughter of John Owen, of Manchester. He inherited the manor of Pennington under his father's will in 1628, was fifty-four years of age at the Visitation of 1664, and was buried in Leigh, 24 Aug., 1685. His male line failed with his grandson in 1703, the heiress marrying Farrington of Werden. W. D. PINK.
Lowton, Newton-le-Willows.

The connexion of John Bradshaw with the county of Lancaster was lifelong. His family was Lancastrian, though from 1606 they resided a few miles over the border in Cheshire. In 1641 he was appointed D.L. of Lancaster by the Parliament, and in the same year he was appointed to the Commission of Peace for the county. In 1643, the year specially referred to, Parliament appointed sequestrators throughout the kingdom to seize the properties of "notorious delinquents." For the county of Lancaster they were Sir Ralph Ashton and Sir Thomas Stanley, baronets; Ralph Ashton, of Downham; Ralph Ashton, of Middleton; Richard Shuttleworth, Alexander Rigby, John Moore, Richard Holand, Edward Butterworth, John Bradshaw, Wm. Ashurst, Geo. Dodding, Peter Egerton, Nicholas Cunliff, John Starkie, Gilbert Ireland, Thos. Birch, and Thos. Fell, esquires; and Robert Hide, Robert Cunliff, Robert Curwen, John Newell, and John Ashurst, gentlemen. I do not think "Mr. Bradshaw of Pennington" can be identified with John Bradshaw. The Bradshaws of Pennington were a distinct family, and the representative at this period would be either Roger or his son Richard. J. H. K.

J. WARRINGTON WOOD (9th S. xi. 308).—SIR J. G. T. SINCLAIR will learn with regret that John Warrington Wood is no longer numbered amongst the living. Whilst on a visit to his native town, Warrington, Mr. Wood was seized with an illness (congestion of the lungs) which proved fatal on 26 December, 1886, at the comparatively early age of forty-seven. Contemporary with Mr. Wood were two other student-sculptors of the same name, so to avoid confusion Mr. John Wood interpolated the "Warrington" for the sake of distinction. Mr. Wood had studied with marked success under John Gibson, and had a beautiful villa-studio in Rome; but in 1886 he had decided to come to London, and had but recently disposed of his residence to the municipality. RICHARD LAWSON.
Urmston.

KEYS TO NOVELS (9th S. viii. 505; ix. 118). For key to Thackeray see 'N. & Q.,' 7th S. v. 226; vii. 227; x. 229; 8th S. vii. 87, 229;

viii. 33; to Warren's 'Ten Thousand a Year,' 8th S. vii. 8, 253; viii. 459.

ADRIAN WHEELER.

Miscellaneous.

NOTES ON BOOKS, &c.

An Index to the Complete Encyclopædia Britannica. Being the Eleventh of the New Volumes and Vol. XXXV. of the Complete Work. (A. & C. Black and the *Times*.)

ONE volume, the thirty-fourth, of 'The Encyclopædia Britannica' is wanting to complete the tenth edition of that imperial work. As this is occupied with maps, most of which have to be mounted, extra demand is made upon the binder. Meanwhile the final volume, the most indispensable of all, is before us. It is necessary to wait for the index volume to estimate aright either the importance of the work or the amount of labour involved in its production. Not easy is it to convey an idea of the contents of this index volume, which claims to be the hugest and most comprehensive in existence. The number of pages is close upon eleven hundred. Most of these are divided into five columns, each column containing some hundreds of separate items, the total amounting to the prodigious sum of six hundred thousand entries. Neither easy nor necessary is it to describe the system adopted, a full explanation of which is furnished in a prefatory note. Consultation of a single important entry, such, for instance, as 'Music,' 'Oxford,' 'Sweden,' &c., will show in a moment the principle upon which the whole is arranged. In the case of foreign names simple and obvious rules are followed. Alfred and Paul de Musset thus appear under 'Musset,' A. de and P. de; La Fontaine under that name; Del Rio under 'Del,' La Condamine under 'La,' De La Place under 'La Place,' and Von Humboldt under 'Humboldt.' The prefix St. (Saint) and the articles Le and La are treated as inseparable from the word which they precede. Thus the entries under 'Saint' occupy something like forty columns. It is little remarkable that to those who have a right to consider themselves fairly well instructed the first feeling conveyed by a study of the index is how narrow are the limitations imposed upon personal knowledge. By the side of the ocean of knowledge which spreads out before one in the 'Encyclopædia' the best of us feels that he is but a child picking up pebbles on the beach. The wisest may find cause for self-congratulation if one entry in three of those on which his eye rests conveys to him an intelligible idea. A close study of the index is necessary if the remotest notion is to be formed of the amount of information conveyed in this monumental work. Some interest would attend the supply of statistics we are in no condition to present, such as how many different languages and the like are occupied or employed in the task accomplished. Nothing can be drier than the detail of so many separate articles selected from the index. It is different, however, with the study of the work as a whole, the effect of which is to enlarge our sense and widen our imagination of human accomplishment. Dr. Johnson is reported to have said that the proper work to take on a journey was an arithmetic; most philologists know the unending delight of a dictionary. We can fancy one whose "foible"

is the acquisition of omniscience perusing constantly a volume which is a catalogue of the treasures he has within reach or at his fingers' ends in the completed 'Encyclopædia.'

British Family Names: their Origin and Meaning.

By Rev. Henry Barber, M.D., F.S.A. (Stock.) NINE years have elapsed since the appearance of Dr. Barber's important and delightful work on 'British Family Names,' and a cheaper and enlarged edition is now given to the world. Virtually the additions that have been made may be accepted as one-fifth of the entire volume. Even more important are the alterations and corrections, which also are numerous, and the work in its amended shape may be accepted as a trustworthy guide to the genealogist. In its general arrangement the volume is alphabetical, a system which, on the strength of its simplicity, is probably the best. Prefixed, however, to the dictionary portion are lists of 'Old Norse Personal Names,' 'Frisian Personal and Family Names,' 'Names occurring in Domesday Survey,' &c., which constitute the most useful portion of the work. 'British Family Names' does not claim to be a novelty. It is in the main trustworthy, constitutes amusing reading, and may be commended to general study and employment.

Nicholas Nickleby; The Old Curiosity Shop; American Notes and Pictures from Italy. (Chapman & Hall and Frowde.)

THREE further volumes have been added to "The Fireside Dickens" of Mr. Frowde and Messrs. Chapman & Hall. This may well be the most popular edition for general purposes, and is, indeed, a miracle of cheapness. In 'Nicholas Nickleby' are given a well-known early and feminine-looking portrait of Dickens and thirty-nine illustrations by Phiz. Seventy-five illustrations to 'The Old Curiosity Shop' are by Cattermole and Phiz, while each of the other two works has three illustrations by Maurice Greiffenhagen. Six volumes out of twenty-two have now seen the light.

"THE BIBELOTS" of Messrs. Gay & Bird are the daintiest of the many booklets now appearing. The latest contains a judicious selection of *Early British Ballads*, which all lovers of poetry will recognize, to use old Izaak Walton's phrase, as "choicely good," if old-fashioned. A further issue of ballads is promised by the editor, Mr. Potter Briscoe. We applaud his feeling that selection in such a case is a difficult matter, and no less his modest word as to the deserved success of this charming series.—Smaller, even, in size than the foregoing, but clearly printed and tastefully bound, is the third number of the same firm's "Bible Classics," containing *Ecclesiastes* and *The Song of Solomon*. The unending lyric of man and maid and the melancholy beauty of the thoughts of the wise and the world-worn have been often pictured since—never, we may surely think, with equal mastery of thought and word. Is it superfluous to say such things? We thought so once, but now we are not sure. We "follow the gleam" of good sense and judgment, half blinded by the glare of popular triumphs.

THE review of Mr. T. F. Henderson's edition of 'The Minstrelsy of the Scottish Border' in the *Edinburgh Review* for April is extremely interesting, for the author knows his subject, and deals with the Northern ballad-lore with a wide-minded

sympathy which even now is not too common. These songs have survived from times which are in many ways very unlike our own. Murder was thought little of, and cattle-lifting rather heroic than even a venial offence. They are often fragmentary, and have from time to time undergone from their reciters changes parallel to those which when applied to ancient buildings go by the name of restoration. There is a notion widely spread, but certainly a delusion, that many of these old ballads had no personal author, but grew among a people quite ignorant of letters. Now in the first place a man may be a poet without having acquired the art of reading, but there is a far more potent objection. How can any literary work involving thought be self-produced? To us it seems a contradiction in terms, and therefore unworthy of discussion, but the fact is undoubted that words, phrases, and ideas have often been transferred from one ballad to another. For instance, in 'The Douglas Tragedy' we find

Lord William was buried in St. Marie's kirk,

Lady Marg'ret in Marie's quire ;

Out of the lady's grave grew a bonny red rose,

And out o' the knight's a brier.

The same idea occurs in some versions of 'Barbara Allan,' as well as elsewhere. How many of these fine old songs we have lost we cannot tell. It is probable that far more have perished than have come down to us. Had a collector with the energy and historical knowledge of Sir Walter Scott been born a hundred years before his time we might have possessed a body of poetry now as unattainable as the book of Jasher, which was probably itself a collection of the war-songs of the tribes of Israel. The loss we have suffered is not entirely owing to the processes of slow decay and corruption. We know that Coverdale and Whitgift hated ballads. They might well have been beforehand with Gilbert Glossin, who in 'The Antiquary' is recorded to have said, "The devil take all ballads, and ballad-makers, and ballad singers." The Methodists also in the eighteenth and earlier years of the nineteenth century set their faces against all verse which was neither devotional nor, as they thought, instructive, founding their objection on a passage in St. James (v. 13). 'Buckinghamshire' treats of a county whose history has been neglected. Lipscomb's heavy quartos were a credit to their author, but he lived at a time when record offices and private charter chests were guarded from inspection with the rigidity of a magician's cave. The author, too, though painstaking and zealous, was unimaginative and had but a narrow conception of the duties of a topographer. We find therefore in these few pages much that we might hunt for in vain in the literature hitherto devoted to the history of the shire. The writer, moreover, shows that he knows the value of historical evidence and the valuelessness of mere guesswork. His remarks on Whiteleaf cross show this. He will not accept any of the wild theories which have been spun to account for its existence. The remarks, too, on the lace-making industry which still flourishes in Buckinghamshire show a mastery of a far different subject. The paper on the late Lord Acton indicates remarkable knowledge of writings which are for the most part scattered in the pages of periodicals. The list given at the head of the article is, we believe, by no means complete, but it will be of service to historical students. Some passages quoted from Lord Acton

are very instructive—one especially wherein he contrasts the relative value of edicts and statutes as compared with the living thoughts of men. We trust that Acton's writings, so far as they are capable of identification, will be given to the public in a collected form. Mr. Armstrong's 'Charles V.' meets with the appreciation it deserves. The author is especially commended for his fairness on those subjects wherein religious controversies must be dealt with. Mr. Armstrong, his reviewer assures us, has avoided these pitfalls "with a care and tact that savours of genius." The reviewer accepts, seemingly without question, some statements as to the emperor's disgusting habits regarding food and drink. We do not question that he was a wine-bibber and a glutton, and think it highly probable that he shortened his life by excesses, but for physiological reasons we cannot accept statements which bear on their face marks of wild exaggeration. No one outside the pages of Rabelais could have accomplished feats so astounding. 'The Supernatural in Nineteenth-Century Fiction' shows wide reading. The supernaturalists, as we may call them, have never been a school or sect. Hawthorne, Poe, Lord Lytton, and Mrs. Oliphant stand alone, and have very little in common. Their theories, if indeed such things can be attributed to them, were frequently antagonistic. The papers on 'The Unpublished Chapters of Fynes Moryson's Itinerary,' on 'Early Flemish Artists,' and 'Human Flight' are all worth attention.

DIED on 29 April, at Bath, Thomas Helsby, of Helsby, co. Chester, barrister-at-law of Lincoln's Inn, editor of Ormerod's 'History of Cheshire,' a zealous topographical and genealogical worker, and a former contributor to 'N. & Q.'

Notices to Correspondents

We must call special attention to the following notices:—

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

WE cannot undertake to answer queries privately.

To secure insertion of communications correspondents must observe the following 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. E. P.—You fail to give the proper 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, MAY 23, 1903.

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Notes.

PLACE OF EXECUTION OF THE
DUC D'ENGHIEU.

AMONG the many crimes of Napoleon I. none created such a powerful impression in this country as the judicial murder of the young Duc d'Enghien, who was captured at Ettenheim in the Grand Duchy of Baden, and, after a mock trial before a hastily convened council of war, was condemned to death, and was shot in the moat of the fortress of Vincennes in the early morning of 21 March, 1804. Some mistakes have been made as to the actual place where the duke met his death, and as many of the documents in connexion with the case disappeared from the archives during the Second Empire these mistakes are not easily rectified; but sufficient proofs exist of the place where the body was buried, and these are summarized in a paper by M. Yvan d'Assof in Nos. 92-93 of *L'Ami des Monuments*, conducted by M. Charles Normand. The paper is accompanied by a plan of the fortress of Vincennes, showing the route taken by the duke to the place of execution, and the spot where he fell and was buried, together with

a photograph of the Pavillon de la Reine in the moat, beneath which the execution took place. The exact spot of the execution was in the south moat of the château, in the angle formed by the western face of the Tour de la Reine and the curtain wall. The execution took place at three o'clock in the morning, while it was yet dark, and the firing party, consisting of sixteen gendarmes, were provided with a lantern in order to carry out their melancholy task. The body of the duke was hurriedly thrust into a grave in the moat which had been dug beforehand, and the spot was soon overgrown with vegetation and forgotten. On the restoration of Louis XVIII. the place of the Duc d'Enghien's burial was naturally a subject of interest, and measures were taken by the Government to give the body of the duke a suitable interment, to provide a monument over his remains, and to place a memorial to mark the place of his execution.

On 20 March, 1816, the eve of the anniversary of the death of the duke, a commission appointed for that purpose, having first made the necessary inquiries, proceeded to Vincennes and excavated the ground in the moat in front of the tower of the Pavillon de la Reine at the south-east angle of the fortress. After an hour and a half's work a boot was dug up containing the bones of the right foot, and after that the bones of the right leg. The position of these bones led to the discovery of the rest of the remains of the body, which had been thrown brutally into the grave, as it rested on the stomach, the hands being crossed upon the breast, and the legs in a cramped position. The skull was fractured at the base, apparently by a blow from a stone. The flesh had entirely disappeared and only the bones remained, which were carefully collected and placed in a leaden coffin, which was enclosed in an oaken casket covered with velvet and ornamented with fleurs-de-lis in silver.

Besides the boots, which were in a good state of preservation, there were found a ring, a gold chain which the duke wore round his neck, eighty ducats in gold, the remains of a cap, and some hair.

The body, after resting for some time in a room in the fort, which was converted into a mortuary chamber, was interred with great pomp in the Sainte Chapelle of Vincennes, and a monument was erected by the sculptor Deseine in 1821. This monument, which was first placed in the choir, was removed in 1852 to the north sacristy, where it is at present. A red granite column on a black marble base was erected in the moat, to

mark the spot where the duke fell, with the inscription "Hic cecidit."

The Abbé de Laval states, in his 'Étude Historique sur Vincennes' (p. 57), that this column bore the following inscription in bronze letters:—

Ici
est le corps
de très haut, très puissant
Louis Antoine Henri de Bourbon
Duc d'Enghien
Prince du Sang
Pair de France
Mort
à Vincennes
le 21 Mars
1804
à l'âge
de 31 ans, 7 mois, 18 jours.

This is incorrect, the only inscription on the column being the two words "Hic cecidit." The column was removed in 1826, and, after lying for some time in the courtyard, was placed in a casemate, which is entered by a doorway under the vaulted gateway of the Porte du Bois, where it is at present, covered with rubbish.

JOHN HEBB.

Primrose Club, S.W.

ORIEL COLLEGE.

(See *ante*, p. 283.)

THE following names may be added to the above from Boase's 'Registrum Collegii Exoniensis' (1894):—

John de Landreyn, p. 4.—Cornish Fellow, Exeter Coll., 1344; called M.A., M.B., scholar in theology six years, in a university petition of 1362 to Urban V.; D.D., Fellow of Oriel, 1360; one of the two Senior Fellows there, 1386; and had joined in condemning the Wyclifite doctrines, 1381 ('Fasc. Zizaniorum,' 112, 288). Gutch, i. 499; Wood's 'City,' i. 147; 'Statutes,' iii. app. 31, 39; Le Neve, iii. 548; Clark's 'Oxford Colleges,' 98; 'Early Muniments of Oriel' (ed. Shadwell), No. 26, and 18 Oct., 1366, No. 37, Landreyn, Redruth, and the Chancellor to govern Oriel until the dispute as to the Provostship is settled, No. 38. John Landreyn was Canon of Windsor, 1 Jan., 1375/6, but exchanged with Richard de Brokelby for a preb. of Glasney, near Penryn, 11 Jan., 1375/6 (Newcourt, i. 750); summer, 1375/6, "iiii^d pro vino dato magistris Johanni Landreyn et W Stykelyng quando tractaverunt de negociis Roberti de Trethewy." See Coxo, No. xxviii. 'Lambeth Reg.,' Langham, fol. 29, 18 Oct., 1366, William de Daventre, Provost of Oriel, as proctor for Master John Landreyn, returns him as resident in Lincoln diocese, and as holding the church of St. Mawgan in Kerrier,

Exon diocese, worth 10*l.* a year, and as expecting a prebend at St. Asaph by provision of Pope Urban V., being M.A. and D.D. and M.D. He died 1409 (Martin Lerce-dekne was rector of Mawgan, 1410). In 'Oriell Treasurer's Accounts,' 1409-10, occurs "pro vino dato presbiteris pro exequiis M. Johannis Landreyn iiiis.," and next year "in septimana Ascensionis pro vino pro Landreyn." Rannie's 'Oriell Coll.,' 39.

Martin Archdeacon or Ercedekne or L'erch-dekne, p. 15.—Seventh son of Sir John and Cecily, 'R. I. C.,' ix. 430, 435; Cornish Fellow, Exeter Coll., summer, 1372-4; held various benefices. In his will (Chichele's 'Reg.' at Lambeth, i. fol. 435), made Monday in Pentecost week, 1430, in his "hospicio" at Exeter, he leaves 20*s.* to the scholars of Oriel Hall. In 'Oriell Treasurer's Accounts,' 1411-1412, among contributions by parishioners of St. Mary's for work on the stalls, occurs an entry "de magistro Martino Archedekne xxs."

Ralph Redruth (Redruffe, Ruderhith), p. 18.—Cornish Fellow, Exeter Coll., 1374; D.D., one of two Senior Fellows of Oriel before July, 1373, and in 1386; Chancellor of the University, 1392; of Exon Coll., 1392, lately of Oriel; Gutch, i. 525, 528; iii. app. 3; Rogers, ii. 646 (Feb., 1395); 'Statutes,' iii. app. 39, 46; Smith, 264; Bokenham's 'Reg.' (Lincoln), fol. 359; Le Neve, iii. 548; Clark's 'Oxford Colleges,' 98; Rannie's 'Oriell Coll.,' 38, 39; rector of Grittleton, dioc. Sarum, when instit. to rectory of Creed, in Cornwall, 18 Nov., 1395, in the person of his proxy, Nicholas Herry, M.A. (patron, Richard II.), in exchange with John Grey; 22 Dec., 1395, collated Canon of Glasney on resignation of John Grey, Michael Cergeaux his proxy, and Nicholas Herry, Sacristan of Glasney, proxy for Grey; exch. Creed for St. Columb Major, 6 July, 1399; d. 1404; 24 March and 1 April, 1396, "licence to M. Ralph Redruth sacre pagine professori, rector of St. Crida in Cornwall, to hear confessions," &c.; 15 Sept., 1400, leave to Ralph Redruth, rector of St. Columb Major, to celebrate in oratories, &c. Stafford's 'Reg.,' 54, 114, 162, 200, 280, 310. The above-mentioned Nicholas Herry was Provost of Oriel, 1426-7 (see Rannie's 'Oriell Coll.,' pp. 49, 53).

Henry Kaylle (Kayle, Kayel, Kael), p. 29.—Cornish Fellow, Exeter Coll.; occurs summer, 1407? in place of Cowling; Provost of Oriel, 1421, and ordained subdeacon 21 Dec., 1421, on his title as Provost; d. 1422 (Gutch, iii. 126); summer, 1422, "iijd. oblati in die obitus M. Henrici Kayl." He gave evidence, Sept., 1411, age twenty-one, at the inquiry by the Archbishop's Commissary into the conduct of

members of Oriel. 'Oriel Muniments,' 30 Oct., 1417, and 3 Dec., 1421; Rannie's 'Oriel Coll.,' 48, 49.

Walter Lihert (Lyhert, Lyart, Lyard, Le Hart), p. 32.—Son of a miller at Lanteglos by Fowey; Cornish Fellow, Exeter Coll., summer, 1420, to autumn, 1425; not B.A. in 1420, M.A., B.D., D.D.; rector of Lamarsh, Essex, 1427 (patron, Margaret Beaufort); of Tillingham, 1428 (patron, the king); Principal of St. Martin's Hall in St. John's parish, 1444; rebuilt chancel of St. Mary's, Oxford, 1462 (Wood's 'City,' i. 595; ii. 19); rector of Hyam, Som.; of Nettleton, Wilts, 1434-41 (patron, the Abbot of Glastonbury, Philipps, i. 125, 132); Fellow of Oriel, 15 July, 1425, as B.A.; Provost, 1 June, 1435 (reg. of Bishop Grey of Lincoln, 4 June, 1435); res. 28 Feb., 1445/6; Bishop of Norwich, 24 Jan., 1445/6; confessor to the queen, ambassador to Savoy, 1449; d. Hoxne, 17 May, 1472; his "body stone" is still in the cathedral, the sculptured roof of which was built by him. E. M. Goulburn, 'The Ancient Sculptures in the Roof of Norwich Cathedral,' 1876; Blomefield's 'Norfolk,' i. 131, ii. 380-2, 488, iii. 535; William of Worcester, 113, 307; Gutch; i. 605-8; iii. 127, 131, 287; Peshall, 57, 66; Burrows's 'All Souls,' 25; Gascoigne, pp. xviii, lxxvii-lxxviii, 28, 40, 42, 215; Westcote's 'Devon,' 603; Wallis's 'Cornw. Reg.,' 374; 'Political Poems and Songs,' ed. Wright (Rolls Series), ii. pp. lvii, 233; 'Statutes of Oriel,' p. 26; 'Oriel Muniments,' 16 July, 1425, 4 June, 1436, 22 Feb., 1445/6, 13 Aug., 1446; Rannie's 'Oriel Coll.,' 58; Newcourt, ii. 74, 361, 598; 'All Souls' Archives,' 154, 159, 289; 'Bodleian Charters,' 224, 358; Clark's 'Oxford Colleges,' 104-5, 123; Ramsay's 'Lancaster and York,' ii. 129; Oxford Archit. Soc., N.S., i. 174, iv. 325; T. G. Jackson's 'Church of St. Mary the Virgin, Oxford' (1897), 113, 119, 213; 'Hist. Comm.,' v. 485; 'Nat. Biog.,' i. 344; 'Bibl. Corn.,' 211, 1219; 'Coll. Corn.,' 325; 'D.N.B.,' xxxiv. 325; summer, 1444, "xxli. a. M. Waltero Lyhert per viam mutui super unam obligacionem comuni sigillo sigillatam," autumn, 1447, "iiiiid. Pencaer pro una litera concepta domino Norevic. episcopo." A. R. BAYLEY.

MANIOC: ITS ETYMOLOGY.—No dictionary has yet explained how Brazilian *mandioca* became shortened to our *manioc*. *Manioc* came into English through French, which shifts the investigation to French ground. French dictionaries recognize various orthographies, but make no attempt to determine their relative dates.

According to my own reading, the most corrupt, *manihot*, is also the oldest, appear-

ing as early as 1558 (in Thevet). In 1614 Claude d'Abbeville improved this to *manioch*. From 1658 onwards *mandioque* appears, and in 1762 the Academy recognized the latter as the standard spelling, but ultimately replaced it by *manioc*, which, though less accurate, was more popular. The interchange in these examples of *nd* and *n* scarcely calls for comment, as, even in the mouths of the Indians, *mandioca* is readily simplified to *manioa*. Of greater interest is the omission by Claude d'Abbeville of the final vowel *-a*. This omission is not confined to the word under discussion; he and his contemporaries show other cases of it, writing *pac* for *pacra*, *pep* for *peba* (a kind of armadillo), &c.

It would seem that the final unstressed *-a* of the Tupi language was so lightly pronounced as to be barely audible. It is some proof of this that the cognate dialect spoken in Paraguay, called Guarani, cut off not only the final unstressed *-a*, but even the preceding consonant. Thus the Paraguayan form of *mandioca* is *mandio*, which is actually used in some English books, e.g., Dobrizhoffer's 'Account of the Abipones,' 1822, vol. i. p. 89, has, "The roots of the *mandio* afforded them food." JAS. PLATT, Jun.

"BAY" = EMBANKMENT. — "Item dicunt quod baya vivarii tradita fuit ad emendandum per consilium Petri de Leya per xxij marcis" ('Rotuli Hundredorum,' ii. 41 b). The date here is 1254, the earliest quotation in the 'N.E.D.' being 1581. S. O. ADDY.

W. PERKINS, FELLOW OF CHRIST'S COLLEGE. — There is a catalogue of the works of this once popular writer in the 'Athenæ Cantabr.,' and I apprehend it is nearly complete. But I have a copy of a sermon of his published during his life, the title of which is "The True Gaine: more in worth then all the goods in the world. Phil., c. 3. v. 7. Printed by John Legat, Printer to the Universitie of Cambridge 1601." This is not to be found in the list of works in the 'Athenæ.' The name is not on the title-page, but "The epistle Dedicatorie" is signed "your W. in all dutie to command, W. Perkins." S. ARNOTT.
Emmanuel College.

PHINEAS PETT.—If at any time Phineas Pett, naval architect in the time of James I., has been described as Sir Phineas, this should be corrected, as he was not a knight. He appears as plain Phineas in the 'Catalogue of National Portraits,' April, 1866. He there stands under a rock (I saw the portrait), his hand on a projecting crag. He has a long face and brown flowing hair. A ship occupies

half the picture. He is described in the catalogue as M.A. of Emmanuel College, Camb.

S. ARNOTT.

Emmanuel College.

THE BIRD OF THE SOUFRIÈRE.—In the report of Drs. Tempest Anderson and J. S. Flett on the eruption of the Soufrière in St. Vincent in 1902 are extracts from accounts of earlier eruptions which afford gentle hints of folklore. Before the outburst of April, 1812, one contemporary writer, referring to the region about the cone, recorded :—

“This lonely and beautiful spot was rendered more enchanting by the singularly melodious notes of a bird, an inhabitant of these upper solitudes and altogether unknown to the other parts of the island; hence principally called, or supposed to be, invisible; though it certainly has been seen and is a species of merle.”—P. 463.

About the time of the disturbance in 1880 it was observed :—

“The melodious notes of the mysterious and as popularly believed invisible Soufrière bird are no longer heard.”—P. 476.

ST. SWITHIN.

‘WELLINGTON AND HIS LIEUTENANTS.’—Biographical history may be popular, but should first of all be accurate. The present age, however, is both inaccurate and superficial, and passes over without note blunders which would have shocked our ancestors, so long as the language in which they are couched is eloquent and the scenes they describe picturesquely rendered.

Mr. Alexander Innes Shand’s ‘Wellington and his Lieutenants’ contains several examples of this careless inaccuracy and self-contradiction. For instance :—

On p. 26 (art. ‘Lord Hill’) we are told that “Moore had been laid in a rough coffin, awaiting burial at daybreak”; but on p. 309 (art. ‘Lord Lynedoch’) that “he [Moore] was interred without a coffin,” the latter statement being in consonance with Wolfe’s “No useless coffin enclosed his breast.”

On p. 230 (art. ‘Sir T. Picton’) Gronow is stated to have sketched Picton as “a stern-looking, strongly built man, about the middle height”; while by the present biographer, in a preceding passage (p. 181), he is declared to have stood over six feet high.

On p. 265 (art. ‘Lord Beresford’) the writer says: “We are inclined to agree in all seriousness with the ironical suggestion of Napier that they [*i.e.*, certain defensive pamphlets] could not possibly have been written by the Marshal, since the veriest egoist could scarcely have indulged in such self-eulogy”; while on p. 289 he writes again of these same pamphlets: “The fulsome self-eulogy in

which he [Beresford] indulged, either directly or by inspired deputy, is a humiliating revelation of his mortification and an avowal of the weakness of his cause.”

On p. 381 (art. ‘Marquis of Anglesey’) we read that the Marquis, then Lord Uxbridge, was struck by a bullet on the knee, that his leg was amputated, and (on p. 389) that he was familiarly called behind his back “Old Peg,” on account of his wooden leg; but on p. 417 (art. ‘Lord Combermere’) we are informed that “Lord Uxbridge received the coveted command [of the cavalry in the Waterloo campaign], when he won some glory, and lost an arm”; and again, in the very next sentence, “Lord Uxbridge had lost an arm, and was invalided the very day after Waterloo.” Be it remarked, *inter alia*, that a wooden leg, in the sense of a peg-leg, Lord Uxbridge never wore, but an elaborate artificial one, in close imitation of the real leg, whose invention and manufacture is boasted of to this day, advertisementally, by one of the leading artificial-limb makers in London. See also *Blackwood’s Magazine* for a dialogue between the Marquis of Anglesey and his leg.

Hanover was, in the days of the Peninsular War, apparently an island, or, at any rate, a sea-girt land, for we find (on p. 344) that the Earl of Hopetoun resigned his appointment at Portsmouth “to serve with Lord Cathcart in the descent on the coasts of Hanover.”

At p. 424 (art. ‘Lord Combermere’) it is stated that when the great mine exploded for the final assault of Bhurtpore, “the troops had been prudently kept back in the third parallel, where they crouched in comparative safety”; but in *Blackwood’s Magazine* for April, 1828, vol. xxiii. p. 455, in a very interesting article from an eye-witness, we find that 140 of our men were either killed or mutilated by the mine explosion, owing to the over-confidence and carelessness of the engineer in charge of the mine, who assured Lord Combermere twice over, in response to his repeated objection that the 14th Regiment was only a few yards removed from the mouth of the mine, and consequently in danger, that our men ran no risk.

Such is modern popular history!

WILLIAM SYKES, M.D., F.S.A.

Exeter.

WILLIAM RAINOLDS OR REYNOLDS, *circa* 1544-94.—The mistake or misprint in the life of this Roman Catholic divine in the ‘D.N.B.’, xlvi. 182, where it is stated that he was rector of “Lavenham, West Sussex,”

occurs also in Gillow's 'Bibliographical Dict. of English Catholics,' v. 409. He was rector of Lavenham, Suffolk, and compounded for the firstfruits on 24 May, 1572. His successor, Henry Coppinger, M.A., compounded on 17 February, 1578/9. See the 'Composition Books' at the Record Office; and cf. Tanner's 'Bibl. Brit.-Hib.' (1748), p. 615. H. C.

SOUTHEY AND JOSEPH MITCHELL.—Introducing Joseph Mitchell in his 'Later English Poets,' i. 361, Southey writes, or is made by his printer to write, as follows:—

"The man who returned Thompson's 'Werter' to him with this foolish and impertinent couplet:—

Beauties and faults so thick lie scattered here,
Those I could read, if these were not so near."

"Thompson's 'Werter'" is a curious and somewhat recondite substitute for Thomson's 'Winter,' which is said to have prompted the author's fellow-countryman to write the couplet quoted by Southey. Thomson's reply ran thus:—

Why all not faults, injurious Mitchell! why
Appears one beauty to thy blasted eye?
Damnation worse than thine, if worse can be,
Is all I ask, and all I want from thee.

It is said that, being informed his critic had in reality lost the sight of one eye, Thomson modified his phrase, and dignified him with the gift of a "blasting eye," which somewhat impairs the effect of his retort.

Mitchell was a somewhat improvident Scotsman who managed to ingratiate himself with the leading statesman of his time to the extent of being nicknamed "Sir Robert Walpole's Poet." Other distinguished men helped him, and Aaron Hill did him some generous literary service. His name is associated with several dramatic works, both as author and sponsor, and he wrote some good Scottish songs, such as the version of 'Blink o'er the Burn,' given in Johnson's 'Musical Museum,' 'As Sylvia in a Forest lay,' and 'Argyle's Levee,' which has frequently been attributed to Lord Binning. Mitchell's 'Poems on Several Occasions' appeared in two volumes, 1729. THOMAS BAYNE.

CELY FAMILY.—In 1900 Mr. H. E. Malden edited for the Royal Hist. Soc. the 'Cely Papers' (Camd. Soc., Third Series, i.), being the correspondence of some English wool merchants of the latter part of the fifteenth century. They made gifts to the church of St. Olave, Hart Street, in which parish they dwelt. A note therefore may be added that the monuments of "Richard Cely and Robert Cely, fellmongers, principal builders and benefactors of this church," are mentioned by Stow as existing in St. Olave's ('Survey,

ed. Thoms, 1842, p. 50). Sir Thomas Gresham in his will, 1575, gave 40*l.* to his apprentice Philip Celye, and appointed Thomas Celye one of the overseers of his will, and gave him 100*l.* ('Wills from Doctors' Commons,' Camd. Soc., 1863, pp. 58, 59). W. C. B.

"ARCIERE."—In the *Antiquary* for April there is an article on Breuning's mission to England in 1595, in which the following footnote is given to explain an obscure German word:—

"*Hetschieren*. More correctly *Hatschier*, a mounted imperial bodyguard. The term was still used at the Court of Vienna in 1775. Italian *arciere*; these guards were originally armed with bows."

As a matter of fact the bodyguard still exists, and the term is used at the Court of Vienna at the present day. The name is still *Arcieren Leibgarde*=the bodyguard of archers. L. L. K.

BYRON AND MOORE.—Sir Wilfrid Lawson, at a political meeting at Brampton on 20 April, said:—

"Lord Byron wrote:—

The while our ship her foamy track
Against the wind was cleaving,
Her trembling pennon still looked back
To that dear land 'twas leaving."

Shades of Tom Moore! that this should come from a Home Ruler.

ALFRED F. CURWEN.

[The version given in the 'Golden Treasury' runs as follows:—

As slow our ship her foamy track
Against the wind was cleaving,
Her trembling pennant still look'd back
To that dear isle 'twas leaving.]

THOMAS TRAHERNE. (See *ante*, p. 359).—Traherne is a thoroughly Welsh name, and is enshrined in one of the most notable pieces of Welsh poetry now extant—the lament for Trahaearn, Prince of Gwynedd, slain in the battle of Mount Carno towards the close of the eleventh century. The poem is by Meilyr Brydydd, who was one of Trahaearn's bards. A specimen of it is given in *Virtue's* 'History of Wales.' I quote four lines of the English version:—

At Carno was the fight, amongst the hills;
There fell my lord, Trahaearn there was slain.
Beside him sleeps the brave Rhiwallon's son;
From the lost battle ne'er would he return.

C. C. B.

CLIFFORD'S INN. (See *ante*, p. 285).—"By direction of the trustees and members of the Society, and under an order of the Chancery Division of the High Court of Justice," this

site was sold by auction on the 14th inst., Mr. B. F. Breach, of Messrs. Farebrother & Ellis, being the auctioneer. The price realized was 100,000*l.* Y. Z.

"ADVERTISE."—With reference to the former use of this word in the meaning of to advise or to inform, the earliest occasion on which it was so used would appear to be in the book of Ruth, iv. 3, 4:—

"And he [Boaz] said unto the kinsman, Naomi, that is come again out of the country of Moab, selleth a parcel of land, which was our brother Elimelech's: and I thought to advertise thee, saying, Buy it before the inhabitants, and before the elders of my people."

JAS. CURTIS, F.S.A.

179, Marylebone Road, N.W.

[This quotation from the A.V. duly appears in the 'H.E.D.,' where the earliest illustration of this sense of *advertise* is from Caxton in 1490.]

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 THOMAS CRAIG AND SIR THOMAS HOPE.—Looking into the 'D.N.B.' for information about Sir Thomas Craig, author of 'Jus Feudale,' I found the following statement:—

"Shortly before his death he was made advocate for the Church, and as such defended in 1606 the six ministers who were tried for treason for holding a General Assembly at Aberdeen."

But on turning to the memoir of Sir Thomas Hope, Lord Advocate, I found:—

"He defended John Forbes and five other ministers tried at Linlithgow, in 1606, upon a charge of having committed treason in declining to acknowledge the jurisdiction claimed by the Privy Council over the General Assembly. He, like his leaders Thomas Craig, William Oliphant, and Thomas Gray, counselled submission, but when the two former declined to appear at the trial on 10 Jan., Hope made so vigorous a defence that, although his clients were convicted, he speedily ranked among the foremost men at the bar."

There is a life of Craig by P. F. Tytler, 1823, but I have not been able to see a copy of it. Did Craig defend in 1606 the ministers who were tried for treason, or did he decline to do so? W. S.

GILLYGATE AT YORK.—We have here in York an archway or gate in the wall of St. Mary's Abbey, which a tablet affixed by the Corporation states was made in July, 1503, when the Princess Margaret was a guest for two days while on her way to become the bride of James IV. of Scotland.

This gateway, made by request, it is said, of Henry VII., is known as Gillygate, but whether from the old pronunciation of July, which was *Gilly*, or after a church dedicated to St. Giles, of which no trace remains, or from the Italian form of Liliun, *gigliu*, which, by metonymy or trope, was a term used in fortification, no one seems to know definitely. As the Public Library does not contain, as it should do, a complete set of 'N. & Q.' I am unable, without thus troubling you, to ascertain whether it has ever been explained. As the word has been in use at least four hundred years, I shall be glad if any of your readers will clear up the real meaning. P. M. CAMPBELL.

33, Vyner Street, York.

[Gillygate is mentioned 8th S. x. 69, but its etymology is not supplied.]

MADRAS CHAPLAINS.—Robert Wynch was appointed by the E.I. Co. in 1731, and Richard Rider in 1746. I shall be much obliged if any one can tell me their place of birth and education. Both died in the East.

FRANK PENNY, LL.M.

DEDICATION TO THE QUEEN OF ENGLAND.—A book entitled 'Letters to a Young Lady, on a Variety of Useful and Interesting Subjects,' by the Rev. John Bennett (fifth American edition, Philadelphia, 1809), was originally dedicated to the Queen of England. What queen is this likely to be?

E. C. COIT.

9, West Mohawk Street, Buffalo, U.S.

MOHAMMED'S COFFIN IN MID-AIR.—Can any of your readers give me some information on the subject of that absurd superstition, according to which Mohammed's coffin is suspended in mid-air? I know, of course, that the Moors occasionally hung the coffins of dead Christian captives from the battlements of fortresses. C. E. D. A.

Philadelphia.

[See 7th S. viii. 188, 274; 8th S. i. 68, 197.]

EQUATORIAL AFRICA: ITS BIBLIOGRAPHY.—I am desirous of obtaining a complete list of all the books that have been published relating to Equatorial Africa, particularly the Congo region, since about 1887. Can you advise me how to obtain this? L. M. P.

JOHN FOSTER.—In 1825 an octavo pamphlet of sixty-six pages was printed by A. Glanvill at Taunton, entitled "Strictures on the Address of Mr. R. Towers to the Protestant Inhabitants of Taunton; or, an Investigation of Popery, &c. By J. Foster." Can any correspondent of 'N. & Q.' inform me whether the writer of the pamphlet was John Foster

the essayist? The tract is not included in Foster's collected works as published in Bohn's "Standard Library," nor is it alluded to in 'Foster's Life and Correspondence,' edited by Ryland. Yet, as John Foster was a resident, in 1825, at Stapleton, near Bristol, and was then in the heyday of his literary activity, it does not, at first sight, appear very probable that another J. Foster, *tout pur*, would appear before the public in the same county.

CHARLES A. FEDERER.

Bradford, Yorks.

"THE BEAUTIFUL CITY OF PRAGUE."—

Though its longitude's somewhat uncertain,
And its latitude equally vague,
The person I pity who knows not the city,
The beautiful city of Prague.

I am anxious to know the author of these lines. I have always believed them to be Thackeray's, but cannot find them in his works.

D. H.

NORMAN SETTLERS IN ENGLAND.—Can you or any of your readers suggest to me a French or foreign source of information as to the Norman settlers in this country after the Conquest? For instance, I want to trace a person who came, or may have come, from the village of Merville (Merrevilla), in Normandy, and I believe took his name from his locality.

R. M.

JOHN BLENKINSOP.—Can any of your readers inform me where John Blenkinsop, one of the pioneers of steam locomotion, was born, and who was his father? Some authorities, the writer of the article in the 'D.N.B.' among them, state that Blenkinsop was born near Leeds; others, at Walker-on-Tyne.

W. W. TOMLINSON.

Monkseaton.

FRANK KENNEDY.—Can any one tell me where to find particulars of the person mentioned in the following passage from the Rev. R. S. Hawker's 'Footprints of Former Men in Far Cornwall'?—

"This officer [Paminter, an exciseman] appeared to have been a kind of Frank Kennedy in his way, and to have chosen for his watchword the old Irish signal 'Dare!'"

C. E. BYLES.

52, Eyot Gardens, Chiswick.

BOWES FAMILY.—I shall be much obliged if some reader will kindly inform me where I shall be able to get the birth certificate of Mr. Lancelot Bowes, of Durham city. He was buried in the parish church, but was not christened there. He was a merchant, and died about 1712. This Mr. Bowes had a son George, christened there

1665. This son was an attorney-at-law. I should like to know who George's mother was and his wife; also who his grandfather Bowes was. I have understood they are an offshoot of the Bowes of Bradley Hall, Durham, or Streatham Castle, of the same place. I shall be most thankful for answers sent direct to me.

(Mrs.) J. H. SLADDIN.

22, Manor Drive, Halifax, Yorkshire.

HOUGHTON FAMILY.—Wanted information of Richard Houghton, a captain in the 52nd Regiment, believed to be grandson of Sir Richard Houghton, third baronet. Richard Houghton's son, Major Richard Houghton, 3rd Buffs, was wounded at Albuera. Richard Houghton bought Springfield, co. Antrim, and died 1828. He married Miss Jane Gillespie.

(Mrs.) E. RICHARDSON.

The Grove, Trefnant, North Wales.

DR. McMICHAEL, F.R.C.P.—Is anything known of the family or descendants of Dr. McMichael, F.R.C.P., author of 'The Gold-headed Cane' (see 'D.N.B.')? Any information sent to this College would be valued.

J. F. PAYNE.

Royal College of Physicians, Pall Mall East.

"THE TEMPLE SHAKESPEARE."—The edition of Shakespeare called "Globe" I believe is so named with allusion to the Globe Theatre in which some of the plays were first acted. The Cambridge edition of Aldis Wright is also called the Temple edition.* I know not why, but will thank 'N. & Q.' or any of its readers who will inform me about these names.

JAMES D. BUTLER.

Madison, Wis., U.S.

THOMAS FIELD, OF COCKENHOE.—George Field, of Mangrove House, Lilley, Herts, who died about 1595, had a son Thomas. Can any one give the name of the wife of Thos. Field, who was of Cockenhoe, Lilley? By his will, dated 1624, he left 500*l.* to his grandson, son of Thos. Field, of Cockenhoe, who died 1695, married to Isabella Hobbs. I should also be glad to know the name of the wife of his son Thos. Field, who was alive in 1624.

JOSHUA FIELD.

WALTER IZARD was admitted to Westminster School 15 September, 1766. I should be glad to obtain any information concerning him.

G. F. R. B.

THE POPE AND THE MASSACRE OF ST. BARTHOLOMEW.—Mr. J. R. Willington, in his recently published book, 'Dark Pages of English History,' writes (p. 39) anent the

* Is it so called? We are not aware of the fact.]

St. Bartholomew massacre, "When.....the real facts became fully known to the Pope [Gregory XIII.], he expressed both in speech and writing his horror of the crime." Mr. H. White, 'The Massacre of St. Bartholomew,' 1868, p. 477, says:—

"Gregory sent Charles the Golden Rose; and four months after the massacre, when humaner feelings might have been supposed to have resumed their sway, he listened complacently to the sermon of a French priest, the learned but cankered Muretus, who spoke of 'that day so full of happiness and joy when the Most Holy Father received the news and went in solemn state to render thanks to God and St. Louis.....That night the stars shone with greater lustre, the Seine rolled her waters more proudly to cast into the sea the corpses of those unholly men'; and so on in a strain of rhapsody unendurable by modern ears."

When and where did the Pontiff express his profound sorrow at the deed of blood?

A. L. LIEVRE.

16 and 17, Imperial Buildings, E.C.

DUDLEY OF WILTSHIRE. — Henry, son of William and Ellen Dudley, of Uttoxeter, Staffs, matriculated 25 January, 1638/9, aged eighteen, at Oriol Coll., Oxford; created B.A. 1 November, 1642. Foster's 'Alumni Oxonienses' says of him, "perhaps vicar of Broad Hinton, Wilts, 1665." His son, Joseph Dudley, matriculated 5 December, 1673, aged sixteen, at St. Alban Hall, Oxford, as son of Henry, of Broad Hinton, Wilts, clerk. 'Al. Ox.' says, "See Foster's 'Parliamentary Dictionary,'" but this work was never published. I shall be glad to know if Henry really was vicar of Broad Hinton, or to obtain any other information concerning him and his family, especially Joseph. Henry had an elder brother Thomas Dudley, who was an M.A. of Trin. Coll., Oxford, 1632, but of whom I have no later information. ALEYN LYELL READE.

Park Corner, Blundellsands.

PRYNNE'S 'LIFE OF LAUD.' — Can any of your readers kindly inform me who the gentleman is in this volume facing the portrait of Laud near the centre of the volume? There is no name, but arms are shown with three escallops. The crest is like a coronet, with a demi bird or eagle with six-feathered wings.

F. BROWN.

ENGLISH ACCENTUATION. — Can any contributor to 'N. & Q.' explain the apparent anomaly in such compounds as the following? In one set we have *barometer*, *chronometer*, *thermometer*, &c., with accent on antepenult; while in another there are the terms of the decimal system, as *décamètre*, *kilomètre*, &c., accented on the penult (*vide* Worcester and Webster and Chambers's Eng. dict.).

The Greek origins obtaining in each being alike, why the difference? Euphony does not seem to require it. Perhaps there is no reason except that the English (English) will *pöll* it so.

T. H. W.

[English quantities and English accent are past praying for.]

SAMUEL BRESTSENUŠ. — Can your correspondents help me to identify this individual? The name seems to be badly corrupted. According to Dr. Erasmus Schwab, he was an Englishman, and was present at the General Council of Jews held at Nagy-Ida, in Hungary, in October, 1650. He brought a complete transcript of all the acts of that council home to England, and had them printed here ('Land und Leute in Ungarn,' Leipzig, 1865, i. 287). Many thousands of Jews, some three hundred rabbis among them, from all parts of Europe and Asia, are said to have attended the council. According to the same authority, a Danish book has also been published on the same subject, giving a full account of the affair, of which nothing seems to be known in Germany. Who was the Danish author?

L. L. K.

Replies.

VERSES ASCRIBED TO LONGFELLOW, &c.
(9th S. xi. 208, 257.)

THESE truly beautiful verses were written by the Rev. Samuel Longfellow, a younger brother of the celebrated poet, and also his brother's biographer. He was a man of exquisite refinement, broad culture, and greatly admired and devotedly beloved by all who knew him. Possibly, had he not been overshadowed by the fame of his greater brother, he would have written more, and his fine poetic talent become thereby more widely recognized.

HORACE HOWARD FURNESS.

THE MAGI (9th S. xi. 346). — As to the identity of the Magi, I refer to the most scholarly note of Prof. Albrecht Dieterich (now at the Heidelberg University), 'Die Weisen aus dem Morgenlande,' in the 'Zeitschrift für die Neutestamentliche Wissenschaft und Kunde des Urchristenthums,' 1901. The deductions of Prof. Dieterich are accepted by German science. No doubt Isaiah lx. 6 and Psalm lxxii. 10 have co-operated in the dressing of the legend in Matthew; but it is singular that Matthew, who likes those relations, does not acknowledge the fulfilment. The Magi are the servants of Mithra; and in the oldest Chris-

tian representations no difference is to be seen between the *habitus* of the Magi and the priests of Mithra. Now Prof. Dieterich has also found the *motif* of the invention of the migration of the eastern Magi in the westward direction; the growing legend must have been influenced by an event which has given a form to the emotional fantasy of early Christians. This event is the journey of King Tiridates of Armenia to Rome in the year 66 A.D. (Dio Cassius, liber lxi. 2-7) to do homage to Nero. That this event made the greatest impression on Nero himself, who dated his eleventh imperatorship thereafter (Maynial, *Revue Archéologique*, September and October, 1901), on the Romans, and especially on the countries which the magnificent procession of Tiridates with his 3,000 Parthian knights traversed, is verified by old authors. Tiridates said to Nero, "I came to do homage to thee as to Mithra," and Plinius says in his 'Historia Naturalis,' xxx. 10, which was written about the same period as the Evangelium Matthæi: "Magus Tiridates ad Neronem venerat et Magos suum adduxerat." Dio Cassius and the Greek Testament have the same expression for the homage, *προσκύνησις*. I can give here only a few points out of the rich and most clear and clever deductions of Prof. Dieterich. That the story of the star is not more than an analogy for the appearance of a legendary star at the deaths of Sarpedon, Karneades, Cæsar, and Nerva, or at the birth of Mithradates and Augustus (the same as Cæsar's), or of the conducting star of Æneas and Timoleon, is demonstrated by the most eminent living scholar in the science of comparative religion, Prof. Usener, of the Bonn University, in the *Rheinische Museum*, 1900.

Munich, Bavaria.

DR. MAX MAAS.

POPE SELF-CONDEMNED FOR HERESY (9th S. xi. 67, 218).—This story is quoted at length in the note on p. 261 of Sir Frederick Pollock's 'First Book of Jurisprudence.' The original source is 'Year-Book of 8 Henry VI.,' p. 20.

A. T.

'THE POETRY OF GEORGE WITHER' (9th S. xi. 266).—A bibliographical list of Wither's works (1588-1667) will be found in the 'Dictionary of English Authors,' by R. Farquharson Sharp, 1897.

Each series of 'N. & Q.,' excepting the seventh, contains many references to his publications, nine of which may be consulted in the Corporation Library, Guildhall.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"DOGNOPER" (9th S. xi. 248, 358).—In Holland the difficulty of keeping dogs out of churches appears to have been as great as in England. In one of my sketch-books I find a note of a placard attached to the door of an old church, "Honden uyt Gods Tempel."

HENRY TAYLOR.

Birklands, Southport.

Two papers treating of this subject appeared in *Chambers's Journal* for 8 April, 1882, and 4 April, 1885. The first was entitled 'Keeping Order in Church,' and the other 'Dog-whippers and Sluggard-wakers.' Both were anonymous contributions, but the writer in both instances was Mr. J. Potter Briscoe.

D'ARCY LEVER.

MAIZE, ITS NATIVE COUNTRY (8th S. iii. 348; iv. 53; xi. 466; 9th S. xi. 286, 357).—Without going into the question of the native country of maize, it is of some interest to know whence we had the name of it. As regards this, we know perfectly well that the name came neither from Colombia nor from Peru, but is a word of Carib origin, from the island of Hayti. The Haytian name is spelt *mahiz* or *mahis* in the 'Cent. Dict.' and in the new Webster; the spelling *maiz* is mere Spanish, and Monlau's dictionary derives the Spanish *maiz* from the Haytian *mahiz*. Already in 1555 R. Eden's translation of Peter Martyr says of the Caribals or Caribs that "this kynde of grayne they call *maizium*," ed. Arber, p. 67; cf. p. 116. At p. 118 we have "the seedes which they of Hispaniola call *maizium*," cf. p. 159. I have already given these references in my 'Notes on Eng. Etym.,' p. 346. The spelling *mahiz* is in the index to Oviedo.

WALTER W. SKEAT.

SYNAGOGA: CHRONISTA (9th S. xi. 309).—The Passion according to St. Matthew is sung on Palm Sunday, the Passion according to St. Mark on the following Tuesday, the Passion according to St. Luke on the following Wednesday, and the Passion according to St. John on Good Friday. On all these occasions the words of our Lord are sung in the bass (Christus), the words of Apostles, Jews, and others in the alto (Synagoga), and the Gospel narrative in the tenor (Chronista). Where it is possible these three parts are taken by three deacons of the Passion, otherwise the celebrant sings Christus, the deacon Chronista, and the sub-deacon Synagoga. I suppose Chronista to be a variant of the Low Latin *Chronolista*, which is itself an abbreviation of *Chronologista*; and Synagoga is probably so called because the first words allotted to him in the Missals on each day except Wednesday are those of a gathering

of Jews. Now, however, the words of crowds are usually sung not by Synagoga, but by the choir. For the melodies see Grove's 'Dictionary of Music,' art. 'Passion Music.'

JOHN B. WAINEWRIGHT.

THE ANTIQUITY OF BUSINESSES (9th S. xi. 165, 191).—At 7th S. ii. 6 I showed that a shoemaker's shop in Souttergate (*i.e.*, Shoemakers' Street), in Hedon, East Yorkshire, was occupied by shoemakers from 1670 to 1792, and probably later. W. C. B.

The drug business of Messrs. Hooper & Co., Russell Street, Covent Garden, though not so old as that of Messrs. Corbyn, has, according to the *Chemist and Druggist*, been continuously carried on under the same roof for a longer period, and their claims to be the oldest pharmacy in London. It dates from 1732. Another famous old drug business is that of the Fallowfields in Penrith (now carried on by Mr. Edmondson), which was first established in 1726. C. C. B.

There is an extant firm of wholesale druggists dating uninterruptedly from the time of Queen Elizabeth, perhaps older; it is also supposititiously connected with Richard Quiney, of Bucklersbury, a brother-in-law to Shakspeare's daughter Judith. Apart from their own business and family records, there is evidence of the granting and renewing leases under the incumbent and churchwardens of their parish, which has been traced for several generations in the vestry books. LYSART.

ROBIN HOOD (9th S. xi. 169, 258).—1. The "Wood" theory rests on a very slender basis of fact, and its popularity far outstrips its merits. The authority of the *Gentleman's Magazine* of 1793 goes for little in the matter. The writer therein was a Mr. J. M. Gough, like Gutch, a bitter opponent of Ritson. "Robin Wood, Whode, o' th' Wood, q.d. of Sirewood," is his phrase, which appears to me as fanciful as Ritson's gloss, "Some particular sort of hood." Both are clumsy distortions of a plain Saxon name, and blundering attempts to explain its genesis. "Hood," says Thierry in his 'Histoire de la Conquête de l'Angleterre,' "is a Saxon name." Of course it shared the fate of old names, and garnered a plentiful crop of variants. The earliest sample of these occurs, so far as I know, in the 'Monasticon,' in a Latin poem of 1304, where it is spelt "Hudus" (as also in Major), *ex quo* "Hude." Fordun, the Paston Letters, and the 'Lytell Geste' (Wynkyn de Worde, *circa* 1489) have "Hode," and in 'Piers Ploughman' we have "Hod." Pierce Egan assim-

lated it with "Head." Ascham, in 'Toxophilus,' has "Hood." The addition of *w* to either "Hood" or "Hode" is as much an eccentricity as is the *h* in "Whilliam." Both are clear and simple instances of misspelling. Similar corruptions abound amongst the illiterate and careless in our own days, for which also the oddities of pronunciation are largely responsible. If it be a mark of *savoir faire* to call Belvoir "Beever"; Cholmondeley, "Chumley"; Wemyss, "Weems," and Beauchamp, "Beecham," we cannot marvel at the uninitiated writing them thus. I find also that in Dyce's edition of Peele's 'Edward I.' the expression "Robin of the Wood, *alias* Robin Hood," occurs, but this is on a par with similar attempts to create difficulties where none exists. In this, as in other matters, the "higher criticism" overreaches itself.

2. The assumed relationship between "Robin Hood"—"Robin Whode," and "Robin des Bois" is equally unfounded. The latter, as has been abundantly shown, is a wood spirit or goblin, the former an historical personage. The transfusion and confusion of the two is natural. The one infests the woods in bodily, the other in spirit, form. Hence our Robin Goodfellows and Hobgoblins and continental "Robins des Bois"—all sprites of the forest, as Robin Hood was, in more substantial embodiment, of Sherwood. And the Rogue Guinart of 'Don Quixote' is a notable counterpart of the Saxon forester and outlaw in his real and historical aspect. For "Rogue" read "Robin" and the counterpart is complete. But no number of such—ghostly or real—will destroy the historical personality of the Saxon archetype. J. B. MCGOVERN.

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VALÉE'S 'BIBLIOGRAPHIE DES BIBLIOGRAPHIES' (9th S. xi. 368).—The first volume of this work was published by Terquem at Paris in 1883, 4to, 773 pp., price 25 fr. Two parts, an author catalogue and a subject index, were contained in this volume. A supplementary volume was published by Terquem in 1887, 4to, 354 pp., price 15 fr. No further supplement has been issued.

ERNEST A. SAVAGE.

SCHULZE, THE GERMAN ORGAN-BUILDER (9th S. xi. 247).—Your correspondent refers probably to *Heinrich* Edmund Schulze, the oldest and most distinguished son of J. F. Schulze. The father was the founder of the firm of organ-builders known under the name of J. F. Schulze & Sons, whose manufactory was first established in 1825, near; Paulinzella, in Thuringia. In 1851

they sent an organ to the International Exhibition in Hyde Park. As this obtained a prize medal, it was the beginning of much work done for England. This organ is now in the Town Hall, Northampton. Heinrich Edmund died in 1878 at the age of fifty-four, and shortly after, on the death of the surviving brother, the firm ceased to exist.

For further information as to the firm, its methods, and a list of the churches in England where Schulze organs are to be found, consult Grove's 'A Dictionary of Music and Musicians,' vol. iii. p. 384, London, Macmillan, 1898; see also Otto Wangemann's 'Geschichte der Orgel und der Orgelbaukunst,' second edition, Demmin, 1881, and the same author's 'Die Orgel, ihre Geschichte und ihr Bau,' third edition, Leipzig, 1895.

CHARLES BUNDY WILSON.

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"BAGMAN" = COMMERCIAL TRAVELLER (9th S. xi. 149, 232, 338).—My original inquiry was for indications of the use of "bagman" in the sense of commercial traveller prior to 1800. Those afforded by respondents in 'N. & Q.' are all of later date, if I am not mistaken. But MR. WHEELER's view that "bugman" is not a misprint in Goldsmith's 'Essay on Various Clubs' may, I think, be borne out by a sentence interwoven in the babble referred to therein, viz:—"My dear Smokeum, you know that there is no man upon the yearth for whom I have so high—" An insect-destroyer in those days would naturally resort to smoke, so the appellation of "Smokeum" is in favour of classing the party referred to as a pest-destroyer, rather than a commercial traveller. Can any of your readers kindly furnish eighteenth-century instances of the use of the term "bugman," in the sense of a man who lives by destroying bugs?

The whole question has arisen out of a necessary challenge of this reference to Goldsmith's 'Essays,' which is cited in the 'N.E.D.' as the earliest instance of the use of the term "bagman" in the sense of commercial traveller. Mr. Andrew Tuer in his 'Old London Street Cries' (published in 1885 by Field & Tuer) makes reference to the street cries which are to be met with in 'The Pedlars; or, Scotch Merchants of London' (1763), one of which is "Water for the Buggs."

ALGERNON WARREN.

At the beginning of the nineteenth century "bagman" would appear to have been a quite common designation. The class received considerable attention from Christopher North. He plays somewhat boisterously,

yet not unmercifully, with "a brace of Bagmen" in the discursive essay on 'Streams,' contributed to *Blackwood* in April, 1826, and included in the first volume of his 'Essays Critical and Imaginative,' 1865. In the same volume, p. 176, reviewing Mrs. Jameson's 'Loves of the Poets,' he writes:—

"Nothing is a surer proof of genius than the choice of a subject, at once new and natural, and 'The Loves of the Poets' is of that character. There is no such thing as chance in the spiritual world. A Bagman may find on the road a pocket-book full of bank-notes, which had nearly upset his gig, or a ditcher dig up a hoard of gold guineas; but no blockhead ever yet stumbled upon a fine thought, either on the royal roads or byways of Imagination."

For a special description of the bagman as seen among the English Lakes in 1822, see Prof. Wilson's 'Essays, Critical and Imaginative,' ii. 102, ed. 1856. THOMAS BAYNE.

NOTTER FAMILY (9th S. x. 309, 478).—Your correspondent asks whence the name of Notter, and it is suggested that it is either an Irish or Scotch name. The name is German. The first note I have is of Conrad Notter, Town Councillor of Herrenberg, 1560; Martin Notter, Town Councillor 1593-1598; Johann Martin Notter, Burgomaster of Herrenberg, 1696; Johann Martin Notter, Court Town Councillor in Calw, born 1735, died 1802; Friedrich Jacob Notter, captain in the Württemberg army, born 1777, died 1812. J. LANE NOTTER, M.A.

PENRETH (9th S. xi. 328).—MR. HALL will find this subject dealt with by Mr. G. Watson, in a paper entitled 'A Misappropriated Bishop,' in the *Transactions of the Cumberland and Westmorland Archaeological and Antiquarian Society*, vol. xv. (1898-9), pp. 303-308. O. O. H.

MAORI LEGEND (9th S. xi. 369).—MR. HOOPER will find this in *Household Words*. pp. 75, 120, 129, vol. ii., 1851.

W. G. BOSWELL-STONE.

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CHARACTERS IN FICTION (9th S. xi. 347).—MR. MILFORD will find Anne Elliott in 'Persuasion,' by Jane Austen; Ethel May in 'The Daisy Chain,' by Miss Yonge; Molly Gibson in 'Wives and Daughters,' by Mrs. Gaskell; Violet Martindale in 'Heartsease,' by Miss Yonge. I am not acquainted with Launcelot Gibbs. HENRIETTA COLE. 96, Philbeach Gardens, S.W.

"OWL-LIGHT" (9th S. xi. 349).—The phrase has certainly some sort of currency, though not, as far as I am aware, a literary one. It was habitually employed by my mother

(originally a Lancashire woman), and has been familiar to me since childhood. I confess, however, that I cannot remember hearing the expression on the lips of any other person.
L. H.

Halliwell, in his 'Dictionary of Archaic and Provincial Words,' says it is used in Sussex, where "to walk by owl-light implies to skulk for fear of arrest." Archdeacon Nares, in his 'Glossary of English Authors,' gives the following instances of its use:—

"Ned Wimarke appears not in Paul's, but ever since before Christmas hath taken a toy to keep in, saying that now and then he steals out by *owl-light* to the Star and to the Windmill."—Letter dated 1610.

When straight we all leap'd overboard in haste,
Some to the knees, and some up to the waste,
Where sodainly 'twixt *owle-light* and the darke,
We pluck'd the boat beyond high water marke.
Taylor's 'Workes,' 1630.

EVERARD HOME COLEMAN.

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Perhaps the following stanzas from a poem by William Allingham, entitled 'The Greenwood Tree,' may prove illustrative:—

Our host hath spread beneath our tread
A broider'd velvet woof;
Curtains of blue peep richly through
Our fretted palace roof.
Well spent, say I, in forestry
Each summer day like this,
Till glowworms light owl-watchmen's flight
Through our green metropolis.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

GOOD FRIDAY in 1602 (9th S. xi. 368).—It fell on 2 April, Old Style, and 5 April, New Style. See Sir H. Nicolas's 'Chronology of History,' 1838, pp. 58-78, for tables showing when Easter fell, &c., from A.D. 1000 to A.D. 1999, or A. De Morgan's 'Book of the Thirty-seven Possible Almanacks, with Indices for finding the Almanack of any Year from A.D. 1 to A.D. 2000.' The Book of Common Prayer has a list of movable feasts, with their dates, for several years from the date of publication, as well as the tables to find Easter.

J. T. F.

[Many replies received.]

"DELIVERED from the GALLING YOKE OF TIME" (9th S. xi. 369).—MR. BRIERLEY will find the lines in the original text of Wordsworth's 'Laodamia.' In the editions of 1815 and 1820 of the 'Poems' the penultimate stanza runs as follows:—

Ah, judge her gently who so deeply loved!
Her, who, in reason's spite, yet without crime,
Was in a trance of passion thus removed;
Delivered from the galling yoke of time
And these frail elements—to gather flowers
Of blissful quiet 'mid unfading bowers.

Here, as the poet observed in 1831 to his nephew John Wordsworth, "the heroine is dismissed to happiness in Elysium." In the revised text of the edition of 1827 she is punished for her disobedience to the exhortations of Protesilaus, being "doomed to wander in a grosser clime, Apart from happy Ghosts." In the edition of 1832 the doom is mitigated; her banishment from Elysium is but for "an appointed time." In 1845 the stanza received a final revision, but the fate of Laodamia remains as it was fixed in 1832. For a full account of the successive changes in the text of this stanza, see the 'Oxford Wordsworth,' p. 901, note. R. A. POTTS.

OPTICIANS' SIGNS (9th S. x. 503; xi. 53).

—In a neighbourhood like that of the Minorities, given up to ship and insurance brokers, marine engineers, shipping surveyors and valuers, ship chandlers, cork dealers, brass furnishers, rope makers, and ship furnishers generally, one may expect to find the nautical instrument dealer, whose favourite sign, however, was not the "Sea Telescope," or the later marine binocular, or even the mariner's compass, but the "Quadrant" and the "Sextant." Messrs. Dollond's old sign of the "Sea Quadrant" has already been alluded to. The "Blue Coat Boy and Quadrant" distinguished the shop of a mathematical instrument maker in the Minorities in 1799 (Banks Coll. of Shop Bills, iv.), the selection of a bluecoat boy being, no doubt, suggested by his connexion with the mathematical foundation in Christ's Hospital by Charles II. In the same ancient thoroughfare, inhabited of old chiefly by gunsmiths, may still be seen a similar combination of the "Admiral and Sextant," a sign rendered, may we not say, immortal, from having once stood outside the shop described in 'Dombey and Son' as Solomon Gill's, in Leadenhall Street. It is not, however, "a little timber midshipman," but an admiral, whose uniform is said to be exact and complete as worn in the early part of the nineteenth century. The figure was removed from Leadenhall Street when the present owners, Messrs. Norie & Wilson, removed thence to 156, Minorities.

In a collection formed by Sir Charles Price, and afterwards in the possession of Mr. C. T. Davis, is an engraving of the houses which were built on the north side of Leadenhall Street, on the site of those destroyed by the fire of 1765, where the sign of the "Admiral and Sextant" may be seen over the central first-floor window of what was then Norie's

Naval Academy. Norie's was originally established by a Mr. William Heather as a "sea chart, map, and mathematical instrument warehouse," where were to be sold

"Hadley's Quadrants, and Sextants of all sizes, neatly mounted with two parallel glasses, accurately divided by the Patent Machines, and warranted good; Gunter's Scales, Sliding Scales, Sectors, Cases of Instruments, and Compasses of all Sorts; Sea Telescopes from One to Three feet long with Four or Six glasses, &c."

This William Heather was succeeded by Mr. J. W. Norie in 1814, who was joined by Mr. George Wilson in 1834, the business being still carried on by Mr. Charles Wilson and his sons. The quadrant in use for the sign is evidently Hadley's. Hadley's and Gunter's quadrants, of which illustrations may be seen in Barlow's 'Complete English Dictionary,' and which greatly differed in construction, were those principally in use at the time of the sea quadrant's adoption as a sign, Hadley's instrument dating from 1731. There is another such sign, but not so old, outside a nautical instrument dealer's at the corner of London Street, close by; and the late Sir Walter Besant, whose memory lovers of old London will especially revere, discovered a shop in Shadwell High Road in 1894 with a sign outside of "a naval officer in cocked hat, and tail coat, and epaulettes, sword by his side, taking an observation with a sextant." This also was a nautical instrument maker's ('The Voice of the Flying Day,' the *Queen*, October, 1894). Norie's sign and its associations form the subject of a paper in *All the Year Round* for 29 October, 1881, by Mr. J. Ashby-Sterry.

There is another curious sign illustrative of this subject which has been hitherto unnoticed. This is the "Orrery and Globe," a trade cognizance displayed by Thomas Wright, mathematical instrument maker to King George III., in Fleet Street, "over against Salisbury Court" (*London Evening Post*, 20 April, 1732). I think I am right in saying that the arched bands representing the imaginary circles of the heavens, which were a prominent feature of the orrery, even after the improvements effected by Thomas Wright, were in use until the issue of a work by Benjamin Martin, entitled 'Description and Use of Both the Globes, the Armillary Sphere, and Orrery' (no date), where an illustration of a 'New Manual Orrery,' or a 'New Orrery by Clock-Work' (plate v.), closely resembles the complete clockwork orrery sold by Messrs. Newton at the present day (see also Benjamin Martin's 'Description and Use of an Orrery of a New Construction'). Nor are these armillary attachments

represented in an engraving in James Ferguson's 'Use of a New Orrery,' 1746. But whether it was Mr. Benjamin Martin or a Mr. Dean mentioned by Desaguliers who was responsible for the disuse of the bands representing the circles of the heavens, as in the armillary sphere, is not clear. Since its invention the orrery has been gradually but slowly improved by additions to and corrections of its original simplicity. It used to be contended that the word was derived from a Greek word of the same sound, which signified to see, namely, $\delta\rho\acute{\alpha}\omega$, because in the orrery all the motions of the heavenly bodies are seen performed as in nature. It is often still asserted that a certain Mr. Rowley, of Lichfield, was the first inventor of the orrery, but Desaguliers, in his 'Course of Experimental Philosophy,' 1734, p. 431, corrects this error. After stating his belief that Mr. George Graham, about the year 1700, first invented a movement for exhibiting the motion of the earth about the sun at the same time that the moon revolved about the earth, he says:—

"This machine being in the hands of the instrument maker, to be sent with some of his own instruments to Prince Eugene, he copied it, and made the first for the late Earl of Orrery, and then several others with additions of his own. Sir Richard Steele, who knew nothing of Mr. Graham's machine, in one of his lubrications, thinking to do justice to the first encourager, as well as to the inventor of such a curious instrument, called it an Orrery, and gave Mr. J. Rowley the praise due to Mr. Graham."

Desaguliers himself contrived a machine similar to the orrery, which he called a planetarium.

"Also there has been made another instrument called the Assimilo; but the Orrery constructed by the late ingenious Mr. Dean exceeds in point of Neatness and Elegance all that has yet been made, if you except the motions of the satellites of Jupiter and Saturn.....the first was sold for a thousand guineas, and none of the largest sort cost less than three hundred guineas."—See *General Magazine of Arts and Sciences*, 1755.

In his 'Description of a Planetarium' Desaguliers considered the orrery of his time very faulty, because it did not show any proportion of the orbits one to another, nor of the bodies one to another, and gave false ideas of several celestial phenomena ('Course of Philosophy,' 1734). Cf. also 'Select Mechanical Exercises,' by James Ferguson, F.A.S., 1773, pp. 72 and 88 with plate, No. vi.; also his 'Description and Use of a new Four-wheeled Orrery'; 'The Phenomena of Venus, represented in an Orrery' (*Philos. Trans.*, 1746, ix.); 'Description of a New Portable Orrery,' by William Jones, F.A.S., 1782; 'Description and Use of Globes and the

Orrery,' by Joseph Harris, 1768; and 'Description of a New Orrery,' by David Rittenhouse, 1768. The "Great Orrery" of Thomas Wright, although so soon to be subjected to important improvements, was thought very highly of at the time. One announcement in the *London Evening Post* of 29 April, 1732, says:—

"Last night his Royal Highness the Duke of Cumberland with several of the Nobility was at Mr. Wright's, his Majesty's Mathematical Instrument Maker in Fleet Street, to see the Grand Orrery he has finish'd, which by all curious People is said to be the best and most perfect Instrument that ever was made, to shew the Motions of the Planets, &c."

Evidently it was because of the important improvements that were thought to have been effected in the production of this instrument that Wright adopted it as his sign, the only instance of which I am aware.

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It is stated in the *Transactions of the Essex Archaeological Society*, vol. v. p. 72 (new series), that Chester Moor Hall was "inventor of the achromatic lens before its reinvention by Dollond." In 1894 I copied the following inscription from a tablet to his memory on the north chancel wall of Sutton Church, Essex:—

"In a Vault under the Chancel lies the Body of | Chester Moor Hall Esquire of Sutton Hall | Patron of the Church, a Bencher of the honourable Society | of the Inner Temple and many years | on the Commission of the Peace for this County | He was a judicious Lawyer, an able Mathematician, a polite Scholar | a sincere Friend, and a Magistrate of the strictest integrity. | He died March 17th, 1771, Aged 67 | In the same Vault is interred the Body of | Mrs. Martha Hall Sister of the above named Chester Moor Hall Esqr. | at whose Expense this monument was erected to their Memories | She died December 1st 1782, Aged 82."

JOHN T. PAGE.

West Haddon, Northamptonshire.

CHRISTMAS CAROLS (9th S. xi. 309).—I have in my possession a book on this subject which is of great value as a literary production; but as it wants its title-page, I cannot tell whether it is the book inquired for by Mr. JOHN WIGELSWORTH or not. It contains 144 pages of preface; the preface is unsigned, and is a really learned disquisition upon ancient Christmas customs, sympathetically written. Part i. contains a number of carols in use before the end of the seventeenth century. Part ii. contains a selection of carols still—that is, at the time of publication, about 1840—used in the west of England. Part iii. contains specimens of French provincial carols. Then follow nine pages of

notes and twelve pages of carol music. I shall be glad to know if this is Hone's book, and the wording of the missing title-page. If it is of any use to Mr. WIGELSWORTH, I shall be happy to lend it to him.

FRANK PENNY, LL.M.

Hone did not carry out his intention of treating on Christmas carols beyond the publication in his 'Every-Day Book.' Possibly his collection of papers on this and other subjects which undoubtedly he had made might have been reserved for publication in the following work, which John Camden Hotten advertised in the year 1866:—

"Supplement volume to Hone's Works. In preparation, thick 8vo, uniform with Year-Book, pp. 800.

"Hone's Scrap-Book, A Supplementary Volume to the Every-Day Book, the Year-Book, and the Table Book. From the MSS. of the late William Hone, with upwards of One Hundred and Fifty engravings of curious and eccentric objects."

Why was not this intended volume issued, and what has become of this interesting collection of papers?

EVERARD HOME COLEMAN.

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PICTURE IN BERLIN ARSENAL (9th S. xi. 207, 317).—Scarcely had the Great Elector freed Pomerania from the Swedes and taken Stettin from them (29 October, 1678) before, on his return to Berlin, he received from the Governor of the province of Prussia, the Duke of Croy, a message saying that 6,000 Swedes had made an inroad from the east, passing the Russ, and had rendered themselves masters of Ragnit, Tilsit, and Insterburg. Though ill, the monarch at once decided on marching against them, and took the command in person. The winter was extremely severe. At the beginning of 1679 he left Berlin, and reached Marienburg on 10 January. Sledges were collected from all the district; infantry, cannon, and baggage were placed in them; and on 26 January the Frische Haff was thus crossed, from Preussisch Mark and Preussisch Holland to Heiligenbeil, thence seven German miles over the whole length of the frozen-over gulf to Königsberg. At his approach the Swedes had retired. In order to cut off their line of retreat through Prussia, he again put his army on sleighs, directing them towards Labiau, as the enemy were reported to have gathered near Tilsit. On 28 January he traversed the Kurische Haff in a bee-line with part of his army, by which eight German miles were saved; the rest marched on foot along its shore. The expedition succeeded completely: the Swedes were

thrown back and pursued nearly as far as Riga. The sledge in which Frederick William drove with his consort and the Hereditary Prince is preserved in the Berlin Hohenzollern Museum. Apart from the painting by Wilhelm Simmler in the Zeughaus, the memorable sleigh ride of the Brandenburgers is recorded on fine gobelins in Monbijou Castle in Berlin. G. KRUEGER.
Berlin.

MISTAKES IN PRINTED REGISTERS (9th S. xi. 326).—In 'N. & Q.' for 25 April W. C. B. aptly draws attention to this subject, and supports his complaint by striking illustrations, particularly with respect to the mistake of printing "Ingge" for *Jugge*. I am in a position thoroughly to sympathize with him, on account of having undergone a precisely parallel experience, none the less pertinent because the register I have in mind is episcopal instead of parochial, and of earlier date—viz., A.D. 1400. On broad general grounds I think I may claim that a more important issue was involved in my case than in that of W. C. B. Quoting Archbishop Scrope's Register at York, the Charity Commissioners, 1826, followed by some very high authorities, and the subsequent Nottingham historians, refer to a message granted to Plumpton Hospital, Nottingham, under the unintelligible name of "Inscole." No one gave a variant reading. A few years ago, following up a line of investigations on the ancient churches and religious establishments of this town, by a piece of good fortune I was enabled to prove conclusively that the true reading of this hitherto mysterious name was Juscole, *i.e.*, Jew School. From the circumstance of the property being capable of precise location, I was thus able to point to the exact spot occupied by the Jews' synagogue of mediæval Nottingham, which had long been debated inconclusively by our local historians.

A. STAPLETON.

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HALLOWE'EN PRACTICE (9th S. xi. 109).—The fires lighted formerly in Scotland and Wales on the vigil of All Saints', and in Ireland on the four great festivals of the Druids, of which Hallowe'en was one (Vallancy's 'Collectanea de Rebus Hibernicis'), seem to have been generally identified with the ingathering of the harvest, the blazing fir torches carried about on Upper Deeside bearing, no doubt, originally a religious meaning in connexion with the Baal-fires at which they were kindled. One suspects that this choice of fir torches was, in the first place, something

more than accidental, or that it was not merely on account of their better adaptability for burning, for the fir-tree was identified with Baal-Berith, the pagan Messiah. Why the torches were called "sownicks" does not appear. Jamieson does not give the word in his 'Dictionary,' but perhaps they were so called from the "sowens" (*i.e.*, flummery made of the dust of oatmeal remaining among the seeds, steeped and soured) which, with butter instead of milk, constituted the Hallowe'en supper (see Eden, 'State of the Poor,' 1797, quoted in Brand's 'Popular Antiquities,' 1877, p. 210). The curdled milk appears to have been but a variation of the sowen-cake which was solicited by the torch-bearers to celebrate the occasion, as they proceeded from door to door. The practice at Balmoral alluded to in 'N. & Q.' (4th S. xii. 485) is obviously a survival of the ancient custom of carrying torches before royal personages as a mark of honour and as symbols of the royal presence (see Daubuz's 'Symbolical Dict.,' 1842, *s.v.* 'Fire').
J. HOLDEN MACMICHAEL.

"PEELER" (9th S. xi. 265, 358).—Was not "peeler" almost entirely confined to Ireland? It used certainly to be very common in Irish novels, and I remember meeting with a note in one of these to the effect that it was the Irish name for a policeman. One remembers, too, how at the famous battle of Limerick "the peelers came in view, And ended the shaloo upon Shannon shore." C. C. B.

WRITING AND LANGUAGE OF THE HUNS (9th S. xi. 287).—L. L. K. will find in the *Babylonian and Oriental Record*, vol. vi. No. 10, pp. 227-36 (1893), alphabets of the Huns, according to Telegdi and Harsányi, as well as the Cuman alphabet, in a paper by Paul Király de Dada. Whatever the origin of these alphabets may be, they are quite different from those used by the Turks in the inscriptions of the Orkhon and Upper Yenisei. These were first deciphered by Prof. W. Thomsen, of Copenhagen, and his first results are published in the *Mémoires de la Société Finno-Ougrienne*, v. (1896).

JOHN ABERCROMBY.

LATIN RIDDLE OF LEO XIII. (9th S. xi. 48, 114).—The Latin charade quoted at the first reference appeared in the earliest number (1 November, 1898) of *Vox Urbis*, p. 8, unsigned, with the heading "Enigma (vulgo Italice *Sciarada*)."
Arabes, the answer is, it may be remarked, more satisfying to the eye than to the ear, though we may grant the *e* in the final syllable the quantity of the Latin

rather than that of the Greek declension, thus making *-bes=βēs* (the *nummus* of l. 2); yet the *Ara-* of the first half bears as close a resemblance to the Latin word for pigsty (*hāra*) as it does to the Latin word for altar (*āra*).

EDWARD BENSLEY.

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ANTONY PAYNE (9th S. xi. 348).—This fine specimen of Kneller's art is in the Museum of the Royal Institution of Cornwall at Truro, having been presented a few years since by Sir Robert Harvey, who now fills the president's chair.

YGREC.

"After the death of C. S. Gilbert, the likeness of Anthony Payne was sold for 40 guineas, later on it is said to have fetched 800*l.* Through the good offices of Major Parkyn, of Truro, Mr. Harvey, on 12 Feb., 1889, purchased the picture from Skardon & Sons, of Plymouth, and presented it to the Royal Institution of Cornwall at Truro."—Boase's 'Collectanea Cornubiensia,' 1890, col. 1480.

In *All the Year Round*, 1866, xvi. 247, there is an account of 'Antony Payne, Cornish Giant,' in which Kneller's portrait is described, with the statement that

"by a strange accident this very weapon [a tall halberd] and a large flask or flagon, sheathed in wicker-work, which is said to have held 'Antony's allowance,' a gallon of wine, and which is placed in the picture on the ground at his feet—both these relics are now in the possession of the writer of this article, in the Vicarage House, near Stowe."

ADRIAN WHEELER.

KELYNACK: THE PLACE AND FAMILY (9th S. xi. 368).—The origin of this name is given by Polwhele, 'Cornish Vocabulary,' 1808, as follows: "*Kelin*, a holly; *Kelynek*, a place where hollies grow." In Welsh the orthography is *celyn*, holly; *celyneg*, holly-grove. Our *holly*, anciently *hollin*, is the same word or cognate.

JAMES PLATT, Jun.

This name means belonging to holly, *celin*.

H. A. STRONG.

'CELEBRITIES AND I' (9th S. xi. 368).—What is wrong with this title? Why should we be supposed to understand the word "concerning" as part of it? I find several similar titles in a recent catalogue of Mudie's, e.g.—'My Father and I,' 'I, Thou, and the Other One'; and does not George Sand's 'Elle et Lui' belong to the same category? And what about 'She'? These are labels indicating the subject of the book, and the use of the nominative case seems to me not only justifiable, but absolutely correct. The Latin labels in a druggist's shop are not put in the accusative case, and I do not suppose ST. SWITHIN will say they ought to be. Yet this contention would be as reasonable as the other. If we

are to take "concerning" as understood in the case of the book-title, why not "containing" in that of the drawer-label? C. C. B.

SHAKESPEARE'S GEOGRAPHY (9th S. xi. 208, 333).—It is not uncommon to hear both patronizing and sympathetic remarks regarding the mistakes made by Shakespeare. The surprising thing, it is averred, is, not that there are some historical, geographical, and other errors in the literary work of a man who was so imperfectly educated, but that, after all, the blemishes are so few. On the supposition, however, that he merely stood sponsor for the dramas, and that Bacon was the true begetter of these remarkable achievements, there is some room for wonder that inaccuracies should exist at all. One may be pardoned, on this hypothesis, for being astonished at finding Hector referring to Aristotle, as he does in 'Troilus and Cressida,' II. ii. 166, and at various other things indicative of indifferent scholarship. "Small Latin" might very well account for such lapses, but they cannot be made to square with the profound learning of Bacon. If this remarkable philosopher penned such an anachronism as that by which the son of Priam is arbitrarily endowed with an intimate knowledge of the Stagyrite, he must either have shuddered at his own daring or laughed consumedly over his wanton jest. On the famous case of the Bohemian shore he would appear to have exerted his witty ingenuity to little purpose—if, at least, we are to take the word of De Quincey regarding the work of geographers or map-makers that had come under his personal observation. In his 'Memorial Chronology' ('Works,' xvi. 72, A. & C. Black) he writes thus:—

"In the 'Winter's Tale' it is a most pardonable blunder that Bohemia is represented as a maritime country. The mistake was natural. For in maps on a small scale the capital letters which indicate the great divisions of kingdoms, generally enough, under the rude engraving and typography of Shakespeare's age, sprawl away into regions utterly alien. The word *Bohemia* I have myself seen stretching in a curve from the Baltic to the Adriatic. And the disturbing consequences of such a mistake are none at all."

If, then, Bacon thought to utilize Shakespeare's ignorance in this matter he would appear to have overrated his own acuteness, while if, as there is room to believe, the geographical assumption was the dramatist's own, it is little or nothing to his discredit.

THOMAS BAYNE.

I would like to add to my reply that in an Austrian map Lake Garda is the Garda See, and in German maps the Baltic is the

Ost See, &c. How were Italian lakes called in the Middle Ages in German maps? The rise and fall of the tide is only 1½ to 3 feet in the Adriatic. Milan is 390 feet above the sea, and Verona 150 feet. I think the flow of a river into a lake might be called the tide. Thus at Serinagar, Kashmir, the Apple Tree Canal flows from the Jhelum River, and has a sluice gate into the Dul or City Lake. The flow may be in or out of the lake; if the river is in flood the sluice gate closes of itself. There was, when I saw it, no lock, so boats could not get through at all times, and might be described as "missing the tide."

R. B. B.

"GOES"—PORTIONS OF LIQUOR (9th S. xi. 346).—There is an account of the origin of this expression of an earlier date than that contained in the 'Memoirs of J. Decastro' (1824), namely in the 'Epicure's Almanack,' 1815. This account, though very similar to that given in the 'Memoirs' quoted by URBAN, differs in several details, and is probably more correct:—

"Mr. Jupp.....was one of the first of the publicans who served spirits to parlour guests in small pewter measures, the requisite sugar and water being always left on the table, and one customer, who seldom quitted the company without taking the contents of several measures (half-quarters), always gave his order in the words, 'One more and I'll go.' A gentleman, hearing this one day for perhaps the fifteenth time, said to the waiter, 'Bring me a double quantity, for I mean to stay.' Thenceforward the half-quarter and the quarter were baptized in spirits, the former by the name of the 'go,' and the latter by the name of the 'stay.' A 'go of white' was gin, a *stay* of yellow was brandy."

But while "stay" came only to go, "go" came to stay, for I believe the latter expression is still common.

J. HOLDEN MACMICHAEL.

THACKERAY AND 'VANITY FAIR' (9th S. xi. 128, 213, 296, 338).—The point of the last article at p. 296 is obscured by a misprint: the name "*Panther Carr*," as G. E. P. A. acutely suggests, seems to be derived from the panthers drawing a car in Titian's 'Bacchus and Ariadne.' I wish to thank MR. MCTEAR for his explanation of "Sunday side," and to offer another surmise as to the "Regent Club."

"Upon one occasion, some gentlemen of both White's and Brookes' had the honour to dine with the Prince Regent, and during the conversation, the Prince inquired what sort of dinners they got at their clubs; upon which, Sir Thomas Stepney, one of the guests, observed that their dinners were always the same, 'the eternal joints, or beefsteaks, the boiled fowl with oyster sauce, and an apple tart—this is what we have, sir, at our clubs, and very monotonous fare it is.' The Prince, without

further remark, rang the bell for his cook, Wattier, and, in the presence of those who dined at the Royal table, asked him whether he would take a house and organize a dinner club. Wattier assented, and named Madison, the Prince's page, manager, and Labourie, the cook, from the Royal kitchen. The club flourished only a few years, owing to the high play that was carried on there. The Duke of York patronized it. I was a member in 1816, and frequently saw his Royal Highness there. The dinners were exquisite; the best Parisian cooks could not beat Labourie. The favourite game played there was macao."—'Reminiscences of Capt. Gronow,' second edition, 1862, p. 79.

ADRIAN WHEELER.

CRAWFORD (9th S. xi. 328).—For particulars of William Crawford, M.P. for London 1833–41, and of his son Robert Wygram Crawford, see 8th S. xi. 447, 514.

EVERARD HOME COLEMAN.

71, Brecknock Road.

HELL-IN-HARNESS (9th S. xi. 187, 338).—The following extract from the *Daily Mail* of 25 April, with reference to President Roosevelt's visit to Yellowstone Park on the 23rd, gives a good example of the manner in which the word "Hell" has been tacked on to a man's surname:—

"On reaching the Mammoth Springs Hotel yesterday the President had an impromptu reception, about 200 people from the neighbourhood being present. Among them were several ranchers and cowboys whom he had known when living in Montana years ago, including 'Hell-roaring Bill Jones,' under whom he once served as deputy sheriff."

HERBERT SOUTHAM.

IS MR. RATCLIFFE correct in his definition of "Hell" expressions? Certainly not, in my opinion, as applied to "Hell and Tommy," which is a corruption of "Hal and Tommy," and arose from the high handed practices of Henry VIII. and his corrupt minister Thos. Cromwell. To play "Hal and Tommy" was the slang expression for the "rectifications under compulsion" of the period—in other words, "robbery by force."

J. H. MITCHNER.

Croydon.

"SURIZIAN" (9th S. xi. 287, 377)—I feel greatly obliged to your two correspondents MR. MACMICHAEL and MR. LATHAM for their answers. I had already concluded that the word *surizian* represented a form of *suzerain*, signifying a tenant holding of the king *in capite*. But it occurred to me also that it might represent rather a form of *serjeant*, signifying a tenant holding of the king by some service of serjeanty—in either case a tenant *in capite*, having possibly under him *mesne* tenants and *arrriere* tenants rendering

to himself the services due to the chief lord of the fee. MR. LATHAM'S quotation, however, seems to settle the matter. Thanks in part to both your kind correspondents, the reading *suzerain* helps me to identify the anonymous writer of the petition.

CHARLES SWYNNERTON.

STUART AND DEREHAM (9th S. xi. 326).—This reference, which is very interesting historically and genealogically, points to the present Sir Simeon Stuart, seventh baronet, as representative of a claimant to royal descent from the dynasty of Stuart. The details being too voluminous for 'N. & Q.,' it may suffice to state that a Sir Robert Steward obtained a grant of arms from Charles VI., King of France; his son Sir John settled in England about the year 1410, married, and left a numerous issue, from whom the descent of Sir Simeon is perfectly clear. But a cadet stem adopted the misleading spelling of Styward, from whom came a branch at Swaffham, Upwell in Norfolk, and at Ely. It is alleged that Prior Robert Wells, Dean of Ely, used an *alias* cut down from Up-Well; he granted leases of caputal property very freely to the Stewards who clustered about the Cathedral. So we have a brother named Nicholas, of Ely, his son William, also of Ely, and the daughter Elizabeth, who married Robert Cromwell, father of the "Protector"; but it is right to state that this stem is purposely omitted from the elaborate pedigree published by Mr. Lindsay of Heralds' College. A. HALL.

DUBLIN PARISH REGISTERS (9th S. xi. 209, 272).—It would have been dangerous for a Catholic priest to keep registers before the middle of the eighteenth century, or even some time later. Such records would have exposed both clergy and laity to dire pains and penalties. The earliest post-Reformation Catholic registers that I know of are those of Perthir, near Monmouth, which commence in 1758, and consist, of course, of entries of baptisms only. JOHN HOBSON MATTHEWS. Monmouth.

WITNESSING BY SIGNS (9th S. xi. 109, 175, 237, 294).—My thanks to your correspondents for their answers to my query. During the last few weeks I have been going through the papers in the parish chest of Betchworth, and have found fifteen different forms of signs other than the cross. It seems to me that an interesting little book on the subject might be compiled, classifying the signs and giving reproductions of them. With a view to this I shall be grateful to those of your correspondents who will send me direct copies of specimens, stating the date and the species

of document in which they were found, the name of the witness who made the mark, and noting cases of the same sign being used by father and son. If a more competent person than the undersigned, or one with a greater means of access to deeds, &c., would like to take this up, all the notes I may have collected would be at his service.

FRANCIS R. RUSHTON.

The Holmes, Betchworth.

The oath book of the Wigan Corporation contains between 1725 and 1778 many hundred signatures, a small percentage being witnessed by a cross. James Chadwick, Richard Waterhouse, Aaron Platt, Robert Webster, and Ann Speakman witnessed by the initial letter of their Christian names; William Heyes by the initial of his surname; Henry Hargreaves by a monogram made up of three vertical strokes of the pen and a horizontal one; John Heyes by "his letters I. H."; whilst George Mawdesley appears in several places by his initials G. M., written in sanserif characters. M. N.

CARLYLE'S 'PAST AND PRESENT' (9th S. xi. 108, 158).—Allusion No. 6, for which an explanation was asked, was, "Dr. Caius, 'who has had losses in his life.'" Carlyle's words ('Past and Present,' book ii. chap. vi., stereotype edition, 1889) are, "can preach in three languages, and, like Dr. Caius, 'has had losses' in his time." It was Dogberry who boasted that he had had losses ('Much Ado about Nothing,' IV. ii.). Those who have consulted Dr. Furness's Variorum Edition will remember that "a being, erect upon two legs, and bearing all the outward semblance of a man, and not of a monster" (I quote Dickens, not Furness), actually proposed to emend *losses* to *hosses*, and, as an alternative, for "hath had losses" to read "hath strait trossers" (*i.e.*, tight breeches).

EDWARD BENSLEY.

The University, Adelaide, South Australia.

Miscellaneous.

NOTES ON BOOKS, &c.

The Crossbow: Medieval and Modern, Military and Sporting. By Sir Ralph Payne-Gallwey, Bart. (Longmans & Co.)

SIR RALPH PAYNE-GALLWEY, of Thirkleby Park, is known in sporting and literary circles as an enthusiastic wildfowler and as the author of 'The Fowler in Ireland,' 'The Book of Duck Decoys,' and similar works. He has now ventured on a higher flight, and has given us a book which, while it appeals directly to the sportsman, has keen antiquarian value, and deals with a subject which has not previously received the attention it merits.

Nominally that subject is the crossbow. Incidentally, however, the work deals with bows generally as implements of war and the chase; with the longbow, to which in mediæval times the incontestable superiority of English marksmanship, and consequently of English arms generally, was due; the short bow, the hand-gun, and other missiles. By extension, too, it is occupied with the balista and catapult of the ancients, mentioned in Biblical annals—"Et fecit in Ierusalem diversi generis machinas, quas in turribus collocavit, et in angulis murorum, ut mitterent sagittas et saxa grandia" (2 Paralip., xxvi. 15)—and with the trebuchet of mediæval times. Possessor of a fine—we should suppose unrivalled—collection of crossbows, Sir Ralph is able to supply, in addition to designs of the bows themselves, illustrations of the method of workmanship, not a few of them the result of his own experiments. Besides these sources, Sir Ralph has had carefully copied designs from Viollet-le-Duc, Vegetius, Strutt, the Bayeux Tapestry, and other authorities, ancient and modern, printed or MS., while the projectile implements of early warfare he has had reconstructed by modern workmen. It is a curious fact, which we accept on the authority of the writer, that there are but one or two old English longbows in existence, the bow itself being but "a hewn stick of foreign yew of no intrinsic value." On the other hand, numbers of beautifully constructed mediæval crossbows are forthcoming, and on some of these the artist, the engraver, the inlayer, and the mechanic have exercised their talents. While books on the longbow, the use of which was practically confined to the English, are abundant, no work devoted exclusively to the crossbow is known in any language, though this arm, as Sir Ralph says, "was carried by hundreds of thousands of soldiers in mediæval warfare, and has ever since been popular on the Continent for sporting or target use."

The introduction into England of the crossbow as a military and sporting arm Sir Ralph assigns conjecturally to the Norman invaders of 1066. But no picture of the crossbow is shown on the Bayeux Tapestry, nor is it until the fourteenth century that illustrations of its use are of pretty frequent occurrence. Long before that time, however, the crossbow, though still primitive in shape, had sprung into popularity in English and continental armies. In the twelfth century its use, on account of the dreadful wounds it inflicted, was forbidden by the more enlightened monarchs; and its employment, except against infidels, was interdicted, as a weapon hateful to God and unfit for Christians, by the second Lateran Council in 1139 under pain of an anathema. Richard Cœur de Lion, an expert with the weapon, was, while prostrate with fever, carried on a mattress in order to shoot bolts at the paynim defenders of Acre; and his death at the siege of the castle of Chalus, near Limoges, in 1199, by a wound inflicted by a crossbow, was regarded as a "visitation" for the employment of these prohibited weapons. These and other statements of the kind we take from Sir Ralph. Under the word 'Crossbow' the first use traceable in the 'H.E.D.' is by Higden in the fifteenth century; under 'Arbalest' = arblast, mention is made in the 'Old English Chronicle' under the year 1079. The Genoese were the chief users of the crossbow, and are said to have employed it so early as 1099 at the siege of

Jerusalem. Froissart gives an animated account of the behaviour of the Genoese crossbowmen at the battle of Crécy: "When the Genoese had assembled, and began to advance, they made a great leap and cry, to affright the English; but they [the English] stood firm for all that: then the Genoese made another leap, and a fierce cry, and stepped forward a little, and the Englishmen retreated not a foot: thirdly, again they leaped and cried, and marched forward till they came within shot: then they shot fiercely with their crossbows; when the English archers stepped forward one pace, and let fly their arrows so regularly, and so thick, that it appeared like snow. When the Genoese felt the arrows piercing through their heads, arms, and breasts, many of them cast down their crossbows, and cut their strings, and returned discomfited. When the French King saw them fly, he said—'Slay these rascals, for they will hinder and trouble us without reason': then the men of arms rushed among them, and killed a great number of them; and the English still shot their arrows wherever they saw the greatest number" (Berners's 'Froissart,' vol. i. chap. cxxx.). It was urged that at Crécy the bowstrings of the Genoese were wet and failed to act. Sir Ralph has, however, tested the matter by soaking a steel crossbow in a tank of water without finding any appreciable alteration in the tightness of the string. The development of the crossbow as described consists in the addition of windlasses and other substitutes for manual labour in tightening the string. Mondragon, in Spain, where, it may be said, a curious collection of ancient arms is still on view, was as famous for the manufacture of crossbows as was Toledo for that of sword-blades. Pyrmont, in Germany, was another famous source. It was celebrated by Sir John Harington in his translation of Ariosto:—

But as a strong and justly tempered bow
Of Pyrmont steel, the more you do it bend,
Upon recoil doth give the bigger blow
And doth with greater force the quarrel send.

No less interesting than the designs of crossbows in warfare are those of the same weapon for the chase. Many of these are very striking. The disappearance of the English longbow is fixed by Sir Ralph at between 1550 and 1590. At a period even later, we fancy, practice with the longbow was compulsory in England, and the practice of other games was punished. The primitive crossbow dispatched its bolt with considerable force, was, Sir Ralph holds, a more accurate arm than the ordinary bow of its period, and was probably capable of piercing, on emergency, a coat of mail. What is said concerning the warlike weapons of antiquity adds greatly to our knowledge of the subject, and demands an amount of attention which, for reasons of space, we are unable to bestow. The volume is finely illustrated, and is a work of exemplary labour. Exactly the kind of work is it to gladden the soul of the antiquary and to form a welcome feature in every carefully selected library beside such works as Burton's unfinished 'History of the Sword,' the Duke of Newcastle's work on the art of the *manège*, books on fencing, and the like, which have a peculiar fascination for a large class of readers. In French may be found one or two descriptions of local collections of crossbows which Sir Ralph might with advantage consult.

BOOKSELLERS' CATALOGUES.

THE catalogues of Messrs. Ellis & Elvey are always studded with rarities. No. 101 is no exception to the rule. On the first page is a 'Catena Aurea' of Thomas Aquinas, 1482, the illuminated initial letters comprehending a miniature of the author. Baret's 'Alvearie,' 1573, which follows, is a volume of great rarity. A 1725 reprint of the Giunta Boccaccio is on large paper, in which shape it is uncommon. A Chaucer (c. 1545) is priced 60 guineas. Coryat's 'Crudities'; a MS. Hours on vellum; a Flemish 'Herbal' of 1547; a 1561 'Pierce Plowman'; a volume of plates by Mantegna; a 'Catalogue of Saints' by Peter de Natalibus, 1506; an interesting reproduction of the plates to 'Le Songe de Poliphile'; and a handsome copy of 'Les Grandes Proseses' of Tristan de Leonoys, Paris, 1533, with vellum MSS., &c., are included in a fine collection.

The latest catalogue of Messrs. Maggs deals with books of natural history and travel. Under 'Africa,' 'Alpine,' 'America,' 'Australia,' &c., are innumerable books of a kind now in most active demand. Amidst works which the reader must glance over for himself in search of rarities, we detect Hakluyt, 'The Principal Navigations,' 1599-1600, three volumes in two, a work that adds to the attraction of any library; Lord Kingsborough's 'Antiquities of Mexico,' 9 vols., 1831-48, published at 140*l.*; Lescaubot's 'Histoire de la Nouvelle France'; a Ptolemy of 1511; a 'Vera Historia Schmeidi,' 1599; Angus's 'South Australia'; Prinssep's 'Indian Antiquities'; a collection of Max Müller's 'Sacred Books of the East'; Pohl's 'Brazil Plants,' large paper; Harvie-Brown and Buckley's 'Fauna of Scotland'; and Latham's 'Faulconry,' 1658.

Mr. Russell Smith, whose taste in old books is inherited, calls his last catalogue 'Books of Five Centuries.' His incunabula and sixteenth-century works include a rare A' Kempis (Ulm, J. Zainer, 1487), with some curious features worth noting by the bibliographer; and 'Actes of Parliament,' Berthelet, c. 1530. He offers also a report of the famous Annesley case of kidnapping, which forms the basis of more than one play once popular, including, if we remember rightly, Charles Reade's 'Wandering Heir'; a 'Contes Drolatiques,' first edition, with Doré's illustrations, much superior to the later impressions; Benlowe's 'Theophila'; a priced catalogue of the books of Madame de Pompadour; some black-letter broadside ballads; Bulwer's 'Anthropometamorphosis'; Civil War and Commonwealth tracts; Capt. Covert's 'True Report'; Crashaw's 'News from Italy,' quarto, 1698; quarto plays by D'Avenant, Otway, Shadwell, Dilke, &c.; Drayton's 'Poems,' 1627, large paper; some French fætiæ and songs, the latter MS.; Hollar's 'Theatrum Mulierum'; a 'Contes et Nouvelles' of La Fontaine, 1685, with Romeyn de Hooge's plates; and fourteen volumes of the *Tyburn Chronicle*. Under 'Heraldry,' 'Military,' 'Song-Books,' 'Trials,' &c., are many curious items.

The latest catalogue of Mr. Francis Edwards consists principally of recent remainders, a class of works on which the intelligent purchaser keeps his eye, since such have a habit of developing into rarities when once the edition is exhausted. Smollett's works (ed. Henley), Walpole's

'George III.' (ed. Russell Barker), Knowles's 'Folk Tales of Kashmir,' and Madden's 'Coins of the Jews' are items the book-lover will do well to note.

Mr. Charles Higham offers a number of works, principally theological, among which Solomon Mandel Keen's 'Hebrew and Chaldee Concordance to the Old Testament,' a set of the Calvin Translation Society, a complete set from the commencement of the *Journal of Sacred Literature*, a Parker's 'Pulpit Bible,' and a Smith and Wace's 'Dictionary of Christian Biography' are conspicuous. But his catalogues are always rich in theology.

No. 1 of Mr. Voynich's short catalogues is, like his large catalogue, wholly made up of rarities, printed and MS. Early Alduses are still sought after, and he has several, including an *editio princeps* of Bolzaninus, 1497; a 'Hymns of Homer,' 1517; a Valerius Maximus, 1502. Some fine specimens of the Augsburg press, chiefly incunabula, are offered at very low prices. Specimens of binding, armorial, English, French, German, Italian, Scottish, and Spanish, abound. There are many early classics, and some English chap-books. Under Boccaccio and Dante are interesting entries. There is also a very rare 'Life and Death of Mr. Badman,' by Bunyan, and a still rarer copy of 'A Hermetical Banquet,' 1632, for which see Hazlitt. Spanish presses before 1500, the rarities of the productions from which are known, are represented. There is a life of Æsop, 1493, with woodcuts, and a remarkable Venetian Antiphonarium of Francesco de Bruges, 1504.

Mr. T. Thorp, of Reading, advertises thirty-four volumes of *Bentley's Magazine*, including first issues of 'Oliver Twist,' 'Ingoldsby,' &c., and many plates by Cruikshank; Brongniart et Riocreux's description of the Sèvres manufactures; 'Sir Francis Drake Revived,' 1652-3; 'Foreign Field Sports'; Gruner's 'Specimens of Ornamental Art,' 1850; 'Tractatus de Testamentis,' &c., Venice, 1488-1499; Knight's 'Remains of the Worship of Priapus,' 1706; a copy in morocco of the famous *édition des Fermiers Généraux* of the 'Contes et Nouvelles' of La Fontaine, 1762, priced only 18*l.*; the 1741 Rabelais, with plates by Picart and others; a set of the Waverley Novels in first and early editions, and many of the Tudor Translations.

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.

G. S.—The Latin inscription means "If a worthy picture could be given, I should prefer (one of her) mind."

NOTICE.

Editorial communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

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

LONDON, SATURDAY, MAY 30, 1903.

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NOTES.

WALTER MONTAGU.

THE principal events in his life may be briefly stated. He was the second son of the first Earl of Manchester, and born in the parish of St. Botolph without Aldgate, London, in or about 1603. On 27 January, 1618, he was admitted a Fellow-Commoner of Sidney Sussex College, Cambridge, one of his associates there being Thomas Fuller, the Church historian. After leaving the university he was sent to France in some political capacity, and it was while on this mission that he attracted the attention of Henrietta Maria, whose favour to him continued to the end of her life. "He was," says John Forster, "especially befriended by Queen Henrietta." Subsequent journeys to France, also in the interest of those in power, seem to have been appreciated, judging from the sums of money which he received for his services. In 1635 he made known his intention of joining the Church of Rome, which he did. In 1643 he was, for reasons of State, arrested at Rochester, and imprisoned in the Tower, where he remained until 1647; and in 1649, by an order of the House of Commons, he was finally expelled the country. He then took up his permanent residence in France, and through the influence of Mary de' Medici was, soon after

settling there, appointed Abbot of the Benedictine monastery of Nanteuil. His next appointment was to the wealthy abbacy of St. Martin, near Pontoise, which he was asked to resign in favour of the Cardinal Bouillon in 1670, retaining, however, the income of a commendatory abbot. His latter days were spent in Paris, where he died in the Hospital of Incurables, on 5 February, 1677. He was buried at Pontoise.

Montagu's first work appeared in 1648, with an engraved frontispiece by Marshall, followed by this title-page:—

"Miscellanea Spirituality: Or Devoutt Essaies: Composed By The Honourable Walter Montagu Esq. Ecclus. 5l. Videte oculis vestris, quia modicum laboravi, & inveni multam requiem. London, Printed for W. Lee, D. Pakeman, and G. Bedell, And are to be sold at their shops in Fleetstreet. MDCXLVIII."

The work is dedicated "To the most Sacred Majesty of Henrietta Maria, Daughter of France, and Queen of Great Britain," in language of the most fulsome adulation; the only natural expression in it is where he likens his imprisonment in the Tower to "a civil death." Following this dedication there is 'A Prefatory Address to The Court,' which, if history is to be relied on, very likely did not receive much attention or appreciation in that quarter. We gather, however, from one or two allusions, that Montagu, like many more of his courtly contemporaries, had his unregenerate days. Perusing the Table of Contents, we are encouraged to hope that much will be found in the work both instructive and interesting. Montagu divides his book into what he calls Treatises, of which there are twenty-one (with subdivisions), embracing such suggestive subjects as 'A Map of Humane Nature,' 'Of Religion,' 'Of Devotion,' 'Concerning Scurrility, or Foulness of Speech,' 'Whether to be in love, and to be devout, are consistent,' 'Of Solitude,' &c. I have no hesitation in saying that a more disappointing book one could scarcely read: page after page of long-drawn-out sentences, destitute alike of logical coherence and even of common sense. I am sure Patrick Carey, Montagu's contemporary and co-religionist, had this work in view when he penned the following lines in his 'Trivial Poems, and Triolets' (1651; edited from manuscript for the first time by Sir Walter Scott, Lond., 1820, p. 14):—

But tell mee pray, if euer you
Read th' English of Watt Montague,
Is't not more hard then French?
And yett that will much easier bee
Then the strange gibbring mish-mash, wee
Shall hence-forth heare att th' Bench.

In 1654 was published :—

"Miscellanea Spiritualia: Or, Devout Essayes: The Second Part, Composed by The Honourable Walter Montagu Esq; Abbot of Nanteuil, &c. [a verse in Latin from I Tim. i. 16]. London, Printed for John Crook, Gabriel Bedell, and Partners; and are to be sold at the Ship in S. Pauls Church-yard, and at the Middle Temple-gate in Fleetstreet, 1654."

Like the First Part, it is dedicated "To the most Sacred Maiestie of Henrietta Maria, Daughter of France and Queen of Great Britain," in language almost blasphemous in some of its expressions. Following this there is an 'Epistle Dedicatorie' to Montagu's old friend "The Right Honourable the Earl of Leicester," the father of Lady Dorothy Sidney, Waller's "Sacharissa." In this Second Part our author attempts higher flights. He begins with a Treatise on "Whether any Inquisition into Divine Mysteries be allowable," and closes with observations on 'Death,' 'Eternitie and the day of Judgment.' One of the subjects he writes on, under the first named, is 'The Folly, as well as Vnchristianness of Duels.' While fully respecting the pious intentions of the author, I am compelled to say that in this Second Part the same depressing conditions are still in evidence; and throughout the whole book it would be difficult to find one bright line or an utterance worthy of being remembered. Of the due proportion or fitness of things Montagu appears not to have had the slightest conception. I may mention here that in the First Part there is little or nothing indicative of the author's Catholicism; but in the Second Part it is sufficiently obvious.

The Rev. Henry Foley, S.J., in his 'Records,' notes (vol. v. p. 604): "He [Montagu] was converted in London by the venerable Père Surin, S.J. Being afterwards ordained priest, he was first Abbot of St. Martin's near Pontoise, and afterwards of Nanteuil." It will have been noticed that in 1654 Montagu—although at the time filling an abbot's chair—retains the courtesy titles of a layman, viz. "Honourable" and "Esq.," and also in the title-page of the little book, dated 1656, mentioned below. I have so limited an acquaintance with clerical distinctions that I am not sure that I am right; my understanding is that in the case of, say, a cardinal or an abbot, a layman, as such, is not disqualified from filling either position. If Montagu was "ordained"—that is, exercising the functions of a priest according to the ritual of the Church of Rome—would he not be obliged to discard the assumed titles of "Honourable" and "Esq.?"

It is as well to record the fact that in a volume before me, dated 1651, containing Viscount Falkland's 'Discourse of Infallibility,' there is included 'Mr. Walter Mountague's Letter concerning the changing of his Religion.' The space occupied by this letter extends to only ten pages, the letter being dated "Paris 21 Novemb. 1635."

In 1656 appeared :—

"The Accomplish'd Woman. Written Originally in French, since made English, By The Honourable Walter Montague, Esq; London, Printed for Gabriel Bedell and Tho. Collins, at the Middle Temple Gate in Fleetstreet, 1656."

Outside the 'Epistle Dedicatorie to the Dutchesse of Buckingham Her Grace,' and the leaf of 'Contents,' the volume extends to only 135 pages 12mo. It is an exceedingly readable and suggestive little book, and very well worth possessing. In the essay devoted to 'Cloathes and Ornaments,' I think Montagu has interpolated something of his own (p. 117):—

"Habits and words should be suited to the time; and as one would think them mad, that should speak in the Court the language of Chaucer; so we could not judg better of such as would affect to be clothed so too."

If the name of Chaucer really did appear in the French original, it is a very interesting fact to note. To suggest that Montagu may have written the book originally in French, and afterwards rendered it into English, would be paying him, indeed, too great a compliment. We have at least one contemporary reference to 'The Accomplished Woman' in Thomas Killigrew's 'Parson's Wedding,' 1663 (Dodsley's 'Old Plays,' 1875, vol. xiv. p. 413):

Love. Who's there? Captain, where have you been all this while? I might sit alone, I see, for you, if I could not find conversation in books.

[*She takes a book in her hand, and sits down.*]

Capt. Faith, madam, friends newly come to town engaged me; and my stay was civility rather than desire. What book's that?

Love. I'll swear he was a witch that writ it; for he speaks my thoughts, as if he had been within me; the original, they say, was French.

Capt. O, I know it; 'tis the 'Accomplished Woman': yourself he means by this, while you are yourself.

A. S.

(To be continued.)

CHANCELLOR SILVAN EVANS'S EARLY LIFE.

(See *ante*, pp. 361, 394.)

THE two obituary notices of Dr. Silvan Evans already quoted from—which may be taken as fair samples of what was published in the Welsh press after his decease—both refer to a very favourable review of his early

volumes of poems, the 'Lyrics' and the 'Early Blossoms,' in the *Traethodydd* quarterly review for April, 1847; but neither writer seems to have refreshed his memory by a perusal of that article before sending his notice to the press. As the volume of the *Traethodydd* containing the essay referred to happens to be in my possession, and as it is, for more reasons than one, a very valuable and interesting paper, I venture to abridge portions of it. "Idriswyn" says that the paper is by the editor, Dr. Lewis Edwards. If so, it is a notable instance of a generous heart, a keen intellect, and a poetic and cultivated mind successfully struggling against and breaking down the prison-walls of a rigid Methodist training. As the paper was triumphantly pointed to by Evans's friends in *Seren Gomer* and other periodicals at the time, it is evident that the persecution of the young poet related therein was based on no substantial grounds. "Idriswyn" says, quite correctly, that Evans was born on a small farm in Llanarth, Cardiganshire, in January, 1818; that, after attending school in a cottage near his father's farm, he was sent to Dr. Thomas Phillips's academy at Neuaddlwyd; and that he remained there for some three years; but when he goes on to say that Evans's biographers are wholly silent as to the interval between his departure from Neuaddlwyd and his admission to Lampeter, "Idriswyn" is mistaken.

The essay in the *Traethodydd* gives a pretty minute account of this interval. It says that Evans ("unless our memory is at fault") published a hymn-book while at Neuaddlwyd, the contents of which form the latter portion of the verse in 'Early Blossoms.' In December, 1840, Evans was admitted as a probationer for three months at the Brecon Independent College, where he remained till March, 1841, when he was admitted, in the usual way, to the full privileges of a student; but "at the very moment of his admission his path was choked with thorns." He received a letter from home, informing him that a grave accusation was brought against him. As this charge was of a nature that he could not disprove or do anything with regard to but protest his entire innocence, he and his teachers came to the conclusion that the wisest course for him would be to leave the college, hoping that circumstances would bring his innocence to the light. For five long and miserable years he kept school in various localities, published the 'Early Blossoms,' and tried hard, but in vain, to get readmitted to Brecon College. Although there was no certainty that he had trans-

gressed, and although many circumstances strongly argued his innocence, the poor poet was unceasingly persecuted (*erlidiwyd*). "It is a very easy thing for old and influential ministers to suppress a poverty-stricken youth, however bright his talents and however pure his previous life may have been; but such influences are not, we believe, employed to the best purpose when used in this way."

Under persecution Evans's feelings became embittered,

"and contemned nature, roused in all her majesty, drove the poet further and further apart from his tormentors. In the midst of all these harassing difficulties that ever confronted him, he thought of going to America to perish like Goronwy Owain and Gwenfwrdd. But this chafing and restless mood passed away at last. We are not perfectly clear as to the cause of the change, but have a suspicion that the Churchmen had a hand in the business. Perhaps, however, the 'Maid of Aeron' deserves most of the credit for detaining the bard within the ramparts of ancient Wales. At any rate, fate and the men of the Church and the damsel of Aeron, at the very moment that some of his friends were on the eve of getting justice done him by his restoration to Brecon College,"

diverted his course. "He married the damsel, joined the State Church, and he is now at the College of St. David, as sober a student as the saint himself."

As the above account is taken from no obscure or out-of-the-way source, but from the leading Welsh review of the time, it is somewhat strange that two such prominent *llenorion* as Mr. Eilir Evans and "Idriswyn" should apparently know nothing about it except some vague echo at second-hand. A glance at a paper in the succeeding number of the same review on Dr. Thomas Phillips, of Neuaddlwyd, might have enabled "Idriswyn" to tell a plainer, if rather less glowing tale about the advantages that it was possible for Evans to have reaped from his stay at that school.

J. P. OWEN.

TRAGEDY AT HEPTONSTALL.

TOWARDS the close of the fifteenth century the church of St. Thomas à Becket and the adjacent burial-ground were the scene of a bloody tragedy. So terrible was this that it was judged necessary to purify the chapel and chapel yard from the pollution they had contracted. That such desecration took place we learn from documents issued by the Archbishop of York in 1482. History has handed down no particulars, and tradition is entirely silent.

The following is a free rather than literal translation from the document:—

"An oratory, temporarily, for the town of Heptonstall. On the twentieth day of the month of December, in the year of our Lord one thousand four hundred and eighty-two, a licence was granted to the residents and inhabitants of the town of Heptonstall, in the parish of Halifax, that for twenty-four days, to be counted continuously from the date afore fixed, masses and other divine offices may be allowed to be celebrated in oratory or places set apart for divine worship, by lawful chaplain or lawful chaplains, beyond the chapel of Heptonstall, lately polluted by a violent effusion of blood, so that no prejudice be raised to the detriment of their own parochial church."

In another passage we are informed that this shedding of blood polluted the burial-ground as well as the chapel: "capellam, cum cimiterio ejusdem" This was, therefore, no common murder, but the wholesale slaughter of a sanguinary fray; neither was it a case of sacrilege, which would be merely robbery by night or in an unguarded hour by day, and scarcely attended with an "effusion" of blood. Horrible the affair must have been when it was deemed requisite, for a temporary period, to celebrate mass and other divine offices beyond the precincts of the consecrated building until such times as sanctity should be restored. Possibly the vestments and eucharistic vessels were also defiled. The tale of it seems to have been promulgated far and wide beyond the bounds of the parish, for in another passage it is spoken of as "notoria polluta."

We can but conjecture the nature of this fray. It may have been a clannish feud, yet circumstances hardly support this supposition. There were no great rival families in that neighbourhood, with their numerous retainers and followers, as there were in the mediæval cities of Italy, who fought out their disputes in the clash of arms. The well-to-do parishioners, yeomen and farmers, were anything but warlike, and not given to engaging in broils. From time immemorial the inhabitants have been of a peaceable disposition, quietly following their own special avocations. Neither can we suppose that it was political. There was nothing in the state of public affairs at the time in that part of Yorkshire to warrant such a conjecture. The last battle of the Wars of the Roses had been fought ten years before; and had there been any outbreak of hostilities between the partisans of the rival houses of York and Lancaster, it is scarce likely they would have chosen a church for the combat.

Probably it was in some way connected with religious fanaticism. Heptonstall was only half a dozen miles distant from Lancashire, where bitterness of feeling was deep-rooted and widespread. Refugees, fleeing

from the persecution of their opponents in creed, may have sought shelter within these walls and implored the protection of the priests. It was an out-of-the-way church in the wild Yorkshire hills, not very frequently visited by travellers traversing those heights of the lofty Pennine range. The enemies of these refugees—armed, beyond doubt—may have discovered the hiding-place, and put to slaughter the men they were in pursuit of. It is certain that numbers were engaged, and probable that the refugees also were armed, and so the struggle was of a fierce and fatal nature, as they fought both in the chapel and the chapel burial-ground. This conjecture of religious fanaticism is the more probable when we bear in mind that the stormy times of the Reformation were fast hastening to upheaval and ecclesiastical revolution.

Outside the village, some distance lower down on the slope of the hill, there is a spot, in that age far from human habitation, known to this day as Hell hole, that is, grave-pit. Here, in all likelihood, deemed unworthy of interment in consecrated ground, were buried the corpses of the men who had desecrated the sacred edifice.

The church of St. Thomas à Becket, unfortunately roofless and in ruins, was one of quaint beauty and unique architecture. It consisted of a tower, surmounted with an embattled parapet, two naves, and two chancels, with north and south aisles. Dormer windows and a sanct bell-cot added to the picturesqueness of the edifice. There is hardly a doubt that it was built and endowed by Earl Warrene, lord of the manor, about the middle of the thirteenth century.

The village of Heptonstall—town in early ages—was situated in a lonely part of the country, perched on the summit of a very high hill, and stood on the site of a Roman road which ran from Cambodunum to Colonia, the modern Colne, in Lancashire. It was on the skirts of the great forest of Hardwick, a hunting-ground of the Earls Warrene. This forest extended from Todmorden on the west to Hebble brook, at Halifax, on the east. The scenery on the mountain heights is wild and stern, at some points beetling with rock, imparting a rugged grandeur on every hand, whilst the denes, or valleys, are lovely sylvan solitudes of crag and scar, of wood and water.

For a full account of Heptonstall see 9th S. iii. 61. F.

LATIN: ITS STUDY AND TEACHING.—It may be worth noting, as the literary papers seem

to have passed over the subject in silence, that a convention of the Latin races has just been held in Rome for the purpose of discussing the best means of forwarding the study of Latin in the world. Scholars will find a full account of this convention, written in Latin, in a recent number of the *Vox Urbis*, published in Rome. Amongst other subjects treated was the coining or adaptation of words to express modern ideas. It was strongly recommended by the convention that Latin should be taught conversationally, and it was agreed that when so modified as to embrace words expressive of modern ideas, it would be found more convenient as a universal language than Volapük.

H. A. STRONG.

University College, Liverpool.

[See also 'Latin Conversation,' 9th S. x. 407, 452; xi. 13, 177.]

"ADOXOGRAPHICAL."—This ungainly word, which is not recognized by the 'N.E.D.,' and will not, it is to be hoped, take root in the language, occurs in a recent number of the *American Journal of Philology* (xxiii. 393). The following sentence will explain its use:

"The manner is that of adoxographical, almost paradoxical, encomium, in that so far from apologizing for humble birth, he finds in this the very foundation of his happiness and contentment."

ALEX. LEEPER.

Trinity College, Melbourne University.

D. W. NASH.—*Ante*, p. 338, you justly praise Sidney Lee's 'Dict. of Nat. Biog.' May I mention that I failed to find in it the name of a scholar who seemed to me to have a right to be recorded there? I mean D. W. Nash, member of the Royal Society of Literature, as he is styled in the title of his book 'Taliesin; or, the Bards and Druids of Britain,' London, 1858. I was told long ago that he was the author of a review of Skene's 'Four Ancient Books of Wales' in the *Westminster Review* for July, 1869. D. W. Nash played an honourable part in Welsh studies at a time when they were rather neglected. Does he not deserve to have his name inscribed in the "Temple of Memory"?

H. GAIDOZ.

22, Rue Servandoni, Paris.

"A TWOPENNY DAM."—It is odd how this expression is so frequently misunderstood and misspelt. An example in point is the following, cut from a halfpenny newspaper of large circulation: "I was going to say we don't care a twopenny damn!" The remark is attributed to the chairman of a City company. No doubt he was quite innocent of any desire to swear. But how about the

reporter and the revisers of his copy? It certainly is curious how the slip escaped the notice of so many pressmen, who must often have come across the saying in the way of business.

Cecil Clarke.

Authors' Club, S.W.

[For "Twopenny damn" see 5th S. xii. 126, 233, 257; 7th S. iii. 232, 326, 462; iv. 32; 8th S. xii. 92.]

"*Pou sto*."—In the *Contemporary Review*, No. 449, for May, there is an article entitled 'Woman Suffrage,' and signed by Miss Frances Power Cobbe. In that article, at p. 658, that lady writes as follows: "We have no means to force this concession on men. That is our misfortune. We have no *pou sto* from which to work, and sorely we have wanted one!" I would ask if such an expression as *pou sto* is commendable in such a composition. I would even venture to ask what it means. It is certainly not English; and if it is meant for Greek, why was it not printed in Greek characters, *πού στῶ*? But I would further ask, Why was it employed at all? I suppose the good lady meant to denote a standpoint, or something more or less equivalent to that. But, if so, or whatever she meant by the mystic words, why, in the name of common sense, could she not have said it in plain English? Such pestilent affectations mar good writing. The needless lugging of foreign expressions into English compositions is a trick far too common nowadays, and it is much to be deprecated, since, instead of being an ornament, it is a blemish. In most cases it is nothing but a feeble device intended to convey the impression that the writer is an erudite person, but it deceives none save the most simple, and it is rarely resorted to by really learned writers. The practice is specially objectionable in the case of the introduction of Greek expressions, inasmuch as, for obvious reasons, it is impossible accurately to represent these in English characters. All such affectations are devoutly to be eschewed.

Patrick Maxwell.

Bath.

PLAGIARISM AND PLATITUDE.—It is generally agreed that there is no copyright in adage, and that the repetition of platitudes does not constitute literary theft. If this were otherwise the carping critic would have his field of operations vastly extended. At the same time this species of gnomical plagiarism constitutes the frontier between what is permissible and what is *anathema maranatha* (save in the case of Shakespeare and other geniuses). The poetaster who expends his ink on such well-worn subjects as love and death is practically foreordained to be a conscious or unconscious

plagiarist in every line. But it is tacitly allowed that on such themes verbal originality is all that is to be expected—a shuffling of the cards, so to speak. Again, historians have an undoubted right to putty up the chinks of their discourse with platitudes. No one accuses Macaulay of plagiary for saying, "It is the nature of man to overrate present evil and to underrate present good," because Gibbon had previously written, "There exists in human nature a strong propensity to depreciate the advantages, and magnify the evils, of the present time." Some white-haired Stone Age barbarian probably made a similar remark, and it will doubtless reverberate down the ages whilst man exists.

Take again the Johnsonian dictum, "There is nothing more likely to betray a man into absurdity than condescension, when he seems to suppose his understanding too powerful for his company." That is nothing but La Rochefoucauld's well-known aphorism diluted: "Le vrai moyen d'être trompé, c'est de se croire plus fin que les autres," which has all the appearance of a sentiment of hoary antiquity.

Every reader is bound to come across similar examples. These random notes may therefore be fitly concluded with a sage observation of Gibbon's: "Il y a des livres qu'on parcourt, et il y en a qu'on lit; il y en a enfin qu'on doit étudier," which does not perceptibly differ from a passage in one of Bacon's 'Essays.' The philosopher wrote: "Some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention." I am not sufficiently familiar with cryptograms to point out where this pregnant suggestion occurs in his dramatic works. J. DORMER.

THE OLD ARGYLL ROOMS.—It may be interesting to record that on 14 May the Crown leasehold premises, Nos 246 and 248, Regent Street, held for an unexpired term of fifteen years at a ground rent of 156*l.*, and under-leased for a period of ten years at a rental of 740*l.* per annum, were sold by Messrs. Garrett, White & Poland for 14,050*l.* The corner house, No. 246, having a return frontage of fifty feet to Little Argyll Street, to quote the *Builder* of 2 May,

"forms the remaining portion of the (old) Argyll Rooms, or Harmonic Institution, rebuilt in 1818, after Nash's designs, and destroyed for the greater part by fire on 6 February, 1830, after which time the Philharmonic Society migrated for a short period to the concert-room of the Opera-House in the Haymarket, and thence in 1833 to the Hanover Square Rooms, lately rebuilt. It was in the Argyll Rooms, Regent Street, that Mendelssohn first ap-

peared before an audience in London, as conductor, on 25 May, 1829, of his Symphony in c minor, and then, on Midsummer night of June, 1829, he produced for the first time in England his Overture to 'A Midsummer Night's Dream.' No. 246 has been shorn of the cupola that rose from within the parapet, and Nos. 248 and 250 have replaced the former concert-room built for Welsh and Hawes, which had a balcony along the front carried upon eight termini, of which the female heads were by J. G. Bubb—see the print by Wallis (1827), after a drawing by T. Hosmer Shepherd."

A copy of this print, as well as one of the Harmonic Institution, drawn by T. H. Shepherd, and engraved by Wallis, 1828, is in the Grace Collection, where may also be seen a drawing by Westall, taken in 1825, of the Argyll Concert Room as it appeared before the fire. M. Chabert, "the Human Salamander," gave his performance in these rooms in 1829. A wonderful account of his first appearance at White Conduit Gardens on 7 June, 1826, is given in Hone's 'Every-Day Book,' vol. i. cols. 771-9.

W. F. PRIDEAUX.

"SWEETHEART."—Who shall decide when professors disagree? Modern spelling is often denounced by philologists; but it is not always easy to rectify it by the true meaning and etymology of the word. In Prof. Sayce's 'Introduction to the Science of Language,' vol. ii. p. 346, we read:—

"As for etymology, our present spelling, the invention of printers and pre-scientific pedants, is as often false as right. *Could*, for instance, the past tense of *can*, has an *l* inserted in it, because *should*, the past tense of *shall*, has one; *rime* is spelt *rhyme*, as though derived from the Greek *ῥυθμός*; and it is not so long since *lantern* was written *lanthorn*, as *sweetcard* is still written *sweet-heart*."

The spelling *lanthorn* no doubt had its rise in a fancied connexion of *lantern* with the *horn* used in its manufacture, as *sovereign* owes its modern *g* to a fancied connexion with *reigning*. But that the *heart* is concerned (nominally as well as actually) in the expression *sweetheart* is not fancy, according to Prof. Skeat (who quotes it from Chaucer as two words), but reality. "The derivation," he says in his 'Dictionary,' "is simply from *sweet* and *heart*; it is not an absurd hybrid word with the F. suffix *-ard* (=O.H.G. *-hart*), as has been supposed." W. T. LYNN.

Blackheath.

"HEROD."—I do not remember to have come across the above in use as a Christian name before. The other day I was walking through the churchyard of Winwick, Northamptonshire, and passed by a tombstone erected to the memory of one Herod Gurney.

JOHN T. PAGE.

West Haddon, Northamptonshire.

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.

"PACKET-BOAT."—We should be grateful for sixteenth or early seventeenth century examples of this. It was taken into French from English early in the seventeenth century in various corrupt forms, as *paquetbot*, *paquebouc*, *paquebot*, and is exemplified in French as early as 1634; as it happens, however, the earliest English quotation at present in our hands is not before 1642, from Evelyn's 'Diary.' The earliest packet-boat service is said to have been that with Ireland, which began in Tudor times. The Dover and Harwich packet-boats were later, of the seventeenth century. The State Papers of the sixteenth century and the Reports of the Historical MSS. Commission would probably supply early examples.

I may here repeat what I have already several times stated, that the Philological Society's original collections for most of the *Pa*- words were accidentally destroyed in Ireland, several years before I undertook the editing of the 'Dictionary,' and although work has been assiduously and constantly done at repairing this disaster, there are still numerous lacunæ in the materials, of which this is no doubt one. All contributions of *Pa*- words are thankfully received. Address: "Dr. Murray, Oxford."

J. A. H. MURRAY.

PLAISTOW AND BURKE.—Edmund Burke lived at Plaistow, Essex, from 1759 to about 1761. This is clear from Prior's 'Life,' and the tradition is preserved in the old village, where the house he occupied still stands. Burke must have written letters from Plaistow, yet I can find none. I have been through the 'Correspondence' (8 vols., 1852), the Add. MSS. in the British Museum, the volumes of the Historical MSS. Commission, as well as various books and articles on Burke. Can any of your readers help me? I am going to press with the fourth edition of my pamphlet 'Old Plaistow,' and want information.

J. SPENCER CURWEN.

THE JANSENIST CRUCIFIX.—In what way does the crucifix of the Jansenists differ from that of Christendom in general? Mlle. Tinayre refers more than once to it in 'La Maison du Pêché.' She speaks of "le Christ janséniste aux bras dressés" (p. 31); "le Christ farouche aux bras dressés" (p. 376);

"le Christ aux bras étroits" (p. 368). Are not the arms ordinarily *dressés*? and are they not often drawn in, as in the well-known presentment by Albert Dürer, so that they form, with the beam of the cross, a symbolic triangle?
ST. SWITHIN.

ARMS OF HANOVER.—I bought in Germany in April, 1902, a postcard of our royal arms with, I suppose, the arms of Hanover on them (above) and the lion and unicorn. The motto "Nunquam Retrorsum" is round the arms. A second motto, "Suscipere et Finire," is on a band between the lion and unicorn. Are these mottoes used now by the family of the Duke of Cumberland, or were they used by the Electors of Hanover?
R. B. B.

THE LIVING DEAD.—There are in fiction tales wherein a man (generally of low intellect) is persuaded to believe that he has changed his identity, or that he is some one else. This experiment might be possible in real life, and in a case of perfect sanity (if there be any such thing). In that very beautiful work of real genius, Beckford's 'Vathek,' two of the characters are induced to believe that they are dead, though it is hinted that one of them, Nouronihar, at least had doubts on the subject. The case of the Mohammedan youths who, being drugged, were transported into an earthly paradise, which, upon waking, they were led to believe was the real thing, is the only other case I remember at present. That a living person, of however low intelligence, even an Australian native, could be led sincerely to believe that he was dead, I very much doubt. Nearly all good dreamers have frequently dreamt that they were dead, but even after the dream-death (which I have often experienced) the dream-life continues. In dreams, too, all heavens are visited. The following is a true story, now first printed (as reporters say). In a certain tribe on the west coast of Africa there was great "palaver," for the Christian religion and the tribe religion were "in holds." At this juncture a woman of the tribe was taken sick unto death. She was half-way between the two religions, undecided as to which was safer. She swooned, and in a swoon remained for long. The witch-doctors pronounced her dead, but she revived. "I have been dead," she said; "I have been in my own heaven with all our relatives, and the great Ju-ju has sent me back to say that our religion is the right one, none other genuine." Then she died. This was a great "set-back" to the new creed; the horn of the witch-doctors was exalted, and many doubters were confirmed

in the old faith. This woman believed she had been dead and was alive again, and such a case is quite common among savages. What, however, I wish to ask your readers is this: Is there any known authenticated case of a person, while alive and in his normal health, being persuaded that he was dead and dwelling in the spiritual world? or has an attempt ever been made (as a psychological experiment) so to persuade any person?

I suppose I need not add that neither hallucinations nor any phase of insanity touch the question, and that ecstasy is not relevant.

THOMAS AULD.

DE LA MARCHE.—I should gratefully receive all kinds of information about Jean François de la Marche, last Bishop of St. Pol de Léon, France, emigrant, who went to London about the year 1802, and died there on 25 Nov., 1806. Has he left any descendants in England or in France? Will somebody tell me where the papers he left can be found? C. B. Valleyres.

PAINTING BY SWAIN.—Where is the painting by F. Swain, the original of an engraving by Goldar, published in 1786 under the title 'The Gallant Action (off the Isle of Man) where the brave Captain Elliot Defeated and took the Marshall Belleisle, commanded by the famous Thurot, and two other French Ships of War, the 28 of February, 1760'?

J. K. LAUGHTON.

"WE'LL GO TO SEA NO MORE."—Where can I find a little patriotic poem with the refrain "We'll go to sea no more"? The condition of this, in the last verse, is "When the French ride at the Nore."

J. K. LAUGHTON.

"QUADERING."—Can the use of this word be confirmed; and, if so, what does it mean? It is supposed to have been used by one of the Elizabethan dramatic authors, but in my opinion may have been only used for "quartering."

I.

[See 'H.E.D.' under 'Quader?']

BOWMEN.—Companies of bowmen or archers were raised in England when an attack on this country was threatened by the Spanish Armada. These men were paid; but were they volunteers or compelled to serve? I.

WILLIAM IRVING was admitted to Westminster School Midsummer, 1806. Can any reader of 'N. & Q.' give me particulars of his parentage and career? G. F. R. B.

POTATOES, WHISKY, AND LEPROSY.—Crofton Croker, in his 'Popular Songs of Ireland'

(1886, pp. 67-8), was inclined to assign the introduction of the manufacture of whisky into the Green Island to the fourteenth century, and continues:—

"Before the progress of whisky, leper-houses, which, as Dr. Ledwich observes, 'were everywhere to be found in Ireland,' rapidly disappeared; and hence this healing spirit was termed the water of life, or *aqua vita*, which words rendered into Irish are *uisge beaga*, or usquebaugh, emphatically called *uisge*; or, to use the expression of Sir Walter Scott, 'by way of eminence termed the water,' and from *uisge* is our common word *whisky* derived."

At an earlier page (61) is the following:—

"In France potatoes were at first proscribed. Bauhine states that in his time the use of them had been prohibited in Burgundy, because it was supposed that they produced leprosy."

Is there any evidence to connect potatoes with leprosy, or whisky with the cure or prevention of that terrible disease?

JAMES HOOPER.

Norwich.

J. CONST. KASTNER.—Can any correspondent enlighten me about a book, edited by J. C. Kastner, entitled 'Sketches of the Hungarian Struggle in 1848-1851,' and published by the editor in London and Glasgow in 1853? There is no copy of it in the British Museum, and mine seems to be incomplete. What I particularly want to know is whether some illustrations mentioned *passim* in the text were published bound up with the volume or separately. In the preface the editor states that

"both the artistic and literary parts of the work will show that the greatest pains have been taken to justify the confidence reposed in me, the drawings having been executed by eminent artists, and the text supplied by pens fully equal to the task."

With regard to the text, not a single signature is given beyond that of the editor, and the original of one of the drawings was in the possession of Lady P*** in London. The printer was J. Williams, of Sunderland.

L. L. K.

CUCKOO FOLK-LORE.—The Rev. George Oliver said in an article on the popular superstitions of Lincolnshire, printed in the *Gentleman's Magazine*, 1832, part ii.:—

"The first cuckoo you hear carries with it a similar fatality. Should you have money in your pocket, it is an indication of plenty; but woe to the unhappy wretch who hears this ill-omened bird for the first time with an empty purse!"

Is this correct? It is certainly considered very lucky in Lincolnshire to have money on you when you first catch the sound of the cuckoo's voice in spring; but I have never been told that to hear it without money entailed misfortune. I have always imagined

that the result in that case was negative. According to my experience, the "bonny bird" has no evil ideas connected with her in popular folk-lore. Poets, and other writing people influenced by foreign literature, give her a bad name, and naturalists assure us that she begins her career with murder, and progresses to polyandry and palming off her young on undiscriminating neighbours; but country folk tell no such tales. If "she sucks little birds' eggs," it is with the laudable intention of "making her voice clear," that she may chant a fitting lay in the joyous days of spring. What do the country correspondents of 'N. & Q.' say? Is the bird ever a herald of misfortune? A. E.

[Many articles on cuckoo folk-lore appeared in 6th S. ii., iii., iv., vii., viii.]

HATBANDS.—When did the black hatband come into use as a sign of mourning? I shall be glad to learn where I may find an account of its history, &c. WILLIAM ANDREWS.

Hull Royal Institution.

"SLEEP THE SLEEP OF THE JUST."—Can any one give the origin of the commonly used phrase "to sleep the sleep of the just"? It is neither in Bible nor Apocrypha. L. H.

[See the numerous articles in 7th S. iv., v., vii., viii.]

WAVERLEY ABBEY. (See 9th S. x. 206.)—I am anxious to solve the problem of the mysterious wall, that looks like a bit of the boundary wall of this abbey, close to the river Wey. The excavators at work on the site of the abbey apparently give it the cold shoulder (though it is perfectly clear in Buck's view, reproduced on p. 88 of 'Abbeys around London'), for at the Guildford Museum at Castle Arch the wall is not marked in the splendid scale plans showing the results of the excavations to date. I should be glad to know of any other old print or map (on a sufficiently large scale) which would help me. I asked for this information some little time ago, but have not been favoured with a reply.

JOHN A. RANDOLPH.

"PHILIP AND CHEYNEY."—As some of your correspondents have been discussing Isabella colour, may I pass from Isabella to Philip, and inquire the origin of the term "Philip and cheney"? Halliwell's 'Dictionary' describes this as "a kind of Stuff, formerly much esteemed." But what sort of stuff was it, and why so named? L. B. CLARENCE.

[See 'Cheyney' in 'H.E.D.']

"HOUR" OF NAPOLEON III.—Can any one say where, either in Nassau Senior's 'Con-

versations' or elsewhere, the saying of Louis Napoleon, "My hour is not come; when it does I shall break like glass," is to be found? P. NORTH.

BESILEY, YORK HERALD: SKELTON, YORKS.—Can any reader give me information as to Thomas Besiley, York Herald temp. Henry VIII., and as to whether he was of Skelton, Yorks, and where this place is situated? T. BESILEY.

[Skeltons are rather plentiful in Yorkshire. There is one in the East Riding, three in the North Riding, and one in the West Riding.]

SWEDENBORG'S EARLY LIFE.—A friend of mine told me recently that he had read in a newspaper or magazine a paragraph concerning the recent discovery of some documents about the early life of Emanuel Swedenborg. My informant, however, is not able to remember in what periodical he saw the paragraph. Can, and will, any reader of 'N. & Q.' furnish me with the desired information? CHARLES HIGHAM.

163, Grove Lane, Camberwell, S.E.

SENANCOUR.—Is there any authority for "Éternité deviens mon asile," as the last words of Étienne Pivert de Senancour? His last words are so given in Marvinc's 'Last Words of Distinguished Men and Women,' edition of 1902, Appendix, p. 334. Matthew Arnold has these lines:—

Composed to bear, I lived and died,
And knew my life was vain,
With fate I murmur not, nor chide,
At Sèvres by the Seine

(If Paris that brief flight allow)
My humble tomb explore!
It bears: 'Eternity, be thou
My refuge!' and no more.

CHARLES S. VANE.

New York.

THE REDUCED FACSIMILE OF THE FIRST FOLIO SHAKESPEARE.—What particular copy of the First Folio is the original of the reduced facsimile published some twenty-six years ago by Chatto & Windus? Every Shakespearean student is aware that there are differences between the earlier copies and those struck off later. ALEX. LEEPER.

Trinity College, Melbourne.

[All the Clarendon Press Folio facsimile says is that Messrs. Chatto & Windus for their facsimile, published in 1876, purchased "a copy belonging to Thomas Hayes, a Manchester bookseller, which they subsequently sold to Mr. Robert Roberts, of Boston, Lincolnshire." The 'Census of Copies,' in which it is No. 86, says only, under the heading "Condition," "title made up from Second Folio; flyleaf and three other preliminary pages in facsimile. Size, 12 $\frac{3}{4}$ inches by 8 inches."]

"VICEREINE."—Is there any authority for the use of the title "Vicereine," which the papers lately have been applying to the wife of a Viceroy? W. C. B.

Replies.

JAPANESE MONKEYS.

(9th S. xi. 9, 76.)

As I have had for some years past certain queries to propound in your columns in this connexion, I deem it wise to forward this reply together with them at once, leaving to some other days the publication *in extenso* of my treatise on the subject, for which purpose I have already accumulated ample materials at home. In preparing the present communication I have solely made use of my memory and a few memoranda that lay beside myself in these mountains, where there is no book of reference, and where I have been botanizing now more than a year.

The three monkeys in question belong to the cultus of Seimen Kongô or Blue-faced Vajra, which was introduced to Japan from China in the seventh century. This Mantranist deity, of a terrible appearance, with three eyes and many arms, is always represented with the two minor gods and three monkeys. The characteristic gestures of the last—covering with their hands the eyes, the ears, and the mouth respectively—are intended to impress their master's commandments on the lookers-on. These commandments are contained in a well-known folk-poem, which would read in prose thus: "Shun your sight, shun your hearing, and shun your talk; then you are safe from all the evils." Of this poem there occur in the very happily executed original the three words *Mizaru*, *Kikazaru*, and *Iwazaru*, respectively with these double literal senses: See-Ape and Seeing-not, Hear-Ape and Hearing-not, and Speak-Ape and Speaking-not. A reputed travesty of it runs: "Tis far better to think not than put together all the three monkeys, that avoid to see, to hear, and to speak." Here in the text are two additional plays upon words, viz., *Omowazaru*, meaning both Think-Ape and Thinking-not, and *Mashiru*, standing either for the noun *ape* in Japanese Sanskrit, or for the adjective *better* in Japanese. Indeed, owing to the peculiarity of their etymology and syntax, as well as the innumerable traditions, Japanese, Chinese, and Indian in their origins, the poems, nay even the prose, of the Japanese abound with puns of this description, which, they

hold, confer elegance and grace, whilst not unfrequently the prejudiced foreign scholars reject them as detestable. To make a free use of David Hume's simile, Who could be mad enough to affirm that the Rhine is right and the Rhone wrong, simply because they differ from one another in their course and development? Certainly those who scorn the Japanese poems accompanied with seasonable puns would not be so fastidious towards the classic literatures, to which they are from their infancy accustomed to listen with wholesale admiration, but of which, notwithstanding, many pieces are as hard as the Japanese ones to render into any modern European language on exactly the same account. A Chinese adage warns us that "man is in the habit of esteeming his ears and disdaining his eyes too much." But my well-timed injunctions to those scholars will be: "Shun not your sight, shun not your hearing, and you are safe from all the errors; but far better it is for you not to shun to think." In the meanwhile I do not know which way shall I enjoy them, "Shun not your speaking" or "Speak not." Thus far my apology for the so-called detestable intricacy of the puns in the Japanese poesy, a sympathy with which is the *sine quâ non* of the full understanding of the present subject.

Kitamura Shinsetsu, a Japanese antiquary of the eighteenth century, in his 'Kiyû Shôran,' states that, as he finds no allusion to the monkeys in the *sûtras* devoted to the Blue-faced Vajra, he considers them to have been fabricated in the ninth century by some Buddhists of Mount Hie, where was built then a famous cathedral, whose guardian god, Sannô, is attributed with monkeys as his special favourites.

Now, Mantranism is a grand system of mystic Buddhism, covering the widest portion of the so-called Doctrines of Great Vehicle, and is in its essence the same with the Tibetan Lamaism. During the eighth and ninth centuries it was very influential in China, whence it was brought to Japan by the illustrious Combadoxus, to whose invention the nation is said to owe the current alphabet. The Mantra system divides all spiritual beings of merit into four grades. Highest of all stand the Buddhas, then the Bodhisattvas, then the Vajras, the Devas being the lowest. Of these four, the former two are intrinsically Buddhist, whereas the latter two were adopted from Brahmanism, and allowed the places in the Pantheon simply in order to show the men of other creeds that even the highest objects

of their worship were far inferior to the Buddhists' own, and only worthy of serving the latter in guarding their doctrines. So the late Sir M. Monier-Williams is perfectly right in tracing the Buddhist Vajra into the Brahmanist Siva—which view, by the way, is corroborated by the Japanese usage of making an ex-voto to the Blue-faced Vajra of a chaplet of little triangular cushions, red in hue, as well as miniature monkeys made of cloth pieces and cotton, the same being done among the Hindu worshippers of Siva (see Takaya, 'Yōshabako,' early in the nineteenth century, and *North Indian Notes and Queries*). As there are so many forms of Siva, so numerous are the varieties of Vajra, one of which being the Blue-faced deity we are upon. In the winter of 1893, one day in the British Museum, I happened to converse about this matter with the late Sir (then Mr.) A. Wollaston Franks, who suggested to me that possibly the three simian attendants on the Vajra were derivable from the Hindu cultus of Hanuman, the Monkey King. Subsequently, in the 'Lectures on Buddhism,' by Monier-Williams, 1889, I came across a passage relating that a certain university in England keeps in its museum a statue of Vajra, with the monkeys of the above description. But he does not specify where it was made; if it prove a production of any other country than Japan, it will give a strong support to our opinion that these monkeys are not a Japanese invention at all, as is asserted by Kitamura above cited. After ascertaining the whereabouts of the statue in the 'Lectures,' can any of your readers inform me by what people it was made, and from what locality it was brought to England?

I shall add here that the image of the Buddha Vaichajayaguru (*i.e.*, Doctor of Medicine) in Japan and China has a monkey god among its twelve attendants, whose functions are separately assigned to the twelve hours of the day: *viz.*, rat, ox, tiger, rabbit, dragon, serpent, horse, sheep, ape, cock, dog, and hog. Also in Dr. Sven Hedin's 'Through Asia,' 1898, mention is made of a fragmentary statuette of a monkey-god he dug up from some Buddhist ruins amidst a desert of Central Asia. During my studies and services in the Victoria and Albert Museum I often passed, in its Indian section, by a photograph exhibited to the public of the stone statues of two apes that exist in some part of India. They were apparently of different sexes, the one squat and the other half-erect with its hands put on the shoulders of the first, which struck me as quite different from the single

figure of Hanuman familiar to our eyes, and put me forcibly in mind of the Japanese figures in question. Can somebody tell me what they represent, and what legends are attached to them?*

Whatever origin his attendant monkeys might claim, the Blue-faced Vajra continues to this day to be worshipped by some Japanese, and among them by the villagers among whom I am now sojourning. They join in a company of, say, five families, and on the days sacred to him make feast by subscription in one of their houses, his image being carried round and enshrined among them in their turns. His popular title is Kōshin, or Elder Metal and Monkey, originally the name of a day in the Chinese calendar, occurring once in every cycle of sixty days, so that there are six such days of solemnity in every ordinary lunar year. In the beginning people used to be watching the whole night, keeping themselves in a strict taboo, in the belief that then the deity would descend from the heavens and inspect their conduct; but later on it seems that the feast gave a great occasion to their mirth, where-with, as they say, to scare away the evil spirits from coming to try to force the way in their houses. The 'Eigwa Monogatari,' eleventh century, ed. 1891, Tokyo, book ii, pp. 16-17, gives an account of the sudden death of the mother of the sixty-seventh emperor, near the end of the tenth century, that took place in a merrymaking party on that night. Nowadays such customs have ceased, at least in this part of the country. From these it would seem that those injunctions symbolized by the three monkeys' attitudes were originally of purport to enforce the rigorous inhibitions which the worshippers of the Vajra were bound to observe on those nights. For this purpose, indeed, the monkey is an opportune animal, for a Buddhist parable allegorizes that the monkey, typifying the conscience, is only able to restrain the ever-flirting horse, or the will—the Japanese, Chinese, and Annamese believing that the presence of a monkey in a stable makes the horses very healthy and docile. Besides, a superstition widely prevails in Japan that one who was begotten on the night of Kōshin, irrespective of the imposed taboo, is sure to grow up "long-handed," which means "thievish," the characteristic of the monkeys.

In days of yore it was very common to see

* In a Chinese itinerary of the fifteenth century, 'Hai-wai-hien-wan-luh,' the Japanese are said to have paid an unusual respect to a monkey-king and a monkey-queen, then in life.

a stone slab, with figures in relief of the Blue-faced Vajra and his attendants, stand on a little mound on the roadside, practically serving the end of a milestone, for he is held as the protector of wayfarers. Therefore it is vulgarly maintained that, should one earnestly pray to the stone slab, he is sure to find out a runaway, a thief, or stolen articles. It is certainly curious to read in the mythology of Japan that the god who had guided the imperial ancestor on occasion of his descent on Mount Takachiho, and thence became the Shintoist "God of the Cross-Road," is termed Sarutahiko, or Man of the Monkey's Field, from which it appears very likely that in the present culture of the Kôshin both native and Indian elements are preserved in amalgamation, taking advantage of such a happy coincidence.

KUMAGUSU MINAKATA.

Mount Nachi, Kii, Japan.

SNAKES' ANTIPATHY TO HORSEHAIR (9th S. xi. 349).—The hero of 'Fifty Years on the Trail,' by Harrington O'Reilly, was John Nelson, the veteran plainsman who accompanied Col. Cody to England, with his first "Wild West" exhibition at Earl's Court, in, if I remember rightly, the early nineties, and drove the historic old ramshackle coach that was believed to have seen many an encounter with "Injun"—the "Deadwood coach," I think it was called.

J. HOLDEN MACMICHAEL.

I remember mention in Mayne Reid's 'Headless Horseman' of such a usage by a scout, but do not recollect whether in this instance the lariat was composed of horsehair.

EDWARD M. LAYTON.

22, Brockley Road, S.E.

GOths AND HUNS (9th S. xi. 107, 253, 351).—Eitel as a German proper name has nothing to do with Attila. Like the adjective *itel* in German and *idle* in English, Middle High Germ. *itel*, Old High Germ. *ital*, Old Saxon *idal*, and Anglo-Saxon or Old Engl. *idel*, the original sense of this proper name was, probably, not "empty or vain," but "bright, clear, shining." (See Skeat's 'Dictionary' and Weigand's 'Deutsches Wörterbuch.')

H. KREBS.

LUDLOW CLERKS (9th S. xi. 347).—Ludlow was, until all such separate tribunals were abolished by the Long Parliament as abuses, the seat of the Lord President of Wales and his Council with the Court of Marchers. Probably the stanza quoted by your correspondent alludes to the malpractices current

in the various offices. The Star Chamber and the Council of the North were abolished by the same statute, one of the few enacted by the Long Parliament which were not repealed after the Restoration. I may add that Milton's 'Comus' was written to be played at Ludlow Castle when Lord Ellesmere was installed as Lord President of Wales in 1634. H.

DEFINITION OF GENIUS (6th S. xi. 89, 190; 9th S. xi. 373).—Sainte-Beuve in his 'Causeries du Lundi,' writing on Buffon, quotes the saying thus: "Le génie (une haute intelligence étant supposée comme condition première) c'est la patience." I believe that the parenthesis is Sainte-Beuve's own addition. In another passage, which I cannot now find, Sainte-Beuve, referring to Buffon, writes: "Quand il a dit que le génie n'était qu'une plus grande aptitude à l'application et une plus grande patience," &c. Horace's definition is best, 'Ars Poetica,' ll. 409-12. It should be remembered, and Buffon ought to have remembered, that the word *genius* signifies what is innate; but it requires intense cultivation to develop the innate power. Ben Jonson, I think, was remembering Horace's 'Ars Poetica' when he wrote the ten lines on Shakespeare beginning

Yet must I not give Nature all.

E. YARDLEY.

The place in Bayle alluded to by Isaac D'Israeli, and desired by MR. LATHAM—on the felicitous application "of a thought found in a book"—occurs in his article 'Epicure,' and is attributed to Cardinal du Perron, with the marginal reference of "L'Abbé de Muryrolles's 'Abrégé de l'Histoire de France.' Pref." FRANCIS KING.

KEATS'S 'LA BELLE DAME SANS MERCI' (9th S. x. 507; xi. 95, 195, 353).—Hogg's ballad of the fate of Macgregor introduces a pitiless spectral lady who carries away the hero of the clans. Some of the stories of the celebrated "White Lady" spectre show her to be anything but tender-hearted. To the elfish beings mentioned by MR. YARDLEY belong the malignant Slavonic *roussalki* (Russia) and *samovilas* (Balkan countries), fair and dangerous as the Greek sirens and the German *Lorelei* of the Rhine.

FRANCIS P. MARCHANT.

Brixton Hill.

"ROLICK" (9th S. xi. 47, 177, 298).—It seems necessary to point out that my note on this term conveyed no feeling of difficulty regarding "rollicking," but indicated that "rollick" itself, while occasionally used,

seems to lack literary recognition. It would be important either to find standard examples of this form, or to show that it is utterly without credentials.

THOMAS BAYNE.

The song 'Nix-my-dolly' in the melodrama of 'Jack Sheppard,' founded on Ainsworth's novel, is a transplantation from Ainsworth's 'Rookwood,' book iii. chap. iv., being Jerry Juniper's Chant, ending as here printed:—

And here I am, pals, merry and free,
A regular rollocking romany.
Nix my doll, pals, fake away.

'Rookwood' was published in May, 1834, according to Laman Blanchard's memoir of Ainsworth. ADRIAN WHEELER.

ROAD WAGGONS FROM LIVERPOOL (9th S. xi. 88, 376).—It may be added that in 1697 the carriers from London to Halifax were Holmes, who started from the "White Horse" in Cripplegate, and Kershaw, from the "Bell" in Wood Street.—O. Heywood's 'Diaries,' iv. (1885) 174. W. C. B.

CITY OF THE VIOLET CROWN (9th S. xi. 108, 177, 295).—According to Liddell and Scott, Mr. Ruskin appears to have been the first to suggest that "Homer's violet was the purple iris," and they say "this would best agree with Pindar, O. 6, 91"; but the Greeks applied the name to several flowers. The authorities already cited give *Viola odorata* as the *ἴων μέλαν* of Theophrastus, who also mentions τὸ λευκόϊον (probably, says Canon Ellacombe, either the snowdrop or the spring snowflake) as the earliest flowering plant. Unless Gerard misinterprets Pliny, the violet used in garlands by both Greeks and Romans was almost certainly the same flower that we still call by that name. He says, after speaking of the cooling virtue of the flower, whether used internally or externally, "Besides, *Pliny* saith that violets are as well used in garlands as for smell, and are good against surfeting, heaviness of the head," &c.

C. C. B.

In relation to the violet colour which at times tints the seas around Greece, it is well to call to mind that Byron has commemorated what he no doubt had himself witnessed, for he had wandered

Where the citron and olive are fairest of fruit,
And the voice of the nightingale never is mute;
Where the tints of the earth, and the hues of the sky,

In colour though varied in beauty may vie,

And the purple of ocean is deepest in dye.
'The Bride of Abydos,' canto i.

ASTARTE.

SAMUEL PEPYS, 1716 (9th S. xi. 369).—If Mr. WALTER RYE refers to the 'Genealogy of the Pepys Family,' by the Hon. Walter C. Pepys, 1887, George Bell & Sons, in pedigree iv., he will find Samuel, son of John and Elizabeth Pepys of Great Yarmouth, bapt 26 Jan., 1695. Administration to father's estate, 6 Aug., 1723. It does not state whom he married.

F. G. HILTON PRICE.

"MARY HAD A LITTLE LAMB" (9th S. xi. 309).—In 'N. & Q.,' 9th S. v. 35, I asserted that this poem was first published at Boston in 1830, where the author, Mrs. Sarah Josepha Hale, resided. In corroboration of my statement, a correspondent at New York (p. 297) stated that Mrs. Hale was the sole author, and claimed to have been so in 1878, the year before her death. Her son, on 10 April, 1889, again urged her right to the authorship, through the pages of the *Boston Transcript*. The poem, he stated, was first issued in a little duodecimo volume of only twenty-four pages, entitled 'Poems for our Children,' Boston, 1830.

EVERARD HOME COLEMAN.

71, Brecknock Road.

THE OLD WIFE (9th S. xi. 188, 310, 351).—Your correspondent at p. 310 touches on an extremely interesting point of history, namely, that of the various degrees of strictness with which, at different times, the mediæval Church enforced the precept of abstinence from servile work on Sundays. As most people know, the Catholic rule as to Sunday observance is briefly summed up in the command "to hear Mass and refrain from servile work"—in other words, to attend devoutly the Eucharistic rite and to abstain from unnecessary manual labour or from one's ordinary avocations followed for payment. There can be no doubt that this precept has been interpreted with varying degrees of strictness at different times and in different countries of Christendom. It would seem that, as J. T. F. says, there was in the twelfth century a movement towards a stricter observance of the Sunday rest. Giraldus Cambrensis (already cited by J. T. F.) relates a strange story of a tonsured man who accosted King Henry II. in a street at Cardiff, in 1172, and said to him, in "Teutonic":—

"God hold thee, Cuning! Christ and His dear Mother greet you, as also do John the Baptist and the Apostle Peter, commanding you that, through all the lands subject to your rule, you should cause the holding of markets on Sundays to be strictly forbidden; and no work to be done on those days (save the Divine Office, which shall be devoutly performed and heard) excepting only the preparing

of food for daily use. Which if you shall do, everything you undertake shall come to a good ending, and you shall happily end your life."

The king, though somewhat awed by this exhortation, made light of it, and was supposed to have been punished by the revolt of his sons in the following year (Girald. Cambr., 'Rerum Brit. Script.: De Principis Instructione,' Rolls Series. Also 'Iter Kambricum.' And see 'Cardiff Records,' vol. iii. p. 338). In the year 1206, notwithstanding the Sabbatarian movement referred to, King John granted to the Bishop of Llandaff, by charter of 9 September, "one market in every week, on the Sunday" ('Cardiff Records,' vol. iii. p. 8). Very likely the Sunday-rest movement of that day was more social than religious or ecclesiastical. In Malta, in the seventies, an important open-air market was held on Sunday mornings in Strada Mercanti, during the very time of divine service, without, so far as I know, any complaint on the part of the clergy.

The only instance I have met with of Sunday being called the Sabbath in any authoritative Catholic document occurs in the 'Visitation Articles and Injunctions of Bishop Hopton, of Norwich,' 1555: "Yowe shall diligentlie enquire whether yower neighbors haue and doo Diligentlie come to ther parrish church upon the Sabaoth Daye and other festiual dayes" ('Eastern Counties Collectanea,' vol. i., Norwich, 1872, p. 17).

The name and semi-Judaical observance of the "Sabbath" have been, notwithstanding, an unfailling and exclusive characteristic of English Puritanism.

JOHN HOBSON MATTHEWS.

Monmouth.

According to one tradition, the "man in the moon" was said to be the Sabbath-breaker referred to in Numbers xv. 32-36, drastically punished by stoning. Dean Farrar ('Life of Christ,' xxxi.) quotes from Codex Bezae an apocryphal saying of Christ as He encountered a worker on the Sabbath, characterized by the commentator as "too striking, too intrinsically probable, to be at once rejected as unauthentic." FRANCIS P. MARCHANT.

Brixton Hill.

In Peele's play two brothers attempt to rescue their sister from the power of an enchanter. But there is no further likeness between the 'Old Wives Tale' and 'Comus.' And this incident may be found in folk-tales. The story of Peele's play is in this particular, and perhaps otherwise, much the same as that of 'Iron Ladislaus' in Mailath's Hungarian legends.

E. YARDLEY.

"SNIPING" (9th S. xi. 308).—Recent warfare in two continents has made everybody familiar with this term for desultory firing upon troops in camp or bivouac; but I fancy most persons will be surprised, as I was, to learn from the third volume of Mr. Fortescue's 'History of the British Army' that it is at least one hundred and thirty years old. It occurs in a 'Letter from India' in the *General Evening Post*, 15 June, 1773, where, in describing the siege of Baroach under General David Wedderburn, it is stated that the soldiers in the trenches put their hats on the parapet to draw the enemy's marksmen, and "humorously called it *sniping*."

HERBERT MAXWELL.

A quotation from a letter of George Selwyn to Lord Carlisle, of 1782, was given in 9th S. iii. 138, which, although employing the word "snipe" in a political allusion, plainly derived it from military use.

POLITICIAN.

LANCELOT SHARPE, SIR R. PHILLIPS, AND S. T. COLERIDGE (9th S. xi. 341, 381).—In the interesting note by MR. W. E. A. AXON upon the Rev. Lancelot Sharpe he quotes from an article which appeared in the *Gentleman's Magazine* of January, 1852. May I be permitted to point out two errors which occurred in the article in question? First, the name of the Rev. Lancelot's father was Lancelot, and not Thomas Scrafton Sharpe. The error probably arose from the fact that his grandfather was Thomas and his grandmother was Frances Scrafton. Secondly, his uncle's name—he was also my great-grandfather—is incorrectly spelt. It should be the Rev. Dr. James Boyer, not Bowyer. He was head master at Christ's Hospital.

In the same article reference is made to the fact that the Rev. Lancelot had been twice married, and had a very numerous family. Having the pedigree of the Sharpe family in my possession back to the Rev. Samuel Sharpe, who was rector of Sundridge, Kent, from 1645 to 1680—he was the Rev. Lancelot's great-great-grandfather—I am enabled to give your correspondent a few further particulars of these marriages. The Rev. Lancelot, born 7 August, 1774, married first, 11 January, 1803, Jane Mary Harrison (she died 3 June, 1823), by whom he had seven sons (one in holy orders) and three daughters. He married secondly, 5 April, 1825, Mary Tweed (she died 29 January, 1869), by whom he had five sons, two of whom were in holy orders. His youngest son was the late Admiral Philip Ruffe Sharpe, who retired in 1887, and died 26 November, 1892. The Rev. Lancelot died 26 October, 1851.

The Rev. Lancelot's mother was Sarah Till, who was sister to my great-grandmother Catherine Till, who married the Rev. Dr. Boyer, by whom the Rev. Lancelot was educated, and their mother was first cousin to Mary Gilbert, who was mother to the celebrated Mary Eleanor Bowes, who married the ninth Earl of Strathmore.

Besides the literary work referred to by MR. AXON, the Rev. Lancelot Sharpe corrected the proofs of Woodfall's edition of the Bible, 1804, published 1806. FRANCIS H. RELTON, 9, Broughton Road, Thornton Heath.

The following amusing anecdote concerning S. T. Coleridge is narrated by John Payne Collier in his 'Old Man's Diary,' only twenty-five copies of which are said to have been printed. The poet had been complaining of his wife's conduct in feeling terms to H. J. Rose, then Master of King's College School, London, only recently founded :

"June 11, 1833. Again Coleridge wiped his 'large gray eyes,' and went on to apologise for the trouble he was giving. Rose assured him that his main trouble was to see a friend so unhappy; and, after beating about the bush for some time longer, Coleridge declared he could never live with his wife again, if she were not brought to her senses. Rose here began to fear that Mrs. Coleridge had literally gone out of her mind; but Coleridge reassured him upon that head, adding, however, that a sane woman could hardly have required of her husband what she had expected from him, viz., that on the coldest mornings, even when the snow was on the ground, and icicles hanging from the eaves of their cottage, she compelled him to get out of bed in his night-shirt and light the fire before she began to dress herself and the baby."—Pt. iii. p. 81.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

OBELISK AT ST. PETER'S (9th S. viii. 405, 505; ix. 109, 255).—The following is from "Selectæ Christiani Orbis Deliciæ ex Vrribus Templis Bibliothecis et aliunde. Per FranciscvmSweertivm F. Antverpiensem. Coloniae Agrippinæ, 1608," p. 14. It may be that it was "In privata Julii iii. bibliotheca." as it follows next after an inscription with that heading:—

VRBS ROMA AD PONTIFICEM,
INCHOATO OPERE.
SIXTO V. PONTIF. MAX.

Quod singulari pietatæ & magnificentiâ Obeliseum mirandæ magnitudinis ex Ægypto olim ab Octavianio Augusto, alii à Caio Caligula in vrbem adeductum, & in Circo dein Vaticano collocatum, ac progressu temporum ruderibus semiseptulm, ex neglecto & infrequenti illustriorem in locum ante limina Basilicæ sancti Petri, quo cunctis patere, adeoque ingens moles conspicua esse posset, transferendum, erigendum, in eiusdemque summitate salutarem Christi Crucem affigendam decreuit; vt qui Tiberio Imp. quondam dicatus, gentiliū superstitioni in-

seruierat, diuino nunc cultui addicendus, Christi de vtroque Cæsare, Augusto sub quo natus est, ac Tiberio sub quo passus, atque adeo iniuctæ Crucis de omni Idololatia clarissimâ victoriam loco celeberrimo demonestret. Ob rem igitur præclarissimè tentatam, felicemq; propediem exitum sortituram, tot sumptus erogari, tot difficultates superari cæptas, vrbs votis conceptis, publica acclamatione Magnificentissimū Principem prosecuta lubes gratulatur.

SIXTO V. P. M. Fidei Catholicæ propagatori, Disciplinæ Christ. instauratori, pacis cõseruatori, virtutum remuneratori, scelorum vindici, magnarumque rerum auctori,
Vrbs egregiis illius beneficiis exhilarata,
Patri sanctissimo & Principi

Summarum actionum laude clarissimo
publica lætitia gratulatur :

Obelisco magno ad limina S. Petri asportato,
iniuctissimæque cruci dicato,

Ad perpetuum Christianæ pietatis monumentum.

The obelisk was placed in front of St. Peter's in 1586—i.e., only twenty-two years before Sweerts published his 'Deliciæ.'

ROBERT PIERPOINT.

FLOGGING AND THE KENNELS (9th S. xi. 288).—May I suggest, in reply to the above query as propounded by MISS MITTON, that it would seem to be possible that the writer of the old book referred to may have, unwittingly perhaps, used the word "kennels" for "runnels"? and if so, the allusion becomes at once more understandable. As your querist justly observes, it was (and indeed is) "customary for these kennels to run parallel with, and not across, the road." If "runnels" should be the word intended this would not be so, for as Walford, in 'Old and New London,' points out (and other writers will doubtless be found to bear out his statement),

"among the characteristics of the Strand at this period were the bridges that spanned the various water-courses flowing from the meadows and open fields on the north, and crossing this thoroughfare on their way to the Thames."

Of course, these little streamlets, brooks, rivulets, and what not, were of unequal size; some fairly large ditches and gullies needing bridges over them, while others would be mere trickling streamlets at the time, as the same writer says, "when the fields along the north side of the Strand were furrowed with water-courses." Some of these rivulets were of a sufficient size to be carried under the Strand, for of Strand Lane, to quote the same authority, we are told that it

"follows pretty nearly the line of a little brook or rivulet which carried off the water from the higher grounds about Catherine Street and Drury Lane, Stow observing that the Strand was carried over it by a bridge."

Some time ago I made a note, although I regret to say I have forgotten my reference, that

"between Old Palace Yard and the Exchange there were in 1656 [the year given by Miss MITTON] over 300 water-courses, *crossing* the roadway (presumably the larger number being on the surface), which in earlier days must have been in a very bad state for wayfarers, with its thickets and bushes, and lack of pavement, no attempt at the latter being made until the days of Henry VIII."

This being so, the number given in the query would seem to be reasonable, and in bad weather they would be distinctly and well defined, and even in times of drought the course that the water took could be easily traced; and as every roadway or other outlet into the Strand would have a "kennel" on either side, causing two separate "runnels" to cross the main thoroughfare, it will be seen, if my surmise be tenable, that these were places quite sufficient to render the punishment a very terrible one if inflicted by the vigorous arm of a strong man. I do not remember to have seen any mention of a regulation compelling the infliction of a stroke at each of such places, but we must remember that flogging at the cart-tail was of very frequent occurrence, and if such instructions were given when sentence was passed, in all likelihood the matter would not be promulgated in its entirety, and so, probably, in many cases would not be recorded, much in the same way as, in the present day, the whole of the death sentence seldom finds its way into the public prints. Further, it may be assumed that the executioner knew what had to be done when the punishment was carried into effect. I do not say that what I suggest may be correct, but it appears on the face of it to explain away an apparent difficulty, and to be worth consideration.

W. E. HARLAND-OXLEY.

C2, The Almshouses, Rochester Row, S. W.

There is nothing about "kennels" nor the "Old Exchequer" in the order of Parliament for the whipping of James Naylor. The resolution of the House ('Journals,' vol. vii. p. 468), 16 December, 1656, reads as follows:—

"Resolved, by the Parliament, That James Naylor be set on the Pillory, with his Head in the Pillory, in the New Palace, Westminster, during the space of Two Hours on Thursday next; and shall be whipped by the Hangman through the Streets, from Westminster to the Old Exchange, London; and there likewise to be set on the Pillory, with his Head in the Pillory, for the space of Two Hours, between the Hours of Eleven and One on Saturday next, in each of the said Places, wearing a Paper, containing an Inscription of his Crimes; and that at the Old Exchange his Tongue shall be bored through with a hot Iron;

and that he be there also stigmatized in the Forehead with the Letter B: And that he afterwards sent to Bristol, and conveyed into and through the said City, on a Horse bare-ridged, with his Face backwards; and there also publicly whipped the next Market-Day after he comes thither: And that from thence he be committed to Prison in Bridewell, London, and there restrained from the Society of all People, and kept to hard Labour, till he shall be released by Parliament; and, during that time, be debarred from the Use of Pen, Ink, and Paper; and shall have no Relief but what he earns by his daily Labour."

Two days later, on 18 December, the House resolved "That the Whipping of James Naylor from Westminster to the Old Exchange, London, is to be on this Day." On the 20th the "further punishment" of Naylor was suspended, on petition, for a week, but a motion on the 27th for a further respite was negatived. There are several references to him and his condition in subsequent pages of the 'Journals,' but he did not obtain an order of release from imprisonment till 8 September, 1659.

RICHARD WELFORD.

"VITA POSSE PRIORE FRUI" (9th S. xi. 389).—The quotation asked for is from Martial, 'Epigr.,' x. xxiii. 8: "Ampliat etatis spatium sibi vir bonus: hoc est Vivere bis: vita posse priore frui."

H. A. STRONG.

University, Liverpool.

[Other replies received.]

"SO MANY GODS," &c. (9th S. xi. 187, 318, 394).—MR. DRUMMOND will find the required poem, 'World's Need,' in the *Century Magazine* for June, 1895, p. 185. G. E. D.

SCOTCH BALLAD: 'HABBIE SIMPSON' (9th S. xi. 229).—To throw the utmost clearness and intelligibility that I can on the subject, I venture to scan, shortly, the Sempill family from the author's grandfather. A "registered contract of marriage between John Semple, son of Robert, Lord Semple, and Marie Livingstoun, sister of William, Lord Livingstoun" (March, 1564/5), is found in the 'Register of Deeds,' &c. (Scott. vol. xix. fol. 359). This Marie was one of Mary Queen of Scots' maids of honour. In the register referred to James Semple is described as "sone and air of the said John," and was born about 1565, and of the same age as James VI., with whom he was partly educated, being instructed by George Buchanan, that eminent scholar and writer.

James was served heir to his father in 1588. He married Geillis Elphinstoun in 1594. He was a man of talent, a controversialist, an author, and held positions of trust under the king, whose ambassador he

was at the Court of Elizabeth. Among his poetic productions is the 'Pack-Man's Paternoster.' Geillis, his wife, predeceased him by seven years, and he died in 1625. We have a copy of his wife's will, printed in 1849, which is curious and interesting in many respects; not the least is a proof of the respect in which old and faithful servants were held in the seventeenth century in Scotland. Among the bequests to "her eldest sone Robert, [is] ane diamond ring." This Robert is the one who "augmented and enlarged 'A Pick-Tooth for the Pope; or, the Pack-Man's Paternoster.'" The address "To the Reader" is as follows:—

This Present (for the present) I present,
To you, good Reader, with my small addition,
The which to imitate is my intent:
To match, or overmatch, were great ambition:
I but enlarge it, not surpasse; for neither
I may, can, will, dare parallel my Father.

I may not: for I cannot reach unto it:
And though I could, I will not enterprise it:
And though I would, could, might, I dare not do it:
To dare, were with disdain for to dispise it.
My Parents Poëm only to expresse,
I presse, of new, to put into the Presse.

The last two lines indicate that his father had, in his lifetime, published 'A Pick-Tooth.'

The copy from which I quote was published in 1849. The original is in the Advocates' Library, Edinburgh. Two poems by Robert Sempill are in the volume above referred to, 'The Life and Death of the Piper of Kilbarchan,' and 'Epitaph on Sandy Briggs,' who is said to have been a nephew of Habbie's.

Robert Sempill, of Beltrees, grandson of the author of 'Habbie,' wrote an account of Habbie Simson, in which we are told 'The Epitaph' was made by Robert, son of Sir James, and father of Francis Sempill. Robert Sempill died before the year 1669, for his son Francis Sempill, of Beltrees, made an exchamby of a piece of ground, "along with the hall of Beltrees," in this year; that he was alive in 1660 can be demonstrated. Francis married his cousin in 1655, and he died 1685.

There was, more years ago than I care to name, when I was familiar with Kilbarchan, a family resident there named Anderson related to Habbie Simson; and a generally received story—having its rise, I believe, in the family—was that Francis Sempill (son of Robert, author of 'Habbie') having displeased his father, the latter refused to speak to him for a considerable time. Ultimately he agreed to forgive him if he added a verse to 'Habbie's Epitaph.' This the boy did as follows:—

It's now these bags are a' forfain,
That Habby left to Jock the bairn,

Tho' they were sew'd wi' Hollan' yairn,
And silken thread,
It maks na, they were fill'd wi' shairn,
Sin Habby's dead.

Robert Sempill could not have been much above thirty years of age at his father's death. Robert married young, say at twenty. His son Francis could not be more than about ten years of age at the time he added a verse to his father's 'Habbie Simson.' I think this circumstance is additional proof, if it was wanted, that Francis was not the author.

In the *Paisley Repository*, No. xxiii., about 1804, we have 'The Life and Death of the Famous Pyper of Kilbarchan.' Here we are informed it was written by Robert Sempill, of Beltrees. In a steeple attached to the school-house, within a niche, is, or was, a statue of Habbie Simson with his pipes. It is considered a good piece of statuary. Habbie's grave was pointed out years ago, when the stone contained nothing legible except "H. S.," his initials, and a figure which might be a fletcher's (butcher's) chopper or a bagpipe. That Habbie was a fletcher there is every probability, and that a James Simson, fletcher, was at Kilbarchan can be demonstrated from the Craigen records.

ALFRED CHAS. JONAS.

Thornton Heath, Surrey.

MAYORS' CORRECT TITLE AND THEIR PRECEDENCE (9th S. xi. 389).—I believe that only mayors of cathedral cities are entitled to be called "Right Worshipful." Such was the opinion of a friend of mine who was an eminent antiquary and well versed in mayoral matters. In consequence of this, when I was Mayor of Hertford some years ago, I always addressed the Mayor of St. Albans as Right Worshipful when I had business transactions with him.

I should certainly give precedence to mayors according to the date of their charter. I think this is the usual custom.

HELLIER R. H. GOSSELIN-GRIMSHAW.
Errwood Hall, Buxton.

"TRAVAILLER POUR LE ROI DE PRUSSE" (9th S. xi. 289, 392).—This saying, which has passed into a proverb for "Labour in vain," is referred for its origin either to Frederick William I., on account of his notorious parsimony, or to his greater son, Frederick II. (the Great), and his defeat of Marshal Soubise at the battle of Rossbach in 1757. It is probable that the saying had already passed into a proverb, but it received a new point owing to the marshal's failure. On his return to Paris, Soubise is reported to have been hailed with a popular *chanson* of the hour, the

burden of which ran: "Il a travaillé, il a travaillé pour le Roi de Prusse." The source of the saying has yet to be discovered, but it is possible that something might be found in Argenson or Richelieu. FRANCIS KING.

"FOLKS" (9th S. xi. 369).—If almost universal custom can give legitimacy to a word, then *folks* is legitimate, though Johnson (quoted by Edwards in 'Words, Facts, and Phrases') says, "This is properly a collective noun, and has no plural except by modern corruption." Johnson himself, however, as Edwards points out, wrote: "Folks want me to go to Italy." In Barham's "Monstre" Balloon is the couplet:—

Oh! fie! Mister Nokes,—for shame, Mr. Nokes!
To be poking your fun at us plain-dealing folks;
and quotations innumerable might be added to these. C. C. B.

The first English edition of Webster's 'Dictionary,' 1831, says of the word *folk*:—

"Originally and properly it had no plural, being a collective noun; but in modern use, in America, it has lost its singular number, and we hear it only in the plural. It is a colloquial word, not admissible into elegant style."

It proceeds to give the meanings of the plural *folks* thus:—

(1) People in general, or any part of them without distinction. What do *folks* say of the war? Men love to talk about the affairs of other *folks*.
(2) Certain people, discriminated from others; as, old *folks*, and young *folks*. Children sometimes call their parents, the old *folks*. So we say, sick *folks*; poor *folks*; proud *folks*."

JOHN B. WAINEWRIGHT.

ARTHUR GRAHAM (9th S. xi. 310).—In an account of the execution of Col. Despard and his partisans which appeared in the *European Magazine* for March, 1803, Arthur Graham is thus described: "53 years of age, born in London, a slater." I have in my possession a copy of

"The | Trial | of | Edward Marcus Despard, Esquire. | for | High Treason, | at the Session House, Newington, Surry, | On Monday the Seventh of February, 1803. | Taken in Short-hand by | Joseph Gurney and William Brodie Gurney. | London: | Sold by M. Gurney, Bookseller, Holborn-Hill. | 1803. | [Entered at Stationers' Hall.]

At the end of the book it is stated:—

"The Trial of John Wood, Thomas Broughton, John Francis, Thomas Phillips, Thomas Newnham, Daniel Tyndall, John Doyle, James Sedgwick Wratten, William Lander, Arthur Graham, Samuel Smith, and John Macnamara, is in the Press, and will soon be published."

Possibly this book might contain particulars of use to MR. EASTON. JOHN T. PAGE.

West Haddon, Northamptonshire.

FOUNTAIN PENS (9th S. xi. 390).—The fountain pen is usually considered quite a modern invention. The following extract from the 'Journal du Voyage de Deux Jeunes Hollandais à Paris en 1656-58,' p. 211, shows that something like it was known nearly 250 years ago:—

"Nous fumes voir un homme qui a treuvé une merveilleuse invention pour escrire commodement. Il fait des plumes d'argent où il met de l'encre qui ne seiche point, et sans en prendre on peut escrire de suite une demy main de papier; si son secret a vogue, il se fera riche en peu de temps, car il n'y aura personne qui n'en veuille avoir: nous luy en avons aussi commandé quelques-unes. Il les vend 10 francs, et 12 francs à ceux qu'il scait avoir fort envie d'en avoir."

A. D. JONES.

Oxford.

The late Mr. J. H. Fennell noted in No. 5 of his *Antiquarian Chronicle*, October, 1882, p. 71, that

"Silver Pens, unrivalled for fine writing and drawing,' and 'Portable Fountain Pens to carry ink and write well,' made and sold by E. & T. Williams, No. 13, Strand, are advertised in the *Morning Chronicle*, June 11, 1788."

A correspondent of 'N. & Q.' at 9th S. ii. 22 quoted a use of the term "fountain pen" from Matthew Henry; but it was not clear what exactly was meant thereby.

G. L. APPERSON.

Miscellaneous.

NOTES ON BOOKS, &c.

Popular Tales from the Norse. By Sir George Webbe Dasent, D.C.L. With a Memoir by Arthur Irwin Dasent. (Edinburgh, Douglas.)

DASENT'S 'Popular Tales from the Norse' may claim to rank as a classic. One of the most capable, earnest, and scholarly disciples of the Grimms, Sir George contributed greatly to the knowledge of comparative mythology and folk-lore, and, besides doing much to popularize a branch of knowledge at that time confined to the specialist, gave us a book of stories which has been a perpetual delight to manhood and to youth. A new and handsome edition of his work now sees the light, with a memoir by his youngest son, Arthur Irwin Dasent, the historian (for as such he may virtually rank) of St. James's Square, and an occasional and highly esteemed contributor to our own columns. Besides introducing us to a pleasing and attractive personality, the memoir in question gives us delightful pictures of a literary circle including, among others, John Sterling, Carlyle, John Stuart Mill, Thackeray, Matthew Arnold, and Laurence Oliphant. In addition to these things, it takes us behind the scenes in the *Times* in the days of its literary supremacy, when Dasent was its assistant editor, and the entire conduct was in the hands of his brothers-in-law, Delane and Mowbray Morris. A very interesting portion of the memoir consists of a key to the characters in 'The Travels by Umbra' of Sir

Charles Clifford, descriptive of Dasent's second visit to Iceland. In this Dasent, who figures as Mr. Darwin, is thus described: "Of Herculean height and strength, with his long black beard descending to his waist, he resembled a Viking of old, and such, I conceive, he at times supposed himself to be." Again: "In dull fact he was an excellent citizen, a householder, paying rates and taxes, an affectionate husband, and the good father of a family; but in the dream, the fancy—the spirit, Master Shallow—he was a Berserker, a Norse pirate, ploughing the seas in his dragon-shaped barque, making his trusty falchion ring on the casques of his enemies, slaying, pillaging, burning, ravishing, and thus gratifying a laudable taste for adventure." Of the pleasant party described one is still surviving, who appears under the pseudonym *Ragner*, Lord *Lodbrog*. In praise of the work now reprinted in what will be its definite shape it is superfluous to speak. The introductory portion constitutes the best popular account we possess of what may be called the diffusion of legend, and did more than any work of its epoch to establish the study of folk-lore on a solid basis. The translation from the 'Norske Folkeeventyr' of *Asbjørnsen* and *Moe* is one of the most enchanting collections of stories in existence. 'Popular Tales from the Norse' is handsomely got up, and will be an ornament to any shelves. It has never been forgotten, but is likely to enjoy an aftermath of prosperity.

The Prose Works of Jonathan Swift, D.D. Edited by Temple Scott. Vol. VI. (Bell & Sons.)

THE sixth volume of the critical edition of Swift's prose works is occupied with 'The Drapier's Letters,' the work that did more than all others to endear the Dean to the Irish people. None of Swift's works has exercised greater influence than this, and none is written in more masterly style. The controversy concerning Wood's copper coinage is forgotten except by students and politicians. It can, however, be read with unending delight in Swift's pages. In the long record of wrongs inflicted upon Ireland the nefarious concession to Wood occupies a conspicuous place, and Englishmen, who blush as they read it, can only think it was part of those principles of government which prevailed and were afterwards to lose us our American colonies. The volume is accompanied by a reproduction of a portrait ascribed to Francis Bindon and by a plate of specimens of the halfpence and farthings coined by Wood.

The Story of Cupid and Psyche. From the Latin of Apuleius. By Charles Stuttaford. Illustrated by Jessie Mothersole. (Nutt.)

RARELY has the charming story of Cupid and Psyche been set before the public in more attractive guise. The paper is a delight to contemplate or handle; the printing, including the rubricated title-page, is a credit to the Ballantyne Press; and the covering and other details of execution render the work a real *objet de luxe*. Against the rendering nothing is to be urged, and the fine illustrations of Miss Mothersole are of the latest school of modernity. There is, however, something of bitter in the cup. The volume exhibits a carelessness, for which we know not whom to blame, which is eminently reprehensible in a work of this character. An instance or two of this must suffice. In the list of illustrations plate 4 is entitled 'Psyche

awakened by Cupid.' The proper title, as every reader of Apuleius knows, is 'Cupid awakened by Psyche.' This title is, indeed, given at the foot of the illustration. Before the prose translation is happily printed Keats's divine 'Ode to Psyche.' In glancing through this we were struck with some unfamiliar readings. That these are not supplied on some accepted or acceptable text we cannot say. It leaves us, however, aghast when we find in the third of the four following lines the word "ready," which we print in italics, entirely omitted—a process destructive of sense as well as sound:—

Their lips touch'd not, but had not bade adieu,
As if disjoined by soft-handed slumber,
And *ready* still past kisses to outnumber
At tender eye-dawn of aureorean love.

In the present case the third line runs—

And still past kisses to outnumber,

a quite inconceivable line.

A publisher who issues so dainty a volume has a right to complain bitterly of those to whom such oversights are due. Since the above was written the error in the list of illustrations has been officially corrected.

The English Catalogue of Books for 1902. (Sampson Low & Co.)

THIS most indispensable of works to the literary man has reached its sixty-sixth year of issue. We draw annually attention to its merits, as to which a habit of constant reference enables us abundantly to testify. It may be of small interest to our readers, but is, at any rate, a matter of much satisfaction to ourselves, that we have succeeded—after much labour and at considerable cost, since some of the volumes are very dear and difficult of acquisition—in making up what is virtually a complete set from the eighteenth century, when the work was issued by W. Kent, up to the present time.

Devon Notes and Queries. Edited by P. F. S. Amery, John S. Amery, and J. Brooking Rowe. —Vol. II. Part VI. April, 1903.

WE always welcome with pleasure our Devonshire namesake. This is a most instructive number, for as well as the usual amount of notes, questions, and replies, the second instalment of Morebath churchwardens' accounts is given, extending from 1532 to 1535. The original accountant did his work carefully; we need not say that every word of what he has left behind him is well worth giving to the public. The editor has abstained from annotations. This may be well if he intends to give a commentary at the end, but it is by no means so if that be not a part of his plan. To preserve this most curious record of early sixteenth-century religious and social life from all chance of destruction will, even taken alone, have been a most praiseworthy undertaking; but it should be borne in mind that it is not given to all to be able to read without some help the language of the earlier Tudor time, especially when veiled in a form of spelling, excellent, indeed, of its kind, though one to which most twentieth-century readers are quite unaccustomed. For example, it was no uncommon practice to spell words which now begin with *O* with an initial *W*. Many examples occur in these pages. Thus, by no means every reader will know that *wokis* signifies oak-trees used as

timber in the church, or that *wolde* and *wother* are variants of *old* and *other*. This form of spelling is now perhaps obsolete, even among the most ignorant of those who have acquired in any degree the mystery of penmanship, but in the Eastern shires "oats" is still frequently pronounced *whots* or *wots*.

We have read many church accounts and similar documents and transcribed several, but do not remember any one of them which gives a brighter picture of the social life of the past, so far as it can be reconstructed from a mere business record. When religious strife began, it is assumed on good evidence that theft from churches increased greatly, and it has been suggested that much of this pillage was carried on by adherents of the old state of things who desired to preserve from desecration objects which they and their fathers had venerated. This cannot have been the excuse for the thief who in 1534 entered Morebath Church and carried off a chalice. The writer of these accounts gives a picturesque narrative of what occurred, worthy of the attention of the modern policeman. The thief by means of a ladder mounted on the roof of the church, pulling it up after him. By its help he then got through one of the windows of the tower. He thus made his way into the body of the church; but thieves are incapacitated as much as honest men from working in darkness. This fellow was evidently a thoughtful scoundrel, for he had provided himself with what the narrator calls a "fyre box." With the help of this he procured a light and proceeded on his sacrilegious errand. This was evident, for the scamp was so intent on his unholy work that he left behind him the iron with which he had struck sparks from the flint. He broke open two of the church coffers, but only succeeded in finding one chalice, which he carried off; it belonged to the altar of St. Sydwyl. Then he fled through the choir door, and, so far as the record gives evidence, was never captured. The loss was not very great, for the young men and maidens of the parish at once made a collection to purchase another, which cost 2*s.* 8*d.* How many altars there were in the church we are not sure. The stores, as they were called—that is, the lockers or chests in which the utensils were kept—were numerous. They probably represented parochial gilds. Among them were those of Our Lady, St. Sydwyl, St. Sunday, St. Martin, and we think, but are not quite certain, of Our Lady of Pity; also the church house is mentioned several times. The one here was a thatched building, and must have stood in or near the churchyard. There the ale-feasts and other public meetings were no doubt held. On one occasion a part was let to "Will m^e y^e marchant for y^e standing in y^e church howsse." The man was no doubt a pedlar who found it a convenient place for exhibiting his wares. The charge for the standing he occupied was but one halfpenny.

WE have received from the De La More Press *Nights at the Opera*, by Wakeling Dry, which consists of three neat paper booklets concerning Wagner's 'Meistersinger' and 'The Nibelungen Ring.' The story in each case is sufficiently indicated, and the music of the various themes, which are a feature of Wagner, is also printed in a simple form. The author shows ample knowledge of his subject, and, apart from a tendency to gush natural in a disciple, his introductions are excellent.

THE leading papers in *Folk-Lore* are the retiring President's address and Mr. Hartland's communication on the Coronation Stone and its various analogues in custom and legend. Following on these two articles come the collectanea and correspondence, which consist of a medley of popular beliefs and practices from places as far apart as Central Africa and Lerwick, Fiji and Venice, and add important items of knowledge to the mass of old-time superstitions already brought together by the Folk-Lore Society.

THE *Intermédiaire* continues, according to its design, to garner useful and curious information for students of the evolution of man, his ideas and his works. Among the persons and things lately treated of in its pages are Agnes Sorel, Henry Murger, the Order of the Golden Fleece, the mask of Cromwell, and plants dedicated to saints. One correspondent mentions an ancient mourning custom which does not appear to be generally known. "In Perche," he says, "formerly, if the daughter of a farmer had yielded to seduction, her family wore mourning for her honour during two years. Has this noble and touching custom disappeared, or does it still exist; and, if so, in what cantons?"

MR. OSWALD WEIGEL, auctioneer in Leipzig, will sell from 10 to 13 June an important collection of linguistic works from the library of Dr. Julius Platzmann. The catalogue, which is before us, includes a notable collection of scarce works concerning American linguistics, especially South America. The languages of the East, however, are also represented, including valuable dictionaries and grammars of Chinese.

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. H. MCM. ("Value of two volumes").—Separate from the rest, very little.

NOTICE.

Editorial communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E. C.

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

LONDON, SATURDAY, JUNE 6, 1903.

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Notes.

BURTON'S 'ANATOMY OF MELANCHOLY.'
(See *ante*, pp. 181, 222, 263, 322.)

VOL. I. (Shilleto's ed.), p. 19, l. 14 ('Democritus to the Reader'), "*Experto crede Roberto*." Mr. Shilleto did not understand that "*Roberto*" is part of the quotation. His note is "Cf. Virg. *Æn.* xi. 283. But probably Burton took this from Sarisburiensis, 'Polycraticus,' Lib. i. Prologue." See A. Otto, 'Die Sprichwörter und sprichwörtlichen Redensarten der Römer' (1890), s.v. *Expertus* 1, and 'Geflügelte Worte,' by Georg Büchmann (twentieth edition, 1900), p. 409. It is stated in the last-named book that the words "*Experto crede Roberto*" occur in the macaronic poems of Antonius de Arena († 1544), 'Ad Compagnones,' in the third line of '*Consilium pro dansatoribus*,' and are cited as proverbial in Neander's '*Ethice Vetus et Sapiens*' (Leipzig, 1590), p. 89, and that in Ed. Fournier's '*L'Esprit des Autres*' (sixth edition, 1881), p. 32, a mediæval line is given which runs "*Quam subito, quam certo, experto crede Roberto*." From Luther's Letters (5 Aug., 1536, v. 13 in de Wette's edition) the words "*Experto crede Ruperto, ut est proverbium*," are quoted.

Vol. i. p. 314, n. 3 (Burton's), Part. I. sect. ii. mem. iii. subs. x., "*Δακρυχέων γενόμεν καὶ δακρύσας ἀποθνήσκω, ἃ γένος ἀνθρώπων πολυδάκρυτον, ἄσθενες, οἰκτρόν*." *Lacrimans natus sum, et lacrimans morior, &c.*" Shilleto adds, "No doubt Burton took this from Cardan, 'De Consolatione,' Lib. i. Cardan says *Palladas* (*sic*) is the author. In Cardan there are four lines. Burton takes lines 1, 3, only." The editor seems strangely dissatisfied with the name of *Palladas*. Over one hundred and fifty pieces are attributed to *Palladas* in the 'Palatine Anthology,' that to which these two lines belong being x. 84.

Vol. i. p. 377, l. 22, Part. I. sect. ii. mem. iii. subs. xv., "*Hinc ille squalor academicus, tristes hac tempestate Camenæ*." To the last four words, which occur in the midst of Burton's own Latin, distinguished by a difference of type, Shilleto appends the note, "Probably a quotation." Probability becomes certainty for those readers who recollect the opening of Juvenal's seventh satire:—

Et spes et ratio studiorum in Cæsare tantum,
Solut enim tristes hac tempestate Camenas
Respexit.

The first line of this same satire is quoted by Burton a few pages earlier (369), where Mr. Shilleto's edition duly refers us to Juv. vii. 1.

In the three following passages references to Juvenal should have been supplied.

Vol. i. p. 66, n. 1 (Burton's) ('Democritus to the Reader'), "*Pansa rapit quod Natta reliquit*." See Juvenal, viii. 96, "*Cum Pansa eripiat quidquid tibi Natta reliquit*."

Vol. i. p. 74, n. 8 (Burton's), misprinted as 9 ('D. to the R.'): the words "*multos da, Jupiter, annos!*" are from Juvenal, x. 188. The quotation from Seneca begins at "*Demencia*."

Vol. i. p. 119, n. 6 (Burton's) ('D. to the R.'): "*En leges ipsæ Veneri Martique timendas!*" See Juvenal, ii. 30, 31, "*Qui tunc leges revocabat amaras | Omnibus atque ipsis Veneri Martique timendas*."

Vol. i. p. 396, n. 4 (Burton's), Part. I. sect. ii. mem. iv. subs. v., "*Crambe bis cocta*." Shilleto says, "Juv. vii. 154, quoted *memoriter*." I do not feel certain that the form of the quotation is entirely due to a recollection of Juvenal's line. May not the "*bis*" be accounted for by the proverb *δὲς κράμβη θάνατος*, cited by Valla's scholiast, to be found in several books (*e.g.*, Grangæus's '*Juvenal*,' 1614; Grangæus, in his note on the line, refers to Politian's '*Miscellanea*,' saying that Politian quotes this proverb) which Burton might have handled?

It is a pity that Mr. Shilleto should have so frequently used the word *memoriter* in the

sense of "from memory." For the right meaning of *memoriter* see J. P. Krebs, 'Antibarbarus der lateinischen Sprache,' sixth edition, by J. H. Schmalz, vol. ii. (1888), p. 67; Madvig's edition of 'Cicero de Finibus,' i. 10, 34; Prof. J. S. Reid's edition of Cicero's 'Laelius (de Amicitia),' § 1; Prof. A. S. Wilkins's edition of 'Cicero de Oratore,' i. 15, 64 ("with accurate memory," not, as we often use the word, "from memory").

Vol. i. p. 402, n. 7, "The almighty dollar and œuf evidently had as great power in Burton's days as in our own days." This note and certain others in the same style could well have been spared. With regard to the spelling œuf PROF. SKEAT remarks ('N. & Q.,' 9th S. iv. 166), "The explanation once offered that œuf is the French œuf, and meant a golden egg of a goose, is merely ridiculous, and quite unfounded. I hope no one pronounces the French word as œuf."

EDWARD BENSLEY.

The University, Adelaide, South Australia.

BALLADS AND METHODISM.

YOUR notice of the *Edinburgh Review* (ante, p. 399) draws attention to the fact that the influence of the earlier Methodism was prejudicial to the survival of our ballad poetry. However good the intentions of the Methodists may have been—a fact so undoubted that I should never think of calling it in question—their narrowness of view in all things where the imagination was concerned produced many misunderstandings, and in some cases no little evil. A curious instance of this has long been familiar to me.

Some sixty years ago there lived in a part of England wherein Methodism was, and is, a prevalent form of religion a country squire who had lost his wife, and was left with one child only, a son of about eight years old. To amuse his little boy, who may have been precocious by living entirely with grown-up people, the squire was accustomed to sing to him old ballads, such as 'Chevy Chase,' 'Barbara Allan,' and 'Lord Delamere,' with songs of more modern date, all of which, however, I need not say, were of the most innocent character. A time at last came when the father thought it necessary to engage a tutor for his son. The person chosen was a Methodist of the more rigorous sort. He had not been a member of the household many days before he protested strongly against his pupil having such a worldly and even morally dangerous amusement proffered to him. Strange to relate, the father was so imbecile as to feel con-

strained to follow the tutor's advice, much to the discomfort of the lad, who had been taught from infancy to look forward to his father's singing as one of the great pleasures of his dull life. We must not, however, blame too severely the tutor for his stupidity. He had been impressed by his mother that ballads and songs were evil things, and, like many others, then and now, never thought of questioning the teachings of those he loved. He no doubt hoped that his pupil under his instruction would grow up as strict and pleasure-shunning as himself. The fates were, however, not so cruel to the boy. He had an aunt living but a few miles away who was an ardent admirer of Sir Walter Scott's verse. She, when he visited her, as he often did, read to him 'The Lay of the Last Minstrel' and 'Rokeby,' to his great delight. The lad is an old man now, and often talks, as old men are wont to do, of his early days. I have heard him say repeatedly that the poetry he heard and read when a boy had done his mind far more permanent good than all the regular schoolwork that was ever forced upon him.

This unhappy result of misdirected religious zeal has not been confined to our own island. George Borrow said that "the Methodists have done good" in the Isle of Man, "but their doctrines and teaching have contributed much to destroy the poetical traditions of the people." A woman there, who was referring to innocent Manx songs, said, "The truth is that the Methodists set their faces against songs of that kind" (W. I. Knapp, 'Life,' &c. of Borrow, vol. ii. 137-8).

Mr. W. A. Craigie has contributed to *Folk-Lore* (September, 1898, p. 203) an interesting paper on Evald Tang Kristensen, the Danish folk-lorist, from which we learn that a similar loss from like causes has occurred in Jutland. Contrasting the populations of East with West Jutland, Mr. Craigie says:—

"The West Jutlander has altogether a deeper character, accompanied by a more melancholy and meditative turn of mind.....The creations of fancy are more real to him, in the same way as they are more real to children; and he is thus far more adapted for preserving and handing on the complex body of traditions, beliefs, and observances that we sum up under the name of folk-lore. This same bent of character, however, has also made him more susceptible to religious influences, and the latter tendency is a natural enemy of the former. 'Some people have been surprised,' says Kristensen, 'that the *Inner Mission* made such progress in the west of Jutland; but the explanation of this lies in the distinction I have just drawn. Where there are now many pietists there were formerly many who preserved our folk-lore, and especially our ballads; and nothing in our own time has done so much injury to these as the religious revival, just because

it appeals to similar mental interests. I look with no favourable eye on this tendency, because it distorts or destroys what I regard as the most sacred possession of our people, and tramples with iron heel on what ought to be loved and fostered.”

ASTARTE.

A BIBLIOGRAPHICAL ACCOUNT OF THE WORKS OF CHARLES DIBDIN.

(See 9th S. viii. 39, 77, 197, 279; ix. 421; x. 122, 243; xi. 2, 243.)

1797. Valentine's Day, a short Table Entertainment, written and composed by Charles Dibdin, first performed 14th February, 1797.

The songs were published in folio, price 1s., and otherwise as described in 'The General Election,' ante, p. 245. Headings of songs are similar to No. 7 unless noted.

1. The Complaint. 4 pp.
- *2. Valentine's Train.
- *3. The Jew Pedlar.
4. Every Man's Friend. 4 pp.
5. The Patent Coffin. 4 pp.
6. The Tailor's Daughter. 4 pp.
7. The Shipwrecked Tar written & composed by Mr. Dibdin, and sung by him in his New Entertainment called Valentine's Day. London, Printed & Sold by the Author, at his Music Warehouse, Leicester Place, Leicester Square.
- *8. A Nuptial Invocation.
- *9. Valentine's Day.

The above formed the original programme of songs, in the order as advertised. There were afterwards added:—

10. A Dose for the Dons. A New Song for the popular Entertainment of Valentine's Day. Written, as a tribute of admiration, and inscribed, with pride and pleasure to Admiral Lord Jervis, and the gallant Officers of his invincible Fleet, by C. Dibdin. London, &c. 4 pp.

11. Jervis for Ever, a New Song, for the popular entertainment of Valentine's Day. Written as a fore-castle effusion and most heartily inscribed to the Jolly Tars, who so nobly drubbed the Dons on the 14th of February, 1797, by their Admirer and fellow Subject C. Dibdin. London, &c.

1797. Mæcenas the Second; an interlude "prepared as a vehicle to introduce a Serenata, in honour of the Royal marriage, called Datchet Mead: or, the Fairy Court," first performed by Dibdin 20th May, 1797.

It also included the following songs, all but the last from previous entertainments:—

- *1. A Dose for the Dons. (No. 10, 'Valentine's Day.')
- *2. The Patent Coffin. (No. 5, 'Valentine's Day.')
3. Jervis for Ever. (No. 11, 'Valentine's Day.')
4. The Auctioneer. (No. 19, 'Castles in the Air.')
- *5. The End of my Song.

1797. Datchet Mead, or The Fairy Court. A Serenata written, composed, and performed at New Sans Souci, Leicester Place, Leicester Square, in honour of the Nuptials of his Most Serene Highness The Hereditary Prince of Wurtemberg, with the Princess Royal of Great Britain; and inscribed

with lively zeal and fidelity, to the Queen: By Her Gracious Majesty's loyal and Dutiful subject, C. Dibdin. Upright folio, 20 pp.; pp. 2, 19, and 20 blank; signed, price marked with pen 4s.

There are in all ten movements in this Serenata, the songs being (1) 'Mab's Summons,' (2) 'The Fairies' Offering,' (3) 'Fairy Fub's Adventures,' (4) 'A Nuptial Invocation,' (5) 'A General Chorus.'

1797. A Complete History of the English Stage. The first monthly part of this work appeared in May, 1797. See particulars under date 1800.

1797. The Sphinx, a Table Entertainment written and composed by C. Dibdin, first performed 7th October, 1797.

The songs were published in folio, price 1s., signed by Dibdin, on a sheet of 4 pp., the front blank, except where noted. In nearly every case there is an arrangement for two flutes on the last page. Headings of songs are similar to No. 1.

1. A Laugh at the World. Written & composed by Mr. Dibdin, and sung by him in his New Entertainment called The Sphinx. London. Printed & Sold by the Author, at his Music Warehouse, Leicester Place, Leicester Square.

2. The Gardener. 4 pp.
3. Give and Take. 4 pp.
4. The Lyric Test.
5. The Nancy.
6. The Labourer's Welcome Home.
- *7. Epping Hunt.
8. All's One to Jack.
9. True Glory.
10. The Advantage of Topping. 4 pp.
11. Love's Probation.
12. Captain Wattle and Miss Roe. 4 pp.
- *13. Smithfield Bargain.
14. The Country Club.
15. Miss Muz the Milliner and Bob the Barber.
16. The Kiss.
- *17. The Italian Music Master.

Hogarth assigns this to 'A Tour to the Land's End' (1798).

18. Tol de rol de rol.
19. Finale.

The above formed the original programme of songs, in the order as advertised for the opening night. Subsequently there were added, No. 21 serving as a Finale:—

20. A Salt Eel for Mynheer. 4 pp.
 21. Duncan and Victory. 4 pp.
 22. Freedom's Contribution.
- This relates to a subscription initiated 9 Feb., 1798.

23. Maids and Bachelors. The words of Nos. 10 and 14 appeared with engraved illustrations (about 9 in by 6 in.) in a series of sheets published by Laurie & Whittle, 53, Fleet Street. The series was apparently a long one, for these are numbered respectively 477 and 395, and dated 1 Dec.,

1807, and 3 June, 1805. Probably it included other songs by Dibdin. I have seen later issues from Dibdin's plates of No. 3 by Diether, and Nos. 8, 12, 14, 15, and 23 by G. Walker.

1798. King and Queen, a short Table Entertainment, written & composed by C. Dibdin, first performed 6 January, 1798.

The songs were as usual in folio, price 1s., and otherwise as described in 'The Sphinx.' Headings similar to No. 2.

*1. Cakes.

2. Change for a Guinea, written and composed by Mr. Dibdin. and Sung by him in his new Entertainment called King and Queen. London, Printed & Sold by the Author, at his Music Warehouse, Leicester Place, Leicester Square. 4 pp.

3. The Flowing Bowl.

4. Grizzle. 4 pp.

5. The Lover.

6. A Drinking Song for the Ladies.

7. The Invasion. 4 pp.

*8. The Jew Pedlar. (No. 3, 'Valentine's Day.')

*9. King and Queen.

The above formed the original programme of songs, in the order as advertised for the opening night.

1798. *Hannah Hewit; or, The Female Crusoe, a new Musical Drama in Two Acts, performed (for the Benefit of Mr. Bannister junr) at the Theatre Royal, Drury Lane, 7 March, 1798.

Not printed. Evidently founded on the novel so named (1796). *q.v.*

E. RIMBAULT DIBDIN.

Morningside, Sudworth Road, New Brighton.

(To be continued.)

ELIZABETHAN PLAYERS.—Whilst recently perusing the ancient account books of the Corporation of Bristol, I came across a few relating to dramatic entertainments in the reign of Elizabeth, which may possibly interest some of your readers. Small civic payments to companies of "players," travelling under the patronage of the king, the Duke of Richmond, the Earl of Derby, and other noblemen, are not infrequent in the time of Henry VIII., the first occurring in January, 1532. A few items also appear in the two following reigns, but they become much more numerous after the accession of Elizabeth. The chief interest of the latter, however, is that the Chamberlain sometimes notes the name of the drama performed, which is the point that occasions this communication. Thus in October, 1577, "my Lord of Leicester's players" came down, and were rewarded with 20s. "The play was called Myngo." In the following year six companies made their appearance, Lord Berkeley's players giving 'What Mischief

worketh in the Mind of Man,' Mr. Charles Howard's 'The [illegible] Ethiopian,' Lord Sheffield's 'The Court of Comfort,' and the Earl of Bath's 'Quid pro Quo.' What was represented by the Earl of Derby's and the Lord Chamberlain's companies is not stated, nor is there any further mention of the pieces performed. J. LATIMER.

BYRONIANA.—Count Stephen Széchenyi, the well-known Hungarian statesman, noted the following in his diary in July, 1818:—

"I spent only a few hours in Ferrara. I visited the prison in which Tasso was, it is said, incarcerated, and the monastery in which he was imprisoned for over seven years. In the library they keep a MS. of the 'Gerusalemme Liberata' with a few unpublished letters and verses of his. Lord Byron has been here lately, and has applied to and received from the authorities permission to copy the interesting relics. He will no doubt publish them."

L. L. K.

POEM ON THE BRIDE OF GEORGE III.—In his lecture on George III. ('The Four Georges,' p. 137, ed. 1873), Thackeray quotes from the *Gentleman's Magazine* (without reference) two stanzas of a poem translated from a German tribute to the Princess Charlotte of Mecklenburg Strelitz on the occasion of her marriage. The original he attributes to "the distinguished Madame Auerbach." Hopelessly puzzling over this poet, I recently appealed for help on the subject to my friend Mr. Galbraith, of Glasgow University Library, whose uniform courtesy is equal to his wide and well-ordered knowledge. In due course his search was rewarded with the discovery of the ode in the *Gentleman's Magazine* for 1765, vol. xxxv. p. 184. The author then turned out to be Anna Louisa Durbach, a Silesian, born in 1722. She was the daughter of a brewer and alehouse-keeper, and seems to have written various poems on military and patriotic subjects. It is only becoming that readers of Thackeray should learn to know her by her proper name.

THOMAS BAYNE.

FOLK-LORE IN BRITTANY.—I received an interesting letter from a valued correspondent in Brittany, and from it I cull the following interesting items of folk-lore:—

"The other day I went to St. Gildas', a church dedicated to that saint in our Cornwall here. It being the festival of St. Gildas, I saw there some two or three thousand peasants, who had congregated together and brought their horses with them. With these they went devoutly three times in procession round the church, and then drawing water from the sacred well near the church, they poured of this water on the animals' heads, ears, legs,

backs, as a preventive against accidents and diseases.

"In the church I saw a number of women standing in turns in a stone sarcophagus, which they thought had contained the saint's body, and on being asked what special blessing they expected, they told me it was a cure for toothache.

"A curious part of the religious ceremony was the throwing from the church tower of a fowl to the people below. In a moment the animal was caught by its legs, wings, tail, and head, and torn into so many pieces. I was told that the one who caught the head and carried it off was considered the champion, and that the parish he belonged to was sure to get the best harvest during the year.

"As you see, we are some centuries behind the times in Brittany."

The gentleman who wrote this is a Welshman, who has been a pastor for many years in Brittany. J. H. R.

RICHARD NASH. — Under the heading Richard Nash, in the 'Dictionary of National Biography,' the date of his death is given as 1762. The following is an extract from the Bath Town Council Minute Book, dated 14 February, 1761: "That a sum not exceeding 50*l.* be contributed towards the funeral expenses of the late Mr. Nash," under the direction of the Mayor and Chamberlain. JOSEPH DAVIS.

Bath.

THE ORIGINAL "UNCLE TOM." — I venture to offer an extract from the *Weekly Irish Times* of 11 April upon this good old subject; and, should the claims of the under-named centenarian be verified, they would, at least to my mind, tend to prove, either that the story of "Uncle Tom's" cruel treatment, as narrated by Mrs. Stowe, was rather "more fiction than truth," or else the old darkie must have had a "wonderful" constitution to outlive it all. However, there have been so many claimants to the title *rôle* — one (whose name I cannot for certain recollect, though I think it was Josiah Henson, but I hold myself open to correction) visited England about thirty years ago on a lecturing tour — that I long ago arrived at the conclusion that "Uncle Tom" was not the actual biography of any one man, but only a clever, if prejudiced sketch of a "type," a *mélange* made up from several models, after the manner of the Greek sculptures: —

"The supposed original of 'Uncle Tom' in Mrs. Beecher Stowe's famous story died on the 9th ult. at Paint Lick, Kentucky. His name was Norman Argo, and he was said to be 111 years old."

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

THE LETTERS OF DOROTHY OSBORNE. (See *ante*, pp. 319, 385.) — May I venture to add a note or two for the consideration of the editor of a future issue of the above?

Letter xxxv. — Both Judge Parry and Mr. Gollancz print, "If you read it when you go to bed, 'twill certainly make you sleep approved." Should there not be a stop after "sleep"? The "approved" is from the end of one of Dorothy's 'Receipts for Candyng,' or the like. Cf. Pope: —

For want of rest,

Lettuce and Cowslip wine: probatum est.

Letter li. — In the note to this Mr. Gollancz says: "Edward Waller dedicated to her [Christiana, Countess of Devonshire] his Epistles, with its concluding 'Epistle to the Duchess.'" This statement, with the exception of the misprint "Edward" for Edmund, is from the 'D.N.B.,' but one would be glad to see some explanation of it.

Letter lxvii. "Sir John Greenvil's sister." — The following is part of this lady's epitaph in Wye Church, and ought, surely, to be known to readers of the 'Letters,' if only in justice to "the veriest beast that ever was":

Near this marble lyes interred the body of the Right Honourable the Lady Joanna Thornhill, daughter of S^r Bevill Grandvill,.....

She was second wife of Richard Thornhill, of Ollantigh, Esquire, Comander of a Regiment of Horse, which he had raised at his own charges, for the service of King Charles the first.

A Gentleman whose loyalty, & sufferings, steady adhere-

nce and large contributions to the Royal cause were not

inferiour to the greatest examples.

She liud with him in the most intire affection near three

years being in the 22nd year of her age at the time of his

death. She survived him fifty-two years which she spent in the most devout and religious widowhood:

She was Lady of the Bedchamber to Queen

Catherine

Consort to King Charles the 2nd to the time of her death,

She was born the 30th of September 1635,

and dyed January the 7th, 1708.

She chose to [be] buried in this place out of a due regard to the memory of her excellent Husband,

G. THORN DRURY.

THE DUKE OF CHANDOS AND HIS MARRIAGE. — In Walford's 'Greater London,' vol. i. p. 290, is a harrowing story of how the first Duke of Chandos is said to have met his third wife, purchasing her from her husband, an ostler at Marlborough, where he was cruelly beating her. The only portion of truth in the story is to be found in 'N. & Q.,'

4th S. vi. 179; it is told of the second, not the first, Duke of Chandos, and the scene of the alleged purchase was Newbury. The first duke's third wife was daughter of John Vanhatten and widow of Sir Thomas Davall, which 'Greater London' endeavours to reconcile with the story by supposing that after her rescue she was married to that "city knight," and to the duke after his death, which occurred about the same time as that of the duke's second wife. But it would appear that the story really related to the second Duke of Chandos and his second wife, whose maiden name was Ann Wells, and who died before the duke, leaving only a daughter. The duke afterwards married a third time; his only son by his first wife succeeded him, and on his death without male issue in 1789 the dukedom became extinct, though it was afterwards revived, in addition to that of Buckingham, in the person of his son-in-law. The estate had become sadly encumbered by the extravagance of the second duke, and in 1747, only three years after his father's death, "Canons," near Edgware, a magnificent mansion (popularly identified with the "Timon's Villa" of Pope, though the poet denied the application), had to be pulled down and the materials sold. On the site of part of this mansion a smaller house was subsequently built, and is still called "Canons," but part of the estate is covered by other residences. For an account of the first duke see 'Dict. Nat. Biog.' under 'Brydges, James' (vol. vii. p. 162).

W. T. LYNN.

Blackheath.

"STAGER."—This word—generally used now in the colloquial phrase "an old stager," meaning a shrewd old fellow of long experience, "an old soldier"—is assumed to be a derivative of "stage," as of one who had long trodden the stage of life, or had travelled over many stages of life's journey.

'Tis true some *stagers* of the wiser sort

Made all these idle wonderments their sport.

Dryden, 'Hind and Panther,' pt. iii. l. 497.

"I'm an old *stager*, I am. I don't mind the rows between the women."—Thackeray, 'The Newcomes,' ch. v. p. 44.

It has sometimes occurred to me that it may really be a popular perversion of the old ecclesiastical term *stagiarus*, a canon who kept his stated residence in connexion with a cathedral (Bailey: Milman, 'Annals of St. Paul's,' p. 312), which is itself a corruption of *residentarius*. Very similar is the use in Ireland of *residenter* for an old inhabitant, who is often the depository of the local wisdom; and so in Scotland, "Mr. Bright

found there an old *residenter* who was full of traditions of Michael Bruce" (J. C. Shairp in *Good Words*, 1873, p. 791). The Oxfordshire phrase for the venerable native is "old standard," which possibly may represent *'sidenter*: "I and Master Viner be the uny two old *standards* left" (Eng. Dialect Soc., 'Orig. Glossaries,' C. p. 92). It being the duty of the *stagiarus*, as canon in residence, to provide the boy bishop with his robes, &c., according to the old canons of St. Paul's (Warton, 'Hist. of Eng. Poetry,' repr. 1870, p. 834, note 1), this might help to popularize the word.

A. SMYTHE PALMER

S. Woodford.

"AND WHICH."—The erroneous use of "and which" from which some even of the best of authors are not wholly free, has, I believe, already been discussed in 'N. & Q.' Here is a conspicuously deplorable case of it, occurring on nothing less literary and sacred than the pedestal of the monument of Shakespere in the churchyard of St. Mary Aldermanbury, near the Guildhall in London, and on that side of it which faces the church: "John Heminge lived in this parish upwards of forty-two years, and in which he was married." Here there is no excuse for the *and*. It is simply an insult to Shakespere and the language which he glorified. Who has power to remove it? There may be cases, of course, where "and which" represents "and one which," where the clause introduced by "which" is one many-worded adjective or epithet.

E. S. DODGSON.

[See 9th S. iii. 129.]

WIT IN UNSUSPECTED PLACES.—In perusing lately the case of "Clarke and Wife v. Army and Navy Co-operative Society, Limited," L.R. 1903, 1 K.B., 155, I came across a brilliant example of this, which surely ought to be enshrined in 'N. & Q.' The learned law reporter sets forth certain facts (the case is one of warranty of fitness of goods) in the most prosaic terms, and proceeds to expound the manner in which the female plaintiff had opened a tin of chlorinated lime, from the escape of which article she suffered damage. He says, "On the next day she proceeded to open the tin by prising the lid up *in the usual way with a spoon.*" The italics are mine. Now mark the observance of the learned gentleman who reported the case. He did not slur over the weaknesses of the housewife race, or their tendency to open by force any metal receptacle with the article nearest to hand, be it a proper one for the purpose or not; he straightway, in the most concise and sarcastic manner, nailed this to the counter,

as it were. Possibly he had himself suffered by reason of some erring cook prising open a tin with his priceless apostle spoon: the narrative opens an endless range of possibilities. I trust that gentle encouragement may be offered by Sir F. Pollock, the learned editor, to his staff not to neglect this sub-branch of literature, for which, surely, the Law Reports open a wide field.

W. H. QUARRELL.

Queries.

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

'CHRISTIAN PASSIONS,' SONNETS.—In Arber's 'Transcript of the Stationers' Register' I recently came on an entry, on p. 297b of vol. ii., of a book registered by Richard Field, "The first parte of christian passions conteyninge a hundred Sonnettes of meditacion humiliacon and prayer," the entry being authorized under the hand of "the Lord Bisshop of London." I shall be glad if any of your readers can give me a clue to this work or its author.

The third preceding entry is that of a well-known work, registered by the same Richard Field, "a booke intituled Venus and Adonis." This volume was authorized "under the hande of the Archbisshop of Canterbury" in 1593, and was the "first heire" of Shakespeare's "invention." This same archbishop had suppressed and ordered to be burned similar works by Marston and Hall, and it would be interesting to learn how he came to be sponsor for such a volume as 'Venus and Adonis.' Probably the Archbishop of Canterbury became another patron of Shakespeare after the poet left Stratford. It adds to the interest to know that this archbishop, Dr. Whitgift, was Francis Bacon's tutor at Cambridge University. Is it possible that Bacon used some small influence with his old friend to get Shakespeare's work licensed?
GEORGE STRONACH.

PANTON FAMILY.—I am most anxious to have some knowledge of the Panton family, and also of the meaning of the name. There is Panton Street in Cambridge, besides the notorious Panton Street in London, and there is a Panton House at Brighton; and I have an old book by Capt. Edward Panton, published in 1671, called "Speculum Juventutis; or, a True Mirror where Errors of Breeding noble and generous Youth, with the

Miseries and Mischiefs that usually attend it, are clearly made Manifest. As likewise Remedies for every Growing Evil portray'd to the Life in the Legend of Sissaras and Vallinda." It is dedicated to the king's most excellent majesty in a long and entertaining preface, and I should much like to know how to find out about this branch of the family. Our own starts from the Rev. W. Panton, M.A., who married a Miss Christian Douglas, I should think about 1740. He was master of the Edinburgh Grammar School in the Canongate, but that appears to have gone. One branch of the family went to Wales about 1600, and I believe ends in the present Lady Vivian. One son of the Rev. W. Panton went to Wimborne, in Dorset, and I have these links complete (but no dates before 1805) from the Rev. W. Panton to the present day; but I should like to trace the author of my old book, and also the people after whom the streets and houses were named, and if possible to have some information of the origin of the name; no one seems to have the least idea. There are very many of the name in Scotland, but one rarely meets it in any other place. Any information will be gratefully received. (Mrs.) J. E. PANTON.

[Have you got the title of the book right? It is different in Lowndes. For Panton Street see *ante*, p. 386.]

TONGUE-PRICKS.—The French people have a proverb to the effect that a prick with the tongue is worse than a prick with a lance. I have never seen it in print, and should be glad to have a reference to its use by some French writer. LEO C.

DAVID BRADBERRY.—I should be obliged if some one would inform me where the portrait of this Nonconformist minister is to be found. A portrait of him was shown at the Manchester Jubilee Exhibition of 1887, most probably from one of the magazines current at the time of his death. Bradberry died in 1803, and is buried in Bunhill Fields. I have biographical particulars.

RICHARD LAWSON.

Urmston.

MISSING STATUE.—The Duke of Wellington's statue, which formerly stood on the Tower Green, opposite the church of St. Peter ad Vincula, has disappeared for some years, and I wish to ascertain what has become of it. I inquired of the sergeant on duty the last time I was there, but he was unable to give me any information. BRUTUS.

WESLEY'S PORTRAIT BY ROMNEY.—I have before me a print by Ward of a portrait of

John Wesley by Romney. The figure is half length, and underneath is a view of the rectory at Epworth from a drawing by Jackson, A.R.A. Can any one tell me where the original portrait is? An answer direct will oblige, as the information is wanted at once for a special purpose.

C. C. BELL.

Epworth.

PRIMROSE SUPERSTITION.—It is generally believed in our part of the country that if the roots of primroses are planted upside down in the ground the plant will in future bear flowers very much darker in colour than usual. Could any readers kindly tell me whether this is a recognized scientific fact; and, if so, what is the reason for the change in the colour of the petals?

SOMERSET.

"PRIVILEGIATUS."—In Foster's 'Alumni Oxonienses' occurs the name of C. W. H. Paine [?], "privilegiatus." I do not see such a designation or term attached to any other name. What is its signification; and for what reason is it appended to an apparent non-graduate of the University?

IGNOTUS.

JACOB GOODWIN.—I should be grateful for any information about Jacob Goodwin, elected a Fellow of Clare Hall, Cambridge, 27 August, 1664, and described in the college books as "of Cambridgeshire." He seems to have retired from his fellowship at the beginning of 1682, and was probably appointed to a living at or about that date.

TEMPLAR.

"I" PRINTED WITH SMALL LETTER.—Benjamin Stillingfleet, who translated various botanical tracts by members of the University of Upsala, had the first personal pronoun printed with a small letter throughout his 'Miscellaneous Tracts relating to Natural History, Husbandry and Physick [&c.], London, 1740. The effect is somewhat odd, as in the following sentence, selected at random (p. 226):—

"Tho' as i said i do not pretend to understand the subject of this piece; yet i hope the learned reader will excuse me, if i add one obstacle more to the foregoing list."

Are there any other instances of this peculiar fad in English? Does Stillingfleet elsewhere condescend to explain his reasons for the innovation?

O. O. H.

[Reference was made at 5th S. vi. 15 to this peculiarity in Stillingfleet's book.]

HON. HENRY PAGETT.—A deed relating to land in Vernill Lay was executed in 1694 between Thomas Stone, of Stamford, in the Vale of White Horse, co. Berks, yeoman, and

Benjamin Cutler, of the University of Oxford, gent., and the Hon. Henry Pagett. Can any correspondent of 'N. & Q.' say if he was the son of either William, fifth Baron, or William, sixth Baron Paget, or tell me the name of the parish and county in which this Vernill Lay is?

WM. JACKSON PIGOTT.

INNS OF CHANCERY.—A literary worker has made several vain attempts to get information concerning the existence or whereabouts of the seventeenth-century records (1639-42, to be specific) of the London Inns of Chancery. Have these vanished? Are there no admission-books extant, nor even copies of any of them? Staple and Barnard's, for instance, are supposed to have belonged to Gray's Inn, and Furnival's and Thavies' to Lincoln's Inn; but neither of the two parent societies has the books of the aforementioned Inns of Chancery in its possession, nor do the respective librarians, as I am courteously informed, know anything whatever about them.

E. N. Y.

CLEMENT'S INN REGISTERS.—Are the books and registers of Clement's Inn now in existence; and, if so, in whose possession are they?

BERNARD P. SCATTERGOOD.

Moorside, Far Headingley, Leeds.

ATKYNs.—I want to know if any descendants of Madame Charlotte ATKYNs—perhaps born Walpole—are still living in England, more particularly in the county of Norfolk. Madame ATKYNs was a native of Ketteringham, where she must have lived between the years 1780 and 1820, apart from her numerous trips to Paris. Every historical document concerning this lady and her family will be gratefully received.

C. B.

Vaud, Switzerland.

THOMAS PRESTON.—When did Thomas Preston print and sell music (and perhaps other books) at 97, Strand?

S. G. OULD

SEVEN DIALS.—What does Dickens mean in chap. v. of 'Sketches by Boz' when he says that 'Seven Dials was immortalized by Tom King and the Frenchman'?

READER.

"WORLD WITHOUT END."—This triple compound occurs twice in the version of 1611—viz., in Isaiah xlv. 17, "Ye shall not be confounded world without end," and in the last verse of Ephesians iii. This expression excites more interest when we find it in Shakespeare, Sonnet lvii. :—

Nor dare I chide the world-without-end hour.

But this Shakespearian usage was in 1590, twenty-one years before the vocable was

printed in the Bible of James, and so one's first thoughts may be that our translators owed it to the poet. But did he and they both owe the term to some earlier Biblical translation? In the Testament hexapla versions of Wyclif, Tyndale, Cranmer, and Geneva they would have failed to find it at all, and only in the so-called "Rheims" does it come to light. The publication of the "Rheims" was 1582, eight years before Shakespeare. Was the seventeen-year Stratford striping likely to meet with a Catholic Bible? Does his adopting the phrase augur Catholic affiliations? A further question is, Whence did the Rheims authors borrow the word? If found in an English Prayer-book would they have accepted it? In short, how much further can the compound be traced in the dark backward? Questions of this sort have been answered oftener and better by 'N.E.D.' than by all books before it, and its disclosures have given so much coveted instruction to its readers that its consummation is among the crowning mercies which they most eagerly and frequently desire.

JAMES D. BUTLER.

Madison, Wis., U.S.

'SIX LETTERS FROM PESTH.'—Quoted in the early fifties of last century. Where were they published and who was the author?

L. L. K.

"BUT THIS I KNOW," &c.—Whose are these lines?

But this I know,
If along unseen strand,
Or anywhere in God's eternal space,
You heard my voice,
Or I beheld your face,
That we should greet,
And both would understand.

VALTYRE.

BOUNDARY CUSTOMS.—Where may I find a book or pamphlet entitled 'The Origin and History of the Boundary Customs,' by J. Bassett, 1839? It is not in the Catalogue of the British Museum Library.

J. HOLDEN MACMICHAEL.

BOADICEA'S DAUGHTERS.—What were the names of the two daughters of Boadicea? Does any historian record these? T. P. Portsmouth.

BEDFORDSHIRE: LORD LIEUTENANCY.—Can any of your readers tell me the actual dates of the Lord Lieutenancy of the Earl of Upper Ossory (title now extinct) for the county of Beds?

ALEX. R. ALSTON.

"FIN COULEIDOS": STANYHURST.—In the introductory dedication of his Vergil (p. 7,

Arber's ed., 1895), Stanyhurst writes of a forthcoming book of his as "my *Fin Couleidos*." What did he mean, and in what language are the words? H. P. L.

NAMES OF NOVELS SOUGHT.—What is the novel which opens in a village inn with a company of bumpkins singing:—

Some talk of Alice Andrews

And some of Harry Lees?

What is the novel in which the following incident occurs? Two ladies of social position walking on a country road pass a tramp lying under the hedge. His eyes catch those of one of the ladies, who says to her companion, "What a dreadful man! What eyes! I hope I shall never see him again, for if he ordered me to follow him, I should be obliged to go." The tramp overhears, follows, orders this lady to go with him, and she goes. She is afterwards found in a garret, beaten, starved. I write from imperfect memory some twenty years old; but the story is, I think, pretty much as I have written it.

J. K. LAUGHTON.

Replies.

ANCIENT DEMESNE OR CORNWALL FEE.

(9th S. x. 443; xi. 153, 210.)

HAVING ventured to cross swords with MR. REICHEL in defence of the right of South Tawton to rank as "ancient demesne," I am pleased to be able to bring forward on its behalf some fresh evidence which I hope may prove decisive.

The term "ancient demesne," as I understand from Jacob's 'Law Dictionary' and from other more modern sources, is legally and generally accepted as denoting the tenure whereby were held all such manors as had belonged to the Crown both in the days of Edward the Confessor and of William the Conqueror. Among the privileges enjoyed by tenants in ancient demesne were exemptions from toll for all things bought and sold concerning their sustenance and husbandry, and from attendance on any sort of inquest, so that if they were empanelled on a jury they might have an attachment against the sheriff.

This may perhaps explain how it came to pass in 1463 that on the "murdre" of a South Tawton man in a local affray, when "on of the kyng's coron's in the said shire required for enquire upon the syght of the body," Philip Copleston (lord of one of the sub-manors?) "and his retous feleshipp so manashed [menaced] the said xij that were

sum'ned to apperid before the s'd coroner, that they noe none of them durst appere before hym for fere of death," and apparently the summons was not enforced (Early Ch. Pro., 28, 288).

It is undeniable, at any rate, that one of the above-mentioned privileges of tenants in ancient demesne was recognized as pertaining to inhabitants of South Tawton; for in an Assize Roll of 9 Ed. I. (181, m. 8) it is recorded that the bailiff of Galfr' de kammu'll was amerced for taking undue tolls at the market of Nymetbowe, viz., from the men of Suthtauton, "qui sunt de antiquo dominico Corone d'm regis." Again, in Ass. Roll 186 (m. 52) we find Will Chace and other men of Ralph de Tony, of the manor of South Tawton, complaining of the Abbot of Tavistock and his officers for extorting tolls from them in his markets and fairs, claiming "q'd cum ipi quieti esse debeant de om'iodo teolon dando p' totu' regnu' Angl. eo' q'd sunt tenentes de antiquo dominico Corone d'm Reg'," and, if I interpret rightly, their claim is granted. Another authoritative declaration as to the status of the manor occurs in Ass. Roll 182 (m. 3 d.). Ralph de Tony being summoned to answer to the king in a plea by what warranty he holds the "Hundred of Suththaunton, que ad coronam d'm Reg' p'tinet.....et Will's de Giselh'm qui sequit'.....dicit q'd hundred est quoddam sp'iale p'tinens ad Coronam d'm Reg'."

Finally, the second Tautetona in Domesday, which all are agreed stands for South Tawton (being held by Githa and having Ash adjacent to it), appears in the Exchequer Domesday among the nineteen manors which were in King Edward's demesne, and now belong to King William: "Hec xix maneria fuerunt In D'no Regis Edwardi & p'tinen' ad rege'." The enumeration of these manors is a little confusing owing to the inclusion of some subsidiary ones, and, apparently, of Badentona, for which two were exchanged; but if, in the facsimile of the original MS., all those names that are touched up with red ink are noted, it will be seen that they are exactly nineteen in number. In the course of this series occur two sub-headings specifying which manors had been held (I suppose temporarily as dower-lands) by Eddida, Edward's queen, and which by Ghiða (his mother-in-law, mother of Eddida and of King Harold, and widow of Earl Godwin). Among the latter is Tautetona. I can find nowhere in either Domesday the statement that it was held by Harold himself. After the nineteenth manor comes the heading: "Has subsequencia xiii terras

tenuit Herald comes," and against this in the margin is a figure or device, which, as used elsewhere, seems to indicate a new division or chapter.

ETHEL LEGA-WEEKES.

"THE BEAUTIFUL CITY OF PRAGUE" (9th S. xi. 407). — The author of these lines would have considered their appropriation to Thackeray a great compliment. He was W. J. Prowse, one of the clever band of young men who assisted Tom Hood in the conduct of *Punch* in the sixties. I have a copy dated 1867, of which I give the first verse:—

I dwell in a city enchanted,
And lonely indeed is my lot;
Two guineas a week, all I wanted,
Was certainly all that I got.
Well! somehow I found it was plenty,
Perhaps you may find it the same
If—if you are just one-and-twenty,
With industry, hope, and an aim.
Though its latitude's rather uncertain,
And the longitude also is vague,
The person I pity who knows not the city,
The beautiful city of Prague.

My copy is bound up with several other little poems and his principal work, 'Nicholas's Notes.' He died, alas! in 1868.

W. K. R. BEDFORD.

[A reply from Mr. EBSWORTH next week.]

NORMAN SETTLERS IN ENGLAND (9th S. xi. 407). — The list of the companions of the Conqueror is to be found in the annals of the church of Dives, in Normandy. But there is probably no good information in existence with regard to early Norman settlers after the Conquest.

N. S. I.

R. M. might consult 'Noms de Famille Normands,' by H. Moisy, or 'The Conqueror and his Companions,' by J. R. Planché. There is also a very useful list of Norman family names, with suggested derivations, in Barber's 'British Family Names,' just published in an enlarged edition. In this work (p. 74) will be found a reference to the name Mirville or Morville, which is undoubtedly a place-name.

MATTHEW H. PEACOCK.

A list of Normans who accompanied William I. to England is inscribed on a tablet in the parish church of Dives, in Normandy, about six miles from Trouville. The proprietor of the Hôtel Guillaume le Conquérant is a great antiquary, and even a philologist.

HERBERT A. STRONG.

FOUNTAIN PENS (9th S. xi. 390, 438). — I remember a fountain pen of my father's, which I think belonged to his father. It had a small sponge in the hinder part, which was filled with ink before one began to write, the

ink percolating through some small aperture to the nib inserted in the other end. I forget in what way or by what mechanism the pressure was applied which caused the sponge to pour out the ink. I do not remember seeing it in use; whence I conclude that it had its defects.

ALDENHAM.

WATER-EMMETS, 1705 (9th S. xi. 389).—This is no doubt a misreading for "water-evetts." In my schooldays, in Somerset, we knew, indeed, the name of newt, but our usual name for the water-lizard was evett.

ALDENHAM.

VILLOU (9th S. x. 303, 432, 514; xi. 293).—The lines from C. G. Leland may be supplemented by some quoted by P. Jannet, giving a similar pronunciation of the name, which, however, the reader will not feel disposed to adopt:—

Mais bien est fol et lunatique
Qui de ce fait sermon si long;
Peu nuit à la chose publique
Se Brussiens disent Filon.
Il ne m'en chault gueres si l'on
Choisit de ces façons la pire
Et bien veuil qu'on dise selon
Que dès piéça l'on souloit dire.

B. D. MOSELEY.

POPULAR MYTHS (9th S. xi. 348).—The works dealing with, and bearing upon, this subject are, of course, almost innumerable. There are, however, the publications of the Folk-Lore Society, among which are Henderson's 'Folk-Lore of the Northern Counties'; Gregor's 'Folk-Lore of N.E. Scotland'; Swainson's 'Folk-Lore of British Birds'; Hartland's 'County Folk-Lore,' &c.; 'Teutonic Mythology,' by Viktor Rydberg, translated by Rasmus B. Anderson, LL.D., Ph.D., 1889; Grimm's 'Teutonic Mythology,' translated by Stallybrass; Mallet's 'Northern Antiquities'; Müller's 'Chips from a German Workshop,' vol. ii.; Thorpe's 'Northern Mythology'; Tylor's 'Primitive Culture'; Keightley's 'Fairy Mythology'; 'La Mythologie dans l'Art Ancien et Moderne,' by René Ménard; 'Mythologie des Plantes' and 'Zoological Mythology,' both by Angelo de Gubernatis; E. Clodd's 'Myths and Dreams'; C. Gould's 'Mythical Monsters'; 'Credulities, Past and Present,' by William Jones; Thomas Wright's 'Essays on the Popular Superstitions of the Middle Ages'; Wilde's 'Irish Popular Superstitions'; 'Medieval Lore,' edited by R. Steele, with preface by William Morris; 'Superstitions about Shoes' (*Leisure Hour*, Dec., 1884); 'Some Popular Superstitions of the Ancients,' by J. C. Frazer (*Folk-Lore*,

June, 1890); Mrs. Jameson's 'Sacred and Legendary Art'; 'Myth-land,' by Edw. Hulme, F.L.S., F.S.A.; Dennett's 'Folk-Lore of the Fjort'; and Dyer's 'Domestic Folk-Lore.'

J. HOLDEN MACMICHAEL.

Does your correspondent know the works of Prof. de Gubernatis? I do not, but I have seen many extracts from them, and they are apparently full of such matter as he wants. I am told, however, by one who knows, that De Gubernatis is not to be trusted implicitly, his speculations being frequently rash to the point of absurdity.

C. C. B.

PHINEAS PETT (9th S. xi. 403).—The REV. S. ARNOTT, of Emmanuel College, Cambridge, throws a doubt on the title of this naval architect. There is in my possession a contemporary print of the 100-gun ship *Britannia* (*sic*), which is stated to be "built by S^r Phineas Pett for King James the First." The print is now on loan at the Alexandra Palace, where MR. ARNOTT can see it. There used to be a long quinquilingual inscription below it as late as 1856, but the weevils have destroyed it all but a few words.

THOMAS AWDRY.

Ardath, Fowler's Hill, Salisbury.

EQUATORIAL AFRICA: ITS BIBLIOGRAPHY (9th S. xi. 406).—A reference to Mr. Fox Bourne's new volume on the Congo will show most of the works which have dealt recently with the Congo region; and communication with Mr. E. D. Morel, Hawarden, Chester, would probably complete the list so far as all except mere geographical papers are concerned, and of these inquiry at the library of the Geographical Society would produce a record.

D.

Mr. F. Edwards, 83, High Street, Marylebone, W., issues a good catalogue of books on Africa; but the fullest list available will probably be found in the 'Subject Index of the Modern Works added to the Library of the British Museum in the Years 1881-1900,' edited by G. K. Fortescue, vol. i., A-E, price 30s. (Longmans & Co., 1902).

WM. H. PEET.

JOHN FOSTER (9th S. xi. 406).—The writer of this name about whom MR. C. A. FEDERER inquires is, no doubt, my grandfather, John Foster. He was a schoolmaster living at Taunton at the time MR. FEDERER mentions, and a man of literary ability. I have a good deal of his MS., mostly theological, and a poem by him dated 1826, printed by the same printer as the pamphlet referred to—viz., Mr. A.

Glanvill. As to similarity of name with the essayist, I may mention that Fosters flourished at North Curry (near Taunton) for many generations. I have a pedigree compiled from the parish registers; it begins with the marriage of a John Foster in 1539. The essayist was born, I believe, in Yorkshire, but he may have sprung from this North Curry stock. Perhaps MR. FEDERER can tell us, if he would be so obliging.

J. J. FOSTER.

"OWL-LIGHT" (9th S. xi. 349, 411).—In cases of this kind the right book to consult is the 'English Dialect Dictionary.' As the merits of this work are perhaps not very adequately known, I beg leave to quote from it as follows:—

"Owl, sb. and v. (7) *light* or *'s-light*, twilight-dusk (7) *Lan.* Aw olez think there's summat fine abawt th' eawl-leet. Waugh, 'Sneck-bant' (1867), i.; *Lan. e. Lan. Nhp. Dor.* We can do nothing by this owl's light, Hardy, 'Wess. Tales' (1888), ii. 164. *Dev.* Up-long in the owl-light, the owl-light, the owl-light—Up-long in the owl-light Theer comed my maid wi' me—*Blk. and White* (Mar. 14, 1896), 330."

Even this does not exhaust the information given, because the references to "*Lan. e. Lan. Nhp.*," each with the reference number 1 added above it, signify that similar information is given in Nodal and Milner's 'Glossary of the Lancashire Dialect,' in Cunliffe's 'Glossary of Rochdale Words,' and in Miss Baker's 'Glossary of Northamptonshire Words.'

WALTER W. SKEAT.

ROBERT SCOT (9th S. xi. 268, 334).—Although COL. HOLDEN, in his query concerning the above man, states that "his bust may be seen in the old parish church of Lambeth," it does not appear quite plain whether he knows the inscription on the monument of which the bust is a portion. In case your querist does not, I venture to give it, as I think that it may interest other readers, should he be already acquainted with it. The monument is of black and white marble. The bust, which is stated to be "well executed and painted, and surrounded with artillery and trophy work in basso-relievo," is in the centre. Tanswell, in 'The History and Antiquities of Lambeth,' 1858, gives the inscription as follows:—

"Nere to this place lyeth the body of Robert Scott, Esq., descended of the ancient Barrons of Bawerie, in Scotland. He bent himselfe to travell, and stvdie much, and amongst many other things, he invented the leather ordnance, and carried to the Kinge of Sweden 200 men, who, after two yeares service for his worth and valour, was pferred to the office of Quarter M^r Generall of his Ma^t's army, w^{ch} he possessed 3 yeares; from thence wth his

favovr he went into Denmarke (where he was advanced to be Gen^l of that King's artillerie) there beinge advised to tender his service to his owne Prince, w^{ch} he doing his Ma^t's willinglie accepted & pferred him to be one of y^r gent. of his most honorable Privie Chamber, & rewarded him with a pension of 600*l*. p^y an^m (this deserving spirit adorned with all endowments befitting a gentleman) in the prime of his flourishinge age svrrendred his sovlv to his Redeemer, 1631.

Of his greate worth to knowe who seeketh more Mvst movnt to Heaven where he is gone before. In Framvnce he tooke to wife Anne Scott, for whose remembrance shee lovingelie erected this memoriall."

Arms, Or, three lions' heads erased gules, impaling Vert, a greyhound springing argent. Crest, a lion's head erased.

W. E. HARLAND-OXLEY.

C2, The Almshouses, Rochester Row, S.W.

MR. COOPER says that Scot was "descended from the ancient barons of Bawerie, in Scotland." "Bawerie" represents faithfully enough the local pronunciation of the word, but the correct spelling is Balwearie, in which form readers will recognize the name traditionally associated with the wizard Michael Scott. The place is in the parish of Abbots-hall, Kirkcaldy, and Michael's father is said to have become possessed of it through his wife Margaret, daughter and sole heiress of Richard Balwearie of Balwearie.

THOMAS BAYNE.

I remember reading years ago that when Leslie, Earl of Leven, crossed the Border in January, 1644, he had some leather cannon with the army. Can any one tell me if this is authentic?

HERBERT SOUTHAM.

Shrewsbury.

"NOTHING" (9th S. xi. 166, 333, 395).—I well remember a pungent rendering of this riddle, years ago, among Roman Catholic children in the county of Durham. Surely all such items of folk-lore are evolved, or so improved upon that to no one should authorship be attributed, simply because he has put it into print. My somewhat startling version is, "What is that which is better than God and worse than the devil, which the dead eat, and which if the living were to eat they would die?"

CHARLES COHAM

Shrubbery, Gravesend.

LACAUX (9th S. xi. 349).—The parents of Noah Stephen Guyon's wife Elizabeth were Paul Louis Lacaux and Claude Mariette.

H. W.

"Oss": ITS ETYMOLOGY (9th S. xi. 204).—It has often been said that, before the Kelts came to Britain, this island may have been inhabited by a non-Aryan race, speaking an

ancient kind of Baskish. Using that hypothesis for a guide, one may suppose that some Baskish words may have crept into the insular Keltic, and survived the obliteration effected by successive waves of Latin, Anglo-Saxon, and Norman French. Can *oss* be one of these words? The Baskish root *us* has nearly the same sense, and is still used in all parts of Baskland. It is pronounced like *oos* in *goose*, *roost*. It is now, however, only found with the added infinitival termination *ts*. *Uste* means both *croire* and *croyance*. As a radical with the verb, it retains always the form *uste*, never, like ordinary infinitive nouns, being put in the locative indefinite case *usten*. Thus "I believe" is not put "I have it *in believing* = *dut usten*," but "I have *belief*" = *dut uste* or *uste dut*. This peculiarity perhaps points to its being a foreign word, borrowed from the Gauls, or from the Kelts of Keltiberian Spain. If this could be proved to have happened, it would be as easy to believe that the Sassenach borrowed *oss* from the Britons. Have old Keltic documents no trace of such a word? In the Acts of the Apostles, xiv. 19, Leicarraga translated "cuidans qu'il fust mort" by *ustez hila cen*. Here *ustez* means by *belief* (i.e., *believing*), and *cen*, that he was. In Acts xxi. 29, "lequel ils estimoyent" is rendered "cein *uste baitzutén*"; not *usten*, as would be the case with an ordinary verbal noun. The Baskish for *oser* is *ausart*, *ausarta*, from Latin *ausus*, as appears clearly from Philipians iv. 3, where *osent* was translated by *hauçu baitvirade*. The reprint of Leicarraga's New Testament of 1571, published by the Trinitarian Bible Society of London, was finished at the University Press in Oxford on 29 May; and I am responsible for its defects.

E. S. DODGSON.

I have frequently heard this word used in Cheshire and Derbyshire in my early days, and used to consider it an expressive one. Halliwell in his 'Dictionary' defines "*Oss*. To offer, begin, attempt, or set about anything; to be setting out; to recommend a person to assist you. Chesh." Ray gives the Cheshire proverb "ossing comes to bossing." Edgeworth, *temp.* Hen. VIII., uses to *oss* for to prophesy. In one of the Edinburgh tales edited by Mrs. Johnston, in a story by Mrs. Howitt entitled 'Johnnie Darbshire, a Primitive Quaker,' the Quaker observes, "I'll never *oss*," an expression which needed explanation. But these are rather illustrations of the use of the word, and by no means either give or suggest the *unde derivatur*.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

FEES FOR SEARCHING PARISH REGISTERS (9th S. x. 148, 394; xi. 130, 252).—A fee can certainly be required for searching parish registers. In the 'Suggestions for the Guidance of the Clergy with reference to the Marriage and Registration Acts,' sent by the Registrar-General to the clergy in 1901, the following information is given concerning fees:—

"Every clergyman having the keeping of a Register Book of Marriages must 'at all reasonable times' allow searches to be made in such Register Book, and give a copy certified under his hand of any entry therein, on payment of the following fees: For every search extending over a period of not more than one year—one shilling. For every additional year—sixpence. For every certified copy of an entry—two shillings and sixpence, and one penny for the stamp to be affixed thereto."

The fee for searching marriage registers is thus definitely fixed by law (6 & 7 Will. IV., c. 86, § 35). With regard to registers of baptisms and burials 52 Geo. III., c. 146, § 16, runs thus:—

"Nothing in this Act contained shall in any manner diminish or increase the fees heretofore payable, or of right due to any minister for the performance of any of the before-mentioned duties, or to any minister or registrar, for giving copies of such registrations, but all due, legal and accustomed fees on such occasions, and all powers and remedies for recovery thereof, shall be and remain as though this Act had not been made."

By § 5 of this Act the register books are to be kept in an iron chest,

"and the said books shall not, nor shall any of them, be taken or removed from or out of the said chest, at any time or for any cause whatever, except for the purpose of making such entries therein as aforesaid, or for the inspection of persons desirous to make search therein, or to obtain copies from or out of the same, or to be produced as evidence in some court of law or equity," &c.

The production of the books for searching is, therefore, one of the "before-mentioned duties" for which under § 16 "a due, legal and accustomed fee" may be required. The customary fee for such searches, so far as my experience extends, is that stated in the Marriage Act of William IV.—1s for the first year, and 6d. for each subsequent year—and in parishes where this is the custom there is no doubt that these sums could be recovered by process of law. It must be remembered that these searches lay much responsibility and trouble on the clergy. It is not safe to leave the books with strangers, therefore the incumbent or some thoroughly trustworthy person must always be with the searcher, and as a search sometimes extends over several hours, household or parochial arrangements must be altered to provide a guardian for the books. The fees in the case of long searches

are really not an adequate recompense for the trouble involved. With regard to courtesy, one tries as far as possible to live peaceably with all men, but register-searchers are sometimes a trial. I have known a man (apparently respectable) come at ten o'clock, accompanied by a woman, remain to lunch and until late in the afternoon, and then refuse to pay any fees. I have known another, after haggling over the fees payable, propose to search each alternate year in the books. Many of these searchers seem to be sent by others, who, if they can afford to pay the searchers, can afford to pay the guardians of the books; and where this is the case the full legal or customary fee should be required. Every clergyman will, as a matter of course, consider the poor, but register-searchers do not come under this head, they give a great deal of trouble to the clergy, and they may fairly be called upon to pay the legal or customary fee.

A VICAR.

Not only at the above references, but in numberless instances of former volumes of 'N. & Q.' this subject has been ventilated and fought out. The real truth seems to be that registers as public documents may be consulted by any person who can show a good reason for inspection; but I should say that the clergyman has a right to be present at the time. Any extracts made are not valuable as evidence in law, unless certified by the clergyman as correct, and under Lord Campbell's Act he is entitled to a fee of 2s. 6d. for each, and he usually throws in additionally the penny stamp. Proper forms can be obtained from Messrs. Shaw & Sons. I have, however, frequently wondered how the many blanks in the marriage registers can be filled in in large towns, when, as at Manchester Cathedral, some dozen marriages are solemnized at one time. Our registers here were kept in an old wooden chest until the late rural dean very kindly made us a present of an iron one, which is kept in my study, and though no ornament, it is a very useful article. Some little time since two young ladies called here and wished to borrow the old registers in order to transcribe them; and as I supposed they were wishing to turn an honest penny, I granted the request, though it was done in fear and trembling lest the books should be injured; for, as every one knows, the bands have often given way in such old books, and the leaves become loose. However, they did come back safely, but I entered a mental vow that under no circumstances should they again be lent. Occasionally I allow

mine to be exposed to the light and to breathe the fresh air.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

"TRAPEZA" IN RUSSIAN (9th S. xi. 230, 298).—

"The general plan [of churches in Russia], however, is generally derived from those in monasteries, to which the refectory or hall, where the monks ate, formerly adjoined; here the people assembled, and never advanced farther when the monks were at their devotions: hence there is a division for the most part in old parish churches, in that country, which corresponds with this, and is called in the Russian language *Trapeza*, a term borrowed from the Greek, signifying a table."—"The Rites and Ceremonies of the Greek Church in Russia," by John Glen King (London, 1772).

HASKET DARBY.

Boston, U.S.

Ph. Reiff, 'Russian-French-German-English Dictionary,' 1884, gives *trapeza* as follows:—

"*Sf. la table*, 1. le manger, les mets, m.; 2. l'autel, m. (du sanctuaire); 3. le réfectoire (d'un couvent); 4. le parvis (d'église).

"*Der Tisch*, 1. das Essen; 2. der Altar; 3. Speisesaal (in Klöstern); 4. die Vorhalle (in Kirchen).

"*Table*, 1. victuals, meat; 2. altar; 3. refectory (of convents); 4. church porch."

It gives also *trapeznehk*, cellarer, burser; *trapezovaty*, to eat, be at table. Were alms in Russia formerly dispensed in the church porch? This would explain the origin of the word.

H.

CHRISTMAS CAROLS (9th S. xi. 309, 414).—The work inquired for is probably that mentioned at p. 50 of the index to the 'British Catalogue of Books, 1837-57,' compiled by Sampson Low (1858). It is described as 'Christmas and Christmas Carols,' published by T. B. Sharpe, 1847. J. F. R., who wrote the preface, is no doubt John Fuller Russell.

W. P. COURTNEY.

HADRIAN I. (9th S. xi. 288, 392).—It is not quite accurate to speak of a man being "elected to the Papacy" or "elected Pope." No one is elected Pope. The election is to the Bishopric of Rome. When a man, bishop, priest, or layman, is lawfully chosen as Bishop of Rome, then, at once, he becomes Pope. He is elected Bishop of Rome by ecclesiastical law, and, thus elected, he becomes Pope by Divine right. He is not Bishop of Rome because he is Pope, but he is Pope because he is Bishop of Rome. Should a layman be chosen Bishop of Rome he at once possesses the power of jurisdiction, but he does not possess the power of order; and this must be supplied before he can say mass, ordain,

confirm, consecrate, or administer any sacrament. Having been ordained priest and consecrated bishop, he then has the power of order just as any other priest or bishop; but the power of jurisdiction, or supreme ecclesiastical authority, he possesses from the moment when he is chosen Bishop of Rome, and, being so chosen, becomes Pope.

GEORGE ANGUS.

St. Andrews, N.B.

"A" OR "AN" BEFORE "H" SOUNDED (9th S. xi. 286).—I am concerned with the above only so far as the reference to the preservation of "an hungred" in the R.V. This is surely a matter for congratulation, as the word, better written with a hyphen, has now attained the respectable age of about six hundred years. See 'King Alisaunder,' l. 1230 (Weber). I have not the R.V. at hand, but I trust that "on sleep," in Acts xiii. 36, has also been preserved.

H. P. L.

["On sleep" is preserved.]

"TONGUE-TWISTERS" (9th S. xi. 269).—The following, furnished me by my learned friend and colleague the Chevalier Londini, is an Italian tongue-twister which it will take some research to parallel:—

"Se l' Arcivescovo di Costantinopoli si volesse disarcivescoviscostantinopolitannizzare, vidisarcivescoviscostantinopolitannizzereste voi per non fare disarcivescoviscostantinopolitannizzare lui?"

"If the Archbishop of Constantinople would wish to give up his archbishopric, would you do the same in order that he may not give up his archbishopric?"

A common French tongue-twister is "Le riz tenta le rat, le rat tenté tâta le riz."

HERBERT A. STRONG.

University College, Liverpool.

The following French one is a supposititious soliloquy of a groom following his master:—

Je suis ce que je suis,
Je ne suis pas ce que je suis;
Si j'étais ce que je suis
Je ne serais pas ce que je suis.

The play of words is, of course, on "je suis, I am," and "je suis, I follow."

A. COLLINGWOOD LEE.

The following, "out of some thousands of specimens of this kind of sentence," was awarded the first prize in a competition held some years ago by the *Golden Penny*—viz., "The sixth sick sheik's sixth sheep's sick."

C. S. H.

The version I have heard was "Ces saucissons-ci sont six sous"—which is hardly good French, but effective. When I was a little boy at a Croydon dame school, in the

early sixties, Mrs. Attwood used to tell us that a cockney would say, "My wife and I went to Vest Vickham; and vether it was the vaggon, or vether it was my wife, I can't pretend to say; but my horse wouldn't go, and my wife wouldn't go, and so ve'd to stop by the vay." A Platt-Deutsch "twister" is "Eene jute jans is eene jute jabe Jottes." An Irish one is "Baile-dâ-chab, buail do dhâ chab a-cheile" ("Ballydehob, strike your two lips together"). A Welsh one is "Hweh goch a chwech o berhyll cochion bach" ("A red sow and six little red pigs").

JOHN HOBSON MATTHEWS.

Monmouth.

THE AUTHOR AND AVENGER OF EVIL (9th S. ix. 22, 229; x. 35).—Prof. L. Leger, in his 'Mythologie Slave,' chap. v., mentions a demon who may be the original of "Old Scratch":—

"En Bohême on connaît encore le *Skritek* identique au *Skraz* des Polonais. Les anciens lexiques traduisent ce mot par *lar domesticus*. Les prédateurs faisaient de *Skritek* le synonyme de *Diabolus*. Hus dit des fidèles qui n'écoutent pas les offices: 'Le prêtre prononce certains mots, ils sont recueillis par le *Skritek*,' c'est-à-dire évidemment par le démon."

I presume these "certain words" are a form of excommunication, some formula analogous to bell, book, and candle. St. Paul "delivers to Satan" certain erring converts for correction, an obscure point in exegesis, but what Hus intends is not clear from the above citation. Prof. Leger continues:—

"Le mot *skraz* (pol.), *skratek* en slovène, *skritek* (tchèque) n'est pas d'origine slave.....il est d'origine germanique; anc. mot. *scrato*, *scratum* (*larve*, *larves mali*, *lemures*); moyen allemand *schrat*, *schratze*, *schretze* (*fauvus*, *démon*), *schretel* (*spiritus familiaris*), &c."

The learned writer proceeds to connect *schrat* with the Russian *chort* (devil), an ancient kinship if existent. It is strange if the obsolete Teutonic word survives in Russia as the appellation of the author of evil, and with us in the irreverent form of "Old Scratch."

FRANCIS P. MARCHANT.

Brixton Hill.

THE PAUCITY OF BOOKS IN ELIZABETHAN TIMES: SHAKESPEARE ABROAD (9th S. xi. 44, 150, 336).—I am obliged to Z. for his reply to my letter regarding Calderon, which was simply meant to show that there was not the smallest resemblance, as Z. maintained, between Calderon's 'Devocion de la Cruz' and 'Romeo and Juliet.' Z. says, "'Romeo and Juliet' must have certainly been known to Lope." I fail to see the certainty. The supposition is as far-fetched as that Shake-

speare was acquainted with Lope de Vega, or that Calderon borrowed 'La Devocion' from 'Romeo and Juliet.'

In his previous letter Z. held that "incidents in the plot of 'La Vida es Sueño' remind one of Christopher Sly." But Calderon did not require to go as far as 'The Taming of the Shrew' for his Christopher Sly ideas, as he took them bodily from the 'Viage Entretenido' of Augustin de Rojas, first published in 1603.

I regret I misinterpreted Z. in taking him to mean that our Charles I. gave Calderon a copy of Shakespeare. What Z. said was: "It would be a fascinating thought if we could imagine Charles I. *introducing* Calderon to the *works* of the one modern dramatist who was greater than himself." I do not see in what way the introduction could have taken place except through a presentation of Shakespeare's works to Calderon.

GEORGE STRONACH.

By a slip of the pen 'El Condenado por Desconfiado' is attributed to Lope de Vega. It is, of course, by Tirso de Molina.

There is no authority, I think, for supposing that Calderon learnt English before he was twenty-two, nor, indeed, that he ever learnt it, notwithstanding his play of 'La Cisma de Ingalaterra.' He knew Italian, in common with many Spaniards who served in the Spanish possessions in Italy: Garcilaso de la Vega, for example, and Cervantes. He did not know French.

He might have chosen to serve in Flanders because his mother, Doña Ana María de Henao y Riaño, was descended from a Flemish family of Mons, in Hainault (Henao in Spanish).

Prince Charles visited Madrid in 1623, the year of the First Folio, but it is improbable that he took Shakespeare's works among his baggage. We must bear in mind that Shakespeare was then only one among many dramatists and had by no means reached the literary eminence on which he now stands, and that Calderon was a young man only twenty-three years old. A. D. JONES.

Oxford.

Denham in his verses on Fletcher, and also in another poem, mentioned Jonson and Shakespeare, but expressed the opinion that Fletcher was superior to the other two:—

Yet what from Johnson's oil and sweat did flow,
Or what more easy Nature did bestow
On Shakespeare's gentler Muse, in thee, full grown,
Their graces both appear.

And in Denham's poem on Cowley that poet evidently is considered greater than any of the four, Shakespeare, Spenser, Jonson, and

Fletcher. Milton, who praised Shakspeare, was too much unknown himself, as a poet, to make other poets known. The book containing the poems which expressed admiration for Shakspeare was in a first edition for thirty years. At the present time two poems in this once neglected book, viz., 'L'Allegro' and 'Il Penseroso,' are, with Gray's 'Elegy,' the most popular and esteemed of the shorter poems of the English language. Steevens has said that Tate, in the dedication of his alteration of 'King Lear,' called his original an obscure piece, recommended to him by a friend. That of itself shows how little Shakspeare was known. Although Dryden, with others, maltreated Shakspeare, he expressed admiration for him, in poetry and prose, in a very generous manner, and no doubt contributed to give the great poet fame. Addison omitted Shakspeare from his list of great poets, but afterwards, in the *Spectator*, made amends for the oversight. Malone, in his 'Historical Account of the English Stage,' has said, amongst other things, that between 1660 and 1682 the plays of Fletcher, Jonson, and Shirley were much oftener exhibited than those of Shakspeare; that between 1671 and 1682 'Timon of Athens,' 'Macbeth,' and 'The Tempest' were represented as altered by Davenant and Shadwell; that Duffey altered 'Cymbeline' under the title of 'The Injured Princess'; that Tate and Duffey altered 'Coriolanus,' 'King Richard II.,' and 'King Lear'; and that from Garrick's appearance in 1741 dates the proper representation of Shakspeare's plays in the theatre.

E. YARDLEY.

Z. has started a question which has been too little considered. It was almost two centuries after Shakespeare's birth before the British Museum was founded, and the Bodleian has just celebrated its third centenary. Nor do I find large collections earlier.

How far were preparatory schools supplied with libraries? Were many churches as rich as Wimborne Minster, where we still behold the volumes standing with backs to the wall? How far back is that minster's book-treasury traceable? And how far were its books within popular reach? What facilities existed for consultation in winter?

There may be no single book in existence showing facts of this sort as fully as a student of ancient customs and popular culture must desiderate. There must be, however, incidental notices which writers for 'N. & Q.' have chanced to see, and which would throw a glowworm but suggestive light on the dark backward.

Milton wrote 'Paradise Lost' when in hiding or in such disfavour that no reader for him could enter the palace and State or Cavalier libraries. Whither then could he go for learning geography, history, classics—facts which no man cut off from books could have known? In Edward Edwards on libraries I have not found what I seek, but trust I shall discover it, as so often before, through 'N. & Q.'—thanks to the ever-growing legion of its contributors. JAMES D. BUTLER.

Madison, Wis., U.S.

MISQUOTATIONS (9th S. x. 428; xi. 13, 93, 274).—Although I did not actually express myself so, I intended to refer only to English poetry in my last letter on this subject. No more beautiful poem than the first part of Goethe's 'Faust' was produced in the nineteenth century. F. YARDLEY.

GILLYGATE AT YORK (9th S. xi. 406).—Though Mr. P. M. CAMPBELL dates from York, I think he is wrong in saying that the old gateway near Bootham Bar is known as Gillygate. To the best of my belief Gillygate is a street, and not a portal; and whereas it is very unlikely that it derived its name from the Italian *giglio* = lily, it is highly probable that it got it from St. Egidius or Giles, in memory of whom a church, which stood within its vicinage, was dedicated. The site is marked in Mr. Skaife's map of 'Roman, Mediaeval, and Modern York,' which Mr. CAMPBELL would do well to consult, in addition to the works of Drake and other local historians. The parish of St. Giles still exists, united to that of St. Olave. May I be permitted to ask if Mr. CAMPBELL had any other motive for questioning the generally accepted etymology of Gillygate than that afforded by the accidental resemblance in sound of *giglio*? ST. SWITHIN.

"WELTER" (9th S. xi. 369).—"Welter" is from O.E. *weltan*, to roll. Milton's drowned Lycidas "welters to the parching wind." Wordsworth speaks of "weltering waves." Kindred words are *welt*, *wallow*, *waltz*. "Swelter" is a quite different word. W. T.

"CAHOOT": ITS ETYMOLOGY (9th S. xi. 367).—Cotgrave, 1632, has "*Cahute*, a little house, cote, or cottage"; and also, "*Cahnette*, a little cottage; also as *Lurette*." Under *lurette* (the uvula) he gives, "*Luettes*, little bundles of peeces of Ivorie cast loose vpon a table; the play is to take vp one without shaking the rest, or else the taker loseth." Is it possible that *cahoots* refers to this game? Mr. WILSON's second illustration, "He knocked

the thing out of *cahoots*," that is, into disorder, seems to agree with Cotgrave's definition of *luettes*=*cahuettes*. S. O. ADDY.

LONDON MONUMENTAL INSCRIPTIONS (9th S. xi. 389).—"Inscriptions in Stepney Church," by John T. Page, a frequent and valued correspondent of 'N. & Q.,' were given in the *East End News* for 2 October, 1895, and the six following Wednesdays. Those which could be deciphered in the churchyard, often with much difficulty, were commenced on 17 June, 1896, and continued on the seven Wednesdays following. A 'New View of London,' published in 2 vols. 1708, contains a large number of inscriptions in the City churches, many of which have since been pulled down. EVERARD HOME COLEMAN.
71, Brecknock Road.

About forty years ago I copied some inscriptions from tombs in the churchyard of the old parish of St. Pancras, Soper Lane. I afterwards found that some careful authorities had washed these tombstones over with Portland cement, and thus given them a new and neat appearance, and entirely obliterated the inscriptions. But I have an idea that Mr. Tegg made copies of these inscriptions before this was done, and should be glad to learn if anything is known of such copies. E. F. D. C.

THE LAST OF THE PRE-VICTORIAN M.P.s (9th S. ix. 226, 333, 378; xi. 255, 374).—Yet another word or two upon this interesting subject. As John Temple Leader died away from his native country, and as the disposal of his great wealth is a matter to which future reference may be made, it may be well for the few particulars published to be recorded in 'N. & Q.' The *Westminster Observer* for Saturday, 16 May, under 'Wills and Bequests,' with the sub-heading of 'Remarkable Legacies of the late John Temple Leader,' records as follows:—

"Mr. John Temple Leader, of 14, Piazza dei Pitti, Florence, formerly M.P. from 1837-47 for Westminster, who died on 1 March, aged ninety-three years, left an estate valued at 279,928*l.* 13*s.* 1*d.* gross. The executors of his will of 10 June, 1866, with codicils made in 1898 and 1900, are his great-nephew, Mr. Henry Fuller Acland Hood, of 20, Craven Street, and Sir William Lewis Salusbury Trelawny, of Trelawne, Duloe, Cornwall, and Mr. William Henry Wickham, of 14, Essex Street, solicitor. He bequeathed to the committee of the association 'Per Erigere le Facciate del Duomo di Firenze,' for the central door in bronze, 180,000 lire, and it was his request that the inscription, 'the conjoint gift of Giovanni and Luisa Temple Leader,' with the coat of arms, should be inscribed on the central door of the Duomo. He bequeathed to Carlo Peri 50,000 lire for the Pia Casa di Lavarò

and the *Educatario delli* [sic] di Foligno in Florence; and to the *Asili Infantili di Carità*, Istituto Vittorio Emanuele per i Fanciulle Cieche and the *Società Tomasco* per i Ciechi 5,000 lire each; and for distribution among persons in his service 135,000 lire. After making other bequests the testator left the residue of his real and personal estate in Italy, France, and England in trust for his grand-nephew Lord Westbury. By his will made in 1886 the late Mr. Temple Leader desired to be buried simply as a Protestant, but by a codicil he stated that he had adopted the Catholic faith, and he desired to be buried simply as a Roman Catholic."

It will probably be a subject of regret to those of his friends who are still with us that he, in his declining years, gave up the faith in which he had been reared; but the codicil added to his will must for ever set at rest a question which sooner or later would almost be bound to crop up, and perhaps be as difficult to decide as was the one as to whether he still lived or not. However, Englishmen will rejoice that the beautiful city of Florence, where he resided so long, will benefit by his munificence.

W. E. HARLAND-OXLEY.

[Note also on the same subject by BRIDGWATER. We must not be held responsible for the above Italian.]

FRANK KENNEDY (9th S. xi. 407).—This is the name of the exciseman in Scott's 'Guy Mannering,' ch. ix., &c. I. L.

[Very many replies acknowledged.]

MAN OF WOOD AND LEATHER (9th S. xi. 369).—The story of the Nurembergers reminds me that I once heard the late E. A. Freeman say that for a long time he supposed that a gendarme was fashioned out of wood, and "made to go" by means of "something in his inside," but that he chanced to see one playing with a child, and then he thought that in some cases they "might be human."

J. T. F.

EDWARD ARCHER, M.D. (9th S. xi. 327).—See 'Dict. Nat. Biog.,' vol. ii. p. 69.

A. R. BAYLEY.

Miscellaneous.

NOTES ON BOOKS, &c.

Visitation of England and Wales. Edited by Frederick Arthur Crisp. Vol. X. (Privately printed.) It is hardly possible to exaggerate the value of a work like the present, for it appeals not only to the antiquary, the historian, and the man of letters, but also to the lawyer, and therefore, indirectly, to many of the general public who have to call in professional aid. Visitations taken by the heralds came to an end more than two hundred years ago, and, except in the case of peers and baronets, left little to supply their place. There have been a few

cases where some one has been careful to preserve the details of family history, but they are very few. It is, indeed, sometimes impossible to supply the place of facts which were known to every one in the days of our grandfathers. We know an instance of a very old family whose representative filled highly important posts in the reign of William IV., and yet, though much labour was spent on the matter, it was found impossible to discover the maiden name of his great-grandmother, although there was abundant evidence to prove that there had been no misalliance or anything else whatever concerning the deceased lady which her descendants might have wished to conceal. The difficulty of proving eighteenth and earlier nineteenth century pedigrees may seem to a few obscurantists of little consequence, but we nowadays seldom meet with such men, and as for the rest of us, we know that in these days, when more than ever before we are all becoming wanderers, the nearest relations scattered around the globe, it is important for business purposes, as well as for sentimental reasons, that authentic records should be kept and preserved in an intelligible form. Here we have this done for us in a way which includes all the most exacting could desire. The old heralds rarely entered into details as to any but those who continued the line, and it not infrequently happens that the daughters, and sometimes the younger sons also, are omitted altogether; and even in printed pedigrees of modern times we have known second marriages of widows ignored, either from carelessness or some less reasonable motive. We have carefully gone through all the pedigrees in the volume before us, some of which are well known to us, and, with the exception of one or two trivial misprints, have encountered no errors whatever. As the object of the work is to put on record facts which are comparatively modern, the relative antiquity of the various families is not indicated. The early descents, if required, must be sought for elsewhere. The arms are, however, given, whether they are known to be recorded by the heralds or not. They are sometimes, indeed, carefully engraved. Facsimiles, too, of autographs are sometimes supplied, and there are copies of several family portraits. The index also is of the most thorough kind.

The Seven Ecumenical Councils of the Undivided Church: their Canons and Dogmatic Decrees. Edited by Henry R. Percival, D.D. (Oxford, Parker.)

It is impossible for us to notice this learned work as it deserves, for it in a great degree relates to subjects which are outside our range. We cannot, however, quite pass it over in silence, for our readers, especially those interested in folk-lore, ought to have their attention directed to the fact that the early Church, like its mediæval successor, extended its care far beyond the limits of what we now understand by theology. It endeavoured to embrace, and in a great degree to control, the whole range of human activity. Many of the things which were thought of the utmost gravity in the days of the early councils are now left to the common sense of mankind, others to regulation by the police. The folk-lorist, if he uses the index carefully, will be able to turn to much which will throw a certain light on many things far beyond the limits of the Eastern Church. The grossest superstition was everywhere prevalent in the early Christian centuries, and the members of the councils do not

appear to have had any wish to excuse it. The decay, gradual as it was, of the old heathenisms, and perhaps still more the mixed populations from which Christianity derived its early converts, are sufficient in a great degree, though not entirely, to account for this state of things. There is not an abnormal growth which we find alluded to in the councils to which the populations of the Europe of to-day do not supply parallels. Persons who gave themselves up to a belief in soothsayers were, according to the Council of Trullo (A.D. 692), to have inflicted upon them six years' penance; and those who carried about with them she-bears "for the diversion and injury of the simple" were to be subjected to a chastisement of equal severity. This seems at first sight a strange regulation, for we may be sure it was not made out of any ardent sympathy for the unhappy captive animal. We must bear in mind, however, that all along the bear has been highly distinguished in magic and other kinds of folk-lore. Perhaps its faculty for learning to dance, which, when the bear is well trained, makes it look strangely human, may have some connexion with this. It should be borne in mind that several noble races of Europe and India are reputed to have had a bear for an ancestor, as in like manner legends tell how the common ancestress of the Hyltons of the North wedded a raven, which, as Robert Surtees, the Durham historian, suggested, might have been, in sober prose, a Northern searower. His guess is poetical, but not convincing. Such stories we believe to have come down to us from that far-off time when man only apprehended in the most dim and transitory fashion the radical difference between himself and his surroundings. Dr. Percival points out that the hair of these and some other animals was sold as medicine and for the manufacture of amulets. Impostors such as expellers of clouds, enchanters, amulet-givers, soothsayers, and those who recite genealogies come under the same ban. We presume it was not family history of a genuine kind to which the fathers of the Council objected, but fables of descent from the gods, which would to Christian men seem not only false, but profane also. There are some interesting facts concerning fires: how it was the custom to light them before shops and houses. This practice was strongly condemned, and a reference made as to how Manasses caused his sons to pass through the fire. In this instance, as in many others, the discipline of the Church proved too weak to uproot an immemorial custom.

Nos. 2 and 3 of the *Burlington Magazine for Connoisseurs* keep up the high standard of excellence in illustrations already attained. The most important article in the latter is that by Mr. W. M. Rossetti on 'Dante Rossetti and Elizabeth Siddal.' This is illustrated by five unpublished drawings by Dante Rossetti. A set of the publication bids fair to be an enviable possession. No serial equally artistic and satisfactory has been issued in this country.

In the *Fortnightly*, 'The Sunset of Old Tales,' by Fiona Macleod, offers keen attractions to our readers, giving as it does a very mystical reading and application of folk-lore. Mr. Lilly's 'New Light on the Carlyle Controversy' develops into a formidable and, we venture to think, polemical and unsatisfactory arraignment of Froude. Mr. Le Gallienne translates three odes of Hafiz. Mr. E. H. Cooper writes on 'The Punishment of

Children,' and Mrs. Frances Campbell describes the "wave dance" in the Pacific islands. 'Iolanthe's Wedding,' by Herr Sudermann, furnishes an interesting picture of German life.—One or two articles in the *Nineteenth Century* have profound interest for our readers. First we would put that by Hermann Lea on 'Wessex Witches, Witchery, and Witchcraft.' From this it would appear that the belief in witchcraft still lingers in country districts among rustic folk. Of this we have never doubted. It is curious, however, to trace the survival of ideas as to the manner in which the magic of witchcraft was to be overcome and the witch herself punished for her crimes. Quite thrilling are the stories told. Mr. Hinks, of the Cambridge Observatory, has an excellent paper on 'Stonehenge and the Midsummer Sunrise,' in which he asserts that views we have been accustomed to hold concerning the orientation of Stonehenge are untenable. Not wholly satisfactory, though worth study, is what Lady Currie says concerning 'The Way of Dreams.' Mr. Churton Collins writes on 'Free Libraries.'—In the *Pall Mall* Mr. Maurice Hewlett begins what, with a recollection of a well-known Scottish work, he calls 'The Queen's Quhair.' This is illustrated by a fine portrait of Mary, Queen of Scots, from a drawing by Janet; by a likeness of the Regent Murray, one of the Cardinal de Guise, and views of Leith and Holyrood. 'A Great Landscape Painter' illustrates the work of Jean Charles Cazin. Mr. William Sharp gives 'Through Nelson's Duchy,' illustrated from photographs. Mr. Marriott Watson sends the second part of 'The Squire of Dames.'—In two parts of *Scribner's* are articles by General John B. Gordon on incidents in the Civil War as seen from the Confederate side, and by Brigadier-General Carter on 'The War Department—Military Administration.' 'Painter-Lithography in the United States' describes and illustrates a new reproductive process. Many of the designs are very beautiful. Mr. Spearman describes 'The Sorbonne,' and E. C. Peixoto 'Cliff-Dwellers.'—The *Cornhill* opens with a characteristic poem by Mr. Thomas Hardy. Canon Overton describes 'John Wesley in his own Day.' In 'Prospects in the Professions' medicine is reached. It is curious to find Stephen Duck the subject of a biography. The shade of the thresher poet must be astonished at the revival of interest. 'Autocarmen Seculare' is a brilliant parody of Mr. Henley's poem on 'Speed.' No. xi. of 'Provincial Letters' is dated from Canterbury. 'A Wilderness of Monkeys' is at least happily named. Mr. Shenstone, F.R.S., discourses of the marvellous properties of 'Radium.'—In *Longman's* Major Rankin begins a description of 'A Night in the Open at 22,000 Feet.' A singularly painful experience seems to have been his, and we own to some difficulty in accepting his enthusiasm as genuine, being rather of the mind of the Argentine gentleman he describes in his opening sentence. Mr. G. A. B. Dewar has a paper on 'Lord Lindsey in the Civil War.' Mr. Lang in 'At the Sign of the Ship' deals with the Press Readers' Association, and commends warmly a suggestion by Mr. Randall. He has also much to say about a Society for the Prevention of Cruelty to Authors.—Dr. Japp writes convincingly in the *Gentleman's* on 'Bird Songs, Bird-Mating,' &c. Mr. W. J. Lawrence describes a 'Famous Old Italian Theatre,' and Mr. Alexander Wood gives a good account of 'Drinking Customs of the Old Scottish Gentry.' The entire number is of high merit.

BOOKSELLERS' CATALOGUES.

UNDER the title of 'Rariora,' Messrs. Sotheran & Co., of Piccadilly, issue a catalogue of books, a mere mention of the principal contents of which is impossible within reasonable limits. Under Shakespeare we find the first four Folios at prices mounting from 125*l.* to 400*l.*, with copies of the rare and costly editions of Halliwell-Phillipps, in 17 vols., and of Payne Collier, with an original poem by the editor; also the original 1640 edition of the poems; under Milton, the 'Paradise Lost,' 1668, and the much scarcer poems of 1645, with Marshall's fantastic portrait, under which the artist innocently prints Milton's derisive Greek verses. Other treasures include a first 'Anatomy of Melancholy' (sold); many books in fine bindings; a remarkable collection of Rowlandson's facetious prints; a Coryat's 'Cruities,' 1611; an early collection of Defoes; a Chapman's 'Homer,' c. 1616; Holinshed's 'Chronicles,' 1577; early Keatses, some with MS. additions; a 'Contes' of La Fontaine, 1762, with twenty *planches refusées*, in a Derome binding, price 110*l.*; the illustrations to the 1734 Molière; a first edition of Florio's 'Montaigne'; the first 'Rubaiyat' of Omar Khayyam, price 35*l.*; Purchas's 'Hakluytus Posthumus'; early Shelleys, Swinburnes, and Tennysons; a Wither's 'Emblemes'; a complete set of 'The London Cries'; and some fine Thackerayana, including an original and pleasing drawing by the novelist. Under Ascham, Burns, Boccaccio, &c., are many noteworthy entries.

From their Strand house the same firm note a Caxton Indulgence, 1481, printed in No. 4 type; a 'Bibliotheca Spenceriana' of Dibdin, largest paper; the first Polyglot Bible, 6 vols., 1514-17, with the Hebrew vocabulary, price 125*l.*; some scarce chap-books; the original series of the Early English Text Society's publications; Gough's 'Sepulchral Monuments'; the 'Heralds' Visitations' of the Harleian Society; Cussans's 'Hertfordshire'; Lysons's 'Magna Britannia'; Count Pompeo Litta's 'Celebrated Italian Families,' with a long list of pedigrees; engravings from Sir Joshua Reynolds; Heywood's 'Seneca's Tenne Tragedies,' 1581; a collection of Ritson's antiquarian publications; the Somers Tracts; a second edition of Reginald Scot's 'Discovery of Witchcraft,' 1651; a portion of 'The Golden Legend' of Jacques de Voragine; some interesting Americana.

The Oriental Catalogue of Mr. Francis Edwards has an interest extending beyond mere advertisement, and has value for the bibliophile. It deals with books on India, Ceylon, Burma, and the Maldives, Laccadive, Minicoy, Andaman, and Nicobar Islands. It forms the fourth part of a larger Oriental catalogue of books purchased from the libraries of Monier-Williams, Surgeon-General Balfour (author of 'The Cyclopædia of India'), Sir Bartle Frere, Brian Hodgson, Thomas Walters, and other Oriental scholars and collectors. A fifth part, which is in the press, will contain books on Indo-China, China, Korea, Tibet, Chinese Tartary, Manchuria, and Siberia. With a sixth part, now in preparation, containing books on Japan, Formosa, Malaya, the Straits Settlements, and the Eastern Archipelago, the work will be complete.

Books of a more miscellaneous and popular kind are represented in the remaining catalogues on our table. Mr. Bertram Dobell opens with books from the library of Miss Perry, friend of Thackeray, one

of which consists of 'An Album of Drawings in Water Colours, Pen and Ink, and Pencil,' signed by Thackeray, Frank Stone, Sir E. Landseer, and other artists. Then comes a collection of books by and concerning the Quakers. On p. 5 appear Coleridge's 'Fall of Robespierre,' first edition; a first Munchausen; Shelley's 'St. Irvyne; or, the Rosicrucians,' and 'Revolt of Islam'; Landor's 'Poems,' 1795; and Lamb's and Lloyd's 'Blank Verse,' 1798. A Crashaw's 'Carmen Deo Nostro' is the rarest of its author's works. There is no copy in the British Museum. An error in the description of the work in 'The Bibliographer's Manual' is pointed out. A series of 'Manuscripts and Historical Documents from the Collection of the late Sir Thomas Phillipps' repays study. 'Verses, Plays, and Poems,' by Dr. John Hoadly, are in the original MS. Many of these are unpublished. Mr. Dobell's note should be studied.

In Mr. George Winter's miscellaneous collection the reader will do well to look under Butler, Samuel; Early English Text Society; Folk-lore; Lytton, Lord; Knolles's 'History of the Ottoman Empire'; and Louthembourg's 'English Views' (in colours), London, 1805.

From Leeds comes the catalogue of Mr. Joseph Milligan of books of history, topography, occult literature, &c. Among its treasures are Lord Ronald Gower's 'Sir Thomas Lawrence' (Goupil & Co.); Bacon's 'Henry VII.,' first edition; the first English translation of 'The Decameron' (Jaggard, 1620); Claude's 'Liber Veritatis'; 'The Novelist's Library,' illustrated by Cruikshank; Donne's 'Poems,' 1639; FitzGerald's 'Polonius'; the 1884 reprint of Hakluyt, large paper; Chaffers's 'The Ceramic Gallery'; a series of works on Ireland; a second series on occult literature; Whitaker's 'Richmondshire'; 'The Heraldry of York Minster,' and many Yorkshire publications.

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. F. C. ("The hand that rocks the cradle rules the world").—The author is William Ross Wallace, an American. See 9th S. ii. 458, 3 December, 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.

LONDON, SATURDAY, JUNE 13, 1903.

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Notices to Correspondents.

Notes.

NASEBY REVISITED.

IN 1879 (see 5th S. xii. 81) the REV. JOHN PICKFORD published a delightful, and by me highly prized account of a visit he had recently paid to Naseby battle-field. In alluding to the obelisk set up by the FitzGerals in 1823 to commemorate the battle, he mentions the fact that

"upon the sides of it the British holiday-makers have everywhere inscribed and scratched their names, as they invariably do on all public monuments to which access is permitted."

On the occasion of a recent visit to Naseby I also noted this fact, and likewise that the wicket gate which leads from the road to the enclosure in which the obelisk stands was literally covered with pencil signatures. Not only were the names of these "British holiday-makers" inscribed on the obelisk itself, but the tablet affixed thereto containing the inscription had also been utilized for this nefarious habit. On almost every available inch of space some signature or initials were scratched. I think a little barbed wire on the railings might prevent a continuance

of this practice. The tablet contains the following inscription:—

To Commemorate
That great and decisive Battle
Fought in this Field
On the xiv day of June MDCXLV,
Between the Royalist Army
Commanded by His Majesty
King Charles the First,
And the Parliament Forces
Headed by the Generals Fairfax and Cromwell,
Which terminated fatally
For the Royal Cause,
Led to the subversion of the Throne,
The Altar, and the Constitution
And for many years plunged this Nation
Into the horrors of anarchy
And civil war:
Leaving a useful lesson to British Kings
Never to exceed the bounds
Of their just prerogative,
And to British subjects,
Never to swerve from the allegiance
Due to their legitimate Monarch.
This Pillar was erected
By John and Mary Frances Fitzgerald
Lord and Lady of the Manor of Naseby:
A. D. MDCCCXXIII.

It may not be generally known that the John and Mary Frances Fitzgerald mentioned in the above inscription were the father and mother of Edward Fitzgerald, that glorious letter-writer and translator of 'The Rubáiyát' of Omar Khayyám. Those who are conversant with Fitzgerald's 'Letters and Literary Remains' (edited by Mr. W. Aldis Wright) will remember his allusion to this obelisk, "planted by my papa on the wrong site," and aptly dubbed by Liston an "obstacle," because it misled people, amongst its victims being Carlyle and Dr. Arnold. A good many letters passed between Carlyle and Fitzgerald concerning a scheme they had jointly planned of erecting a second memorial in the centre of the battle-field. But the estate eventually passed into other hands, and the obstacles in the way of this laudable intention proved in the end to be insurmountable. An alternative idea of removing the existing "obstacle" memorial to the centre of Broadmoor, where the heat of the battle raged, was, as the two friends agreed, "entirely inadmissible."

"There are," says Carlyle, "two modern Books about Naseby and its Battle; both of them without value." On this point my opinion differs from that of the Sage of Chelsea, for I have several times found both these books of the greatest use when visiting the village of Naseby. 'The History and Antiquities of Naseby,' by the Rev. John Mastin (1792), is absolutely indispensable to every one who wishes to gain information

concerning this little Northamptonshire village and its celebrated battle-field. Mastin was vicar of Naseby, and gives many curious items of information in his book. He quotes largely from the registers, and cites most of the important inscriptions in the church and churchyard. Some of these still exist, but many have now disappeared. When visiting the church I compared all I could discover with Mastin's text, and found it to be on the whole very reliable. One interesting memorial which he mentions "upon a Swithsland slate, near the tower," has become much shattered—indeed, nearly half the inscription is torn away. In the following copy the brackets indicate the missing portions :—

[In Memory of Edward Perkins]
serjeant i[n the 23^d regiment]
of the royal We[st]ch Fusileers]
at Minorea wh[en taken]
and 5 battles in [Germany]
who being worn [out with]
16 years service d[e]parted]
this life May 9th 1[767]
in the 40th year of his [age]
Bravely didst thou ser[ve]
thy King and Country.

In the church, in front of the altar rails, is a slab containing on a slip of brass the following inscription :—

"Here lyeth John Shuckbrugh of Navesbee Gent deputed this lyfe in ye faythe | of Jesus Christ ye xxv of Septemb 1576 layvng unto ye tuisson of ye almygh | tye Joane his wyfe by whome he had iij sonnes viz Jesper John & Edward | and xiii daughters viz Elizabeth Anna Anne Francis Avys Elizabeth | Francis Marye Dorrytye Judeth Margrytt Maued and Jane."

Below, on the left, is an empty matrix, and on the right the following arms and crest : Arms, Quarterly of four : 1 and 4, on a chevron three cinquefoils, and on a canton a fleur-de-lis ; 2, fretty ; 3, three owls. Crest, out of a ducal coronet an elephant's head.

I cannot find that these arms refer to the Shuckbrugh family. By whom were they borne ? The quaint expression "tuition of the Almighty" is unique in my experience. Can any other instance of its use be quoted ?

In 'Battles and Battle-fields in England' (1896) Mr. C. R. B. Barrett, when writing on Naseby, informs his readers that "in the churchyard a massive stone cross of plain design has been erected in memory of the slain there buried." This is quite an error. A cross certainly stands within the churchyard, but it was erected by the FitzGerald's, about the same time as the obelisk, to replace the mutilated Market Cross. The site was eventually enclosed in the churchyard. There is no inscription on this cross, but the stump of the old one, now removed to the junction

of the Northampton and Sibbertoft roads, contains the ominous words :—

REPAIRED
1860.

Both its removal and reparation are matters for regret. *Nota mala res optuma est.*
JOHN T. PAGE.

A SERMON IN PROVERBS.

I HOPE that in presenting the following literary curiosity to the readers of 'N. & Q.' I shall be absolved from having any intention of wishing to read them a sermon ; on the contrary, if they read it at all, it will be they who read themselves a sermon.

With the Editor's permission, I propose occasionally submitting for inspection in these columns some of the French literary (philological or etymological) curiosities contained in the few somewhat scarce books in my possession or those to which I have had access. I cannot do better than begin by a sermon—not an ordinary sermon, but perhaps all the more interesting on that account. It is old, and sufficiently old, I think, to be fresh to most people. For the benefit of those who are interested enough to wish to know its source, I may say that the extract is made from the 'Observations Préliminaires' of the 'Dictionnaire des Proverbes Français,' by M. de la Mésangère, 1823, third edition, pp. 9-13. It is the only specimen of the kind I have met with, and previous editions do not contain it. In some editions of 'Le Festin de Pierre' the first proverb occurs in Act V. sc. ii.

Sermon en proverbes, ou proverbes en guise de sermon.

Mes très chers frères,
Tant va la cruche à l'eau qu'à la fin elle se brise. Ces paroles sont tirées de Thomas Corneille, Molière et compagnie (Sganarelle à don Juan, acte V. scène iii. v. 14).

Cette vérité devrait faire trembler tous les pêcheurs ; car enfin, Dieu est bon, mais aussi qui aime bien châtie bien. Il ne s'agit pas de dire je ne convertirai. Ce sont des écoute s'il pleut ; autant en emporte le vent ; un bon tiens vaut mieux que deux tu auras. Il faut ajuster ses flûtes, et ne pas s'endormir sur le rôti. On sait bien où l'on est, mais on ne sait pas où l'on va ; quelquefois l'on tombe de fièvre en chaud mal, et l'on troque son cheval borgne pour un aveugle.

Au surplus, mes enfans, homni soit qui mal y pense ! un bon arret en vaut deux ; il n'est pas pire sourd que celui qui ne veut pas entendre ; à décroasser un Maure, on perd son temps et son savon, et l'on ne peut pas faire boire un âne s'il n'a soif. Mais suffit, je parle comme saint Paul, la bouche ouverte ; c'est pour tout le monde, et qui se sent morveux se mouche.

Ce que je vous en dis, n'est pas que je vous en parle ; comme un fou avise bien un sage, je vous dis votre fait, et je ne vais pas chercher midi à quatorze

heures.....Oui, mes frères, vous vous amusez à la moutarde, vous faites des châtreaux en Espagne; mais prenez garde, le démon vous quette comme le chat fait la souris; il fait d'abord patte de velours; mais quand une fois il vous tiendra dans ses griffes, il vous traitera de Turc à Mauve, et alors vous aurez beau vous chatouiller pour vous faire rire, et faire les bon apôtres, vous en aurez tout du long et tout du large.

Si quelqu'un revenait de l'autre monde, et qu'il rapportât des nouvelles de l'école, alors on y regarderait à deux fois, chat échaudé craint l'eau froide; quand l'on sait ce qu'en vaut l'aune, on y met le prix; mais là-dessus, les plus savans n'y voient goutte; la nuit, tous chats sont gris, et quand on est mort, c'est pour long-temps.

Prenez garde, disait saint Chrysostôme, n'éveillez pas le chat qui dort, l'occasion fait le larron, vous taillez en plein drap; mais les battus paieront l'amende. Fin contre fin ne vaut rien pour douburer; ce qui est doux à la bouche est amer au cœur; et à la Chaudière les grandes douleurs. Vous êtes comme des rats en paille, vous avez le dos au feu, le ventre à la table; les biens vous viennent en dormant; ou vous prêchez, vous n'écoutez pas, ventre affamé n'a pas d'oreille; mais aussi, rira bien qui rira le dernier. Tout passe, tout casse, tout tasse [sic]; * ce qui vient de la pûte retourne au tambour, et l'on se trouve à terre le cul entre deux selles; alors il n'est plus temps, c'est de la moutarde après dîner; il est trop tard de fermer l'écurie quand les chevaux sont pris.

Souvenez-vous donc bien de cette leçon, mes chers frères, faites vie qui dure; il ne s'agit pas de brûler la chaudière par les deux bouts; qui trop embrasse mal étreint; et à courir deux lieues, on n'en prend aucun. Il ne faut pas non plus jeter le manche après la cognée. Dieu a dit: Aide-toi, je l'aiderai: n'est pas marchant qui toujours gagne; quand on a peur des feuilles, il ne faut pas aller au bois; mais il faut faire contre fortune bon cœur, et battre le fer tandis qu'il est chaud.

Un homme sur la terre est comme un oiseau sur la branche, il doit toujours être sur le qui vive; on ne sait ni qui vit ni qui meurt; l'homme propose, Dieu dispose; tel qui rit vendredi, dimanche pleurera: il n'est si bon cheval qu'il ne bronche, et quand on parle du loup, on en voit la queue.....Oui, mes chers frères, aux yeux de Dieu tout est égal, riche ou pauvre, il n'importe, tant vaut l'homme, tant vaut la terre; bonne renommée vaut mieux que ceinture dorée. Les riches paient les pauvres; ils se servent de la patte du chat pour tirer les marrons du feu; mais saint Ambroise a dit: Chacun son métier, les vaches sont bien gardées: il ne faut pas que Gros-Jean remonte à son curé; chacun doit se mesurer à son aune; et comme on fait son lit on se couche. Tous les chemins vont à Rome, direz-vous; oui, mais encore faut-il les savoir, et ne pas choisir ceux où il y a des pierres.

Pensez donc bien, mes chers frères, que Dieu est partout, et qu'il voit tout; il ne faut pas frotter avec lui, c'est vouloir prendre la lune avec les dents. Il faut aller droit en besogne, et ne pas mettre la charrue devant les boeufs; quand la poire est mûre, il faut la cueillir.

Quand on veut faire son salut, voyez-vous, il faut aller de cul et de tête comme une corneille qui abat des noix. Si le démon veut vous dérober, laissez-le hurler après vous; chien qui aboie ne mord pas.

Soyez bons chevaux de trompette, ne vous effarouchez pas du bruit. Les méchants vous riront au nez; mais c'est un ris qui ne passe pas le neud de la gorge; c'est la pelle qui se moque du fourgon. Au demeurant, chacun son tour, et à chaque oiseau son nid paraît beau. Au surplus, pour être heureux, il faut souffrir*; les pois ne peuvent pas tomber tout criés dans la bouche; après la pluie vient le beau temps, et après la peine le plaisir. Laissez dire: Trop gratter cuit, trop parler nuit; moquez-vous de qu'en dira-t-on, et ne croyez pas que, qui se fait brebis, le loup le mange. Non, non, mes chers frères; Dieu a dit: Plus vous vous serez humiliés sur la terre, plus vous serez élevés dans le ciel.

Écoutez et retenez bien ceci, je vous parle d'abondance de cœur; il n'est pas besoin de mettre les points sur les i; à bon entendeur salut; il n'est qu'un mot qui serre; il ne faut pas tant de beurre pour faire un quarteron; quoique fera bien, trouvera bien; les écrits sont des mûles, dit-on, et les paroles des femmes; on prend les boeufs par les cornes, les hommes par les paroles, et quand les paroles sont dites, l'eau bénite est faite.

Faites donc de solides réflexions sur tout ce que je vous ai dit: il faut choisir d'être à Dieu ou au diable; il n'y a pas de milieu, et comme on dit, il faut passer par la porte ou par la fenêtre. Vous n'êtes pas ici pour enfiler des perles, c'est pour faire votre salut. Ce n'est pas sur l'anse d'un panier que vous rendez vos comptes; le démon a beau vous dorcer la pilule, quand le vin sera tiré, il faudra le boire, et c'est au fond du pot qu'on trouve le marc.

Au surplus, à l'impossible nul n'est tenu; je ne veux pas vous sauver malgré vous, moi. Si ce que je vous dis vous entre par une oreille et vous ressort par l'autre, c'est comme si je prêchais à des sourds; mais c'est égal, quand il faut foudre la cloche, saute qui peut, malheureux qui est pris.....Pour moi, je m'en bats l'œil; je suis comme saint Jean-Bouche-d'or, je dis tout ce que je sais; et comme charité bien ordonnée commence par soi-même, je vais tâcher de faire mes orges et de retirer mon épineule du jeu. Alors, quand je serai sauvé, ah! ma foi, arrive qui plante, je vous dirai tire t'en Pierre! et si vous allez à tous les diables, je m'en lave les mains.

Au nom du Père, du Fils et du Saint-Esprit.

Amen Ainsi soit-il.

EDWARD LATHAM.

61, Friends' Road, E. Croydon.

DR. EDMOND HALLEY. (See 9th S. x. 361; xi. 85, 205, 366.)—

I. LIFE AND WORK.

'A Famous Comet,' the *Quarterly Review*, clxxxviii. 113, 138, London, 1898.

'Dict. Nat. Biog.,' xxiv. 106, is authority for the statement that Dr. Edmond Halley was created D.C.L. at Oxford, 16 October, 1710. When and where was the title of LL.D. conferred upon him? It is commonly used by authors of biographical sketches of that astronomer; in fact, his will begins thus: "In the Name of God, I, Edmond Halley, Doctor of Laws and Astronomer in the Royal Observatory in Greenwich," &c.

* Cf. 'N. & Q.,' 9th S. x. 314.

* Cf. *ante*, pp. 128, 255.

III. GENEALOGY.

'Dr. Edmond Halley: his Ancestry and Descendants,' *New York Geneal. and Biog. Record*, xxxiv. 52, 106, New York, U.S., January and April last.

The Catalogue of Printed Books in the British Museum (Hagg—Halliman), 274-5, London, 1888, twice mentions one James Halley as the possible editor of an edition of Dr. Edmond Halley's 'Astronomical Tables,' published at London in 1752. Of this work there are two copies in the British Museum, bearing press-marks respectively as follows: 50 e. 17. and 8562 f. 44. Mr. Ralph J. Beevor, M.A. (Trin. Coll., Cambridge), 22, Craven Street, Strand, W.C., London, has had the kindness to contribute an ingenious, and probably the correct, explanation of this name "James Halley." He says that there is nothing in either of the copies above described to indicate that James Halley had a hand in the making thereof. However, the (anonymous) introduction to the work makes mention of Flamsteed and Dr. Bradley. James Bradley succeeded Edmond Halley as Astronomer Royal. We should expect him to be the person most likely to be invited to undertake the task of seeing his predecessor's astronomical tables through the press. In fact, Mr. Beevor is of opinion that he had a hand in the work. Some one in the British Museum, being of the same opinion, adds the note "? edited by James Bradley." A transcriber, misled by the similarity of the names, writes "James Halley," and the mistake is perpetuated.

Letters of administration of the estate of Edmond Halley, sen., were granted 30 June, 1684, to Sir John Buckworth and Richard Young, "in usum et beneficium Joannæ Halley [second wife] relicte dicti defuncti, et Edmundi Halley filii dicti defuncti." Cp. 'Historical Essay on the First Publication of Sir Isaac Newton's "Principia,"' by Prof. S. P. Rigaud, 36, note, Oxford, 1838.

In genealogical, as in other investigations, circumstantial evidence is a poor substitute for fact; yet is there not something peculiar about Dr. Edmond Halley, who died 14 January, 1741/2, having made no change in the terms of his will dated 18 June, 1736? We quote a portion of that document:—

"Since my son Edmond is in actual possession of the best part of the Real Estate of the Family and may Inherit the rest after my decease the whole being of greater Value than the personall Estate I have to leave my two Daughters Margaret Halley and Katherine now wife to Mr. Henry Price, And besides he being retained in the Service of the Crown as a Surgeon seems to be Sufficiently provided for My desire is that he may therewith be

Contented, and accept of Twenty pounds for mourning."

Edmund Halley, surgeon R.N., died between 8 August, 1740, date of last entry of his service in the Admiralty archives, Public Record Office, and 12 January, 1740/1, date his will was proved. Is it safe to assume that the real estate of the family, which was still possessed by Dr. Edmond Halley in 1736, did not pass out of his hands up to the date of his decease, 14 January, 1741/2? If so, does this, or does it not, indicate that Dr. Edmond Halley intended that property, "the rest of the real estate," to be inherited by the (supposed) child or children of his son, Edmund Halley, surgeon R.N.? It must be remembered that Dr. Halley's eldest daughter, Margaret, never married, and died 13 October, 1743, in the fifty-fifth year of her age (cp. 'Biog. Brit.,' iv. 2517). Dr. Halley's other surviving daughter, Katherine, married twice, but she seems to have been childless; at least, her will, dated 8 July, 1764, mentions no children. The will of Edmund Halley, surgeon R.N., does not contain the name of a child; it reads, in part, as follows:—

"do give and bequeath unto my welbeloved wife Sybilla Halley all such Moneys Goods Chattles Lands Tenements &c. that I now possess or may be posses'd of, by what Right or Title soever."

If he had had a son to survive him would he have been apt to include in his will the word "lands"? The question naturally arises, Is there any documentary evidence that Edmund Halley, surgeon R.N., had a daughter surviving him, 1740/1, old enough to have become the mother of James McPike, born *circa* 1751? The real estate of the Halley family doubtless was inherited from Edmond Halley, sen. (d. 1684). It might be possible to trace the successive titles thereto since that date, and thus to discover the heirs of Sybilla Halley.

To the English record-searcher the year 1742 may, and probably does, represent a relatively recent epoch. Not so to the American genealogist. The successive migrations of a given family constantly reaching out to the Farther West have not conduced to the preservation of vital records; hence there is more or less "jumping at conclusions," which, if not wholly unwarranted, is very unsatisfactory.

EUGENE FAIRFIELD McPIKE.

Chicago, Illinois.

OFFSPRING BLACKALL. — The 'Dictionary of National Biography,' v. 117, says nothing about the parentage of Dr. Offspring Blackall, who was Bishop of Exeter from 1708 to 1716. An inquiry in 'N. & Q.,' 8th S. vi. 308, 454

showed that his father's name was Thomas Blackall. The parish registers printed by the Harleian Society give us most of the facts. Charles Ofspring was rector of St. Antholin's, London, and was buried 13 March, 1659/60. His wife, Martha, was buried 22 August, 1649. These two had a daughter, Martha, who was baptized 1 October, 1625. This Martha Ofspring was married, 6 September, 1648, to Thomas Blackall, and they were the parents of Ofspring Blackall (viii. 60, 79, 87, &c.). On 6 March, 1706/7, Dr. Ofspring Blackall, rector of St. Mary Aldermary, baptized one of the many children of John Blackall, woollen-draper, and Elizabeth his wife, at St. Dionis Backchurch (iii. 146).

W. C. B.

HOT WATERS=SPIRITUOUS LIQUORS.—An earlier illustrative quotation for meaning of "hot waters" as spirituous liquors than that given in 'H.E.D.'—a letter of October, 1643—is to be found in 'A Proclamation for preventing of the Abuses growing by the unordered retailing of Tobacco,' issued by Charles I. at Whitehall, 13 October, 1633, this referring to those who "sell any distilled or hot Waters, Wine, Ale, Beer, or Cider in their Houses" (Rymer's 'Fœdera,' vol. xix. p. 475).

ALFRED F. ROBBINS.

UPRIGHT BURIAL.—In the *Undertakers' Journal* for March occurs the following:—

"There are two well-known cases of upright burial in England. The first is of Ben Jonson, who was interred in Westminster Abbey. The other case has been immortalized by Wordsworth in 'The White Doe of Rylstone.' Under a chantry in the church of Bolton Abbey lie in an upright position the Claphams of Bearnsey, and the Mauleverers. Referring to the story, Wordsworth wrote the following lines:—

Pass, pass who will yon chantry door,
And look through the chink of the fractured floor,
Look down, and see a grisly sight:
A vault where the bodies are buried upright.
There, face by face, and hand by hand,
The Claphams and Mauleverers stand,
And in his place among son and sire
Is John de Clapham, that fierce Esquire,
A valiant man and a name of dread
In the ruthless wars of White and Red,
Who dragg'd Earl Pembroke from Banbury Church,
And smote off his head on the stones of the porch."

Under 'Burial of a Suicide' (9th S. viii. 502; ix. 96, 158, 238) instances were given of a farmer buried on horseback and of a Major Labellière, of Dorking, both in an upright position, but head downwards.

HARRY HEMS.

Fair Park, Exeter.

"TANNIER," BOTANICAL TERM.—This is a popular American name for the eddoes or

taro, a farinaceous tuber. The 'Century' says "origin obscure"; the 'Encyclopædic' says "etymology doubtful." I once thought it African, as it is often employed by travellers in the Dark Continent; but investigation shows it to be Brazilian. In various spellings it has been in European use for centuries. Marcgrave and Piso have the compound *taiu-oba*, so has De Laet ('Nouveau Monde,' 1640, lib. xv. cap. x. 501). Purchas calls it *tajas*, and this plural form occurs also in Stedman's 'Surinam,' 1806, vol. ii. cap. xxv. 232:—

"The *tayers*, which are the hearts of a farinaceous green shrub, not above two or three feet high, with remarkable large leaves in the form of a heart; the trunk something resembles that of a banana-tree."

The explanation of the modern *tannia*, *tannier*, instead of *taya*, *tayzr*, is that in the Tupi language of Brazil *y* regularly interchanges with *ñ*. Thus a much-advertised hair tonic, *yaborandi*, appears also as *ñaborandi*. *Yandu*, an ostrich, is now called *ñandu*; contrariwise, *ñaquunda*, a fish, is now called *yacunda*. Hence the synonymous *taya*, *taña*, from which in turn is derived *tayasu*, *tañasu*, the name of a well-known Brazilian peccary, meaning "tannia-eater," from *çuu*, to eat.

JAS. PLATT, Jun.

LEGEND OF ST. LUKE.—In Amari's translation of the 'Solwan' of Mohammed ibn Zeffer there is a passage of gnomic wisdom which reads:—

"It is said that Father Luke wrote this sentence above the door of his cell: 'He only may profit by our wisdom who knows himself, and is able to confine his desires within the limits of his ability. If thou be such a one, enter; but if not, return when thou art become such.'"—Chap. ii. § 6.

In the introduction Amari mentions this reference to St. Luke, which apparently alludes to some legend about the Evangelist.

WILLIAM E. A. AXON.

Manchester.

WYKES PEDIGREE IN COLBY'S 'VISITATIONS.'—Colby's 'Visitations of Co. Devon' is, so far as I can ascertain, the primary printed authority for the alleged *alias* of "Moreton Wyke" for North Wyke in South Tawton, Devon. In his work we find:—

"William Wikes of Moreton Wikes in Devon m. Katharen, d. and coh. of John Burnell of Cokenays, [and had] Richard Wikes, [who m.] Eliz. d. and heir of John Avenells of Blackpoole, [and had] William Wikes, [who had] William Wikes of North Wikes, [who m.] Jane, d. of Pridieulx of Rowborough, [and had] John Wikes," &c.

Now in his preface Colby tells us that for the Visitation of 1564 he followed Harl. 5185, and when that failed him went on with

Harl. 1091, and that for an earlier Visitation he profited by the loan of two "excellent copies" of Benolte's Visitation of 1531 in the Bodleian Library at Oxford—*i.e.*, the Rawlinson and Ashmole MSS.

At the British Museum I have consulted the (defective) copies of Benolte's Visitation, as well as the Harl. MSS. referred to by Colby, and many other early Visitations and pedigrees, but can find nothing to support him in such differences as appear between his pedigree of the Wykes and that set forth in Col. Vivian's 'Visitations of Co. Devon.'

In Harl. 5185 it runs:—

"William Wikes of northwicks in deounsh [m.] katharen, da. and coheire to John Burnell of Coke-treys, [and had] Richard Wikes, [who m.] Elizabeth, dau. and heir to John Avenells of Blackpoole, [and had] William Wikes of Northweks, [who had] William Wikes of Northwicks, [who m.] Janne, da. to pridielux of Thowboroughe, [and had] John Wikes," &c.

The handwriting is, however, so cramped and irregular that the spelling of several of the names might in hasty reading be mistaken for that given in Colby's. In the first entry, for instance, the name of the seat might be read as "morthōwike;" though it seems incredible that such a mistake could escape correction on comparison with succeeding entries. One would infer rather that the Oxford MSS. must have supplied the name of Moreton Wyke as the residence of the first William, and I should be exceedingly obliged if any expert having access to the Bodleian would be so kind as to determine this point for me. Perhaps I could reciprocate with some desired bit of information from the London archives. However, even should the Oxford MSS. acquit Colby of a sin of commission, one of omission must still stand charged against him, for he might have recorded that "Northweks" was the Wikes' residence a generation earlier than he has done.

ETHEL LEGA-WEEKES.

"A LEAP IN THE DARK."—Tom Browne uses this expression: "A little before you made a Leap into the Dark" ('Works,' ed. 1708, ii. 26; 'Letters from the Dead,' 1701); and again: "I began to think of a Leap in the Dark, and to wonder what in a little time would become of me" ('Works,' ii. 502). And in Motteux's 'Life of Rabelais,' 1708, the phrase is to be found. H. C. HART.

[See also 5th S. vi., vii., viii.; 7th S. xii.]

"RED UP."—The verb *red*, which is from M.E. *reden*, "to put in order," and related to the Swedish *reda*, Danish *rede*, "to prepare," "to put in order," is still heard

among uneducated persons in many parts of this country. It is generally used with *up*, as in "to red up a house or a room"; and it occurs in various forms, such as *red*, *redd*, *rid*. Perhaps some of your readers can furnish information as to the extent of its use in England. CHARLES BUNDY WILSON.

The State University of Iowa, Iowa City.

Queries.

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

LADY HESTER STANHOPE.—During my stay in Beyrout (Syria)—it must have been about the year 1881—somebody offered me for sale an enamel ring. An inscription was engraved on the inside, and contained the name, and I think also the first name, of Lady Stanhope. This ring had been the property of the unfortunate lady of that name who died in a castle of the Lebanon, during the years 1820-25, forsaken by her household. I refused to buy the ring, and do not know what has since become of it. I should be very grateful to any obliging correspondent who would be kind enough to give me all the information he possesses on this mysterious existence. I should especially like to know if Lady Stanhope had any brothers, what were their names, and whether one of them was a member of some religious society in England. I should like also to know if this same gentleman, or one of his brothers, stayed often in Germany, and had any ties with the princely Court of the Grand Duché de Baden during the years 1812-20. C. B.

Vaud, Switzerland.

[Lady Hester Stanhope died 23 June, 1839. She was the eldest daughter of Charles, third Earl Stanhope, who had two other daughters and three sons: Philip Henry (fourth earl), Charles Banks (killed at Coruña, 1809), and James Hamilton (lieutenant-colonel of the 1st Foot Guards, d. 1825). Lives of Lady Hester and her father appear in 'D.N.B.' vol. liv., many authorities being appended to each.]

LATIN QUOTATIONS.—Can any reader help me to identify the following Latin quotations?

Securitas est tutissimum bonum.

Mendacia stare non possunt sine mendacii.

Est quidam usus mendaciorum.

Mallet Augusti judicium quam Antonii beneficium.

Ubique ingenia hominum situs formant.

H. W.

FASTING SPITTLE.—The name of the author and the date of publication of the under-

mentioned curious pamphlet are desired: 'A Treatise on the Virtues and Efficacy of the Saliva, or Fasting Spittle, being conveyed into the Intestines by eating a Crust of Bread early in the Morning fasting, in relieving the Gout, Scurvy, Gravel, Stone, Rheumatism, &c., arising from Obstructions; also, in the Great Cures accomplished by the Fasting Spittle when externally applied to Recent Cuts, Sore Eyes, Corns, Warts, &c.'

The name of the publisher was J. Limbird, of 143, Strand.
A. R. C.

REYNOLDS'S PORTRAITS OF DOMENICO ANGELO AND HIS WIFE. — Can any of your readers say what has become of the picture of Angelo, the famous riding-master of the eighteenth century, painted by Reynolds; also of that of his wife? The latter, I understand, was sold by one Michael Angelo in 1877 to Nosedà in the Strand, who resold it in 1884 to Mr. Price for 100*l.*, at whose sale in (?) 1896 it was bought by a Mr. Horne, of New York, for 800*l.*, and is now in some museum. In what museum is it?

CHARLES SWYNNERTON.

EDWARD GWYNN. — In a recent issue of *Anglia* (vol. xxv. No. 4) Prof. Albrecht Wagner records the discovery of a remarkable volume, made up entirely of quarto editions of Shakespeare and pseudo-Shakespeare plays, bearing dates between 1600 and 1619. On the back of the volume is stamped 'Plays and Pamphlets [*sic*] of W. Shakespeare.' On the front cover in gilt is stamped the name "Edward Gwynn." Can some reader of 'N. & Q.' identify this Edward Gwynn? The 'D.N.B.' does not seem to help.

C. A. H.

New York.

AISCOUNGHE (ASKEW) = SPRACLINGE. — In 1609 Elisabeth Aiscoughe (as she signs her name), or Askew, a widow of Faversham, married as his third wife Esay Spraclinge, of the same town. He was evidently one of the Thanet Spraclinges, and married his first wife Millicent, daughter of Edward Crayford, of Mongeham, at St. Lawrence's Church, Ramsgate, 22 December, 1576, and this wife died in April, 1597, and is buried in Faversham Church.

Is anything known as to the parentage of Esay Spraclinge and Elisabeth Aiscoughe (or Askew), or the name of her first husband, and if there was any issue by him? The inventory of her household goods in 1609, when as a widow she married Esay Spraclinge, shows that her first husband must have been a man of considerable substance. Esay

was a rich man, and three of his wives were rich widows, yet (so I am privately informed) he died very poor, and there is no monument or gravestone to him in Faversham Church.

ARTHUR HUSSEY.

Tankerton-on-Sea, Kent.

BIRCH-SAP WINE. — Can any folk-lorist or student of old customs supply me with a list of the English "home-made wines" which are not manufactured from the juice of berries or other fruit? Cowslip wine, elder-flower wine, corn-poppy wine, rhubarb wine, and birch-sap wine are all to be met with in Lincolnshire, and probably in most other counties. When did the custom of making them arise? Do Canadians make birch wine from the sap of the sugar-maple? In 'Modern Domestic Economy,' by a lady (London, Murray, 1853), I find recipes given for parsnip wine and two kinds of elder-flower wine, with the commoner cowslip wine, but neither poppy nor birch is mentioned.

B. L. R. C.

OWL. — Plutarch in his 'Life of Nicias' writes:—

"Yet the same historian [Timæus] relates that as soon as Gylippus showed himself, the Sicilians gathered about him, as birds do about an owl, and were ready to follow him wherever he pleased."

Is there among the European literatures any other allusion to this behaviour of birds towards the owl? I do not find it in Pliny, nor in the late Dr. Romanes's scientific exposition of the 'Animal Intelligence.' To turn to Japanese literature, in a romance entitled 'Narrative of a War between the Herons and the Crows,' composed in the fifteenth century, the owl is made to express his animadversion to a messenger coming from the crows' camp asking for his succour, and censures them for crowding round and deriding him with the clapping of hands during the daytime, when he can see nothing. In some parts of the country a method of bird-catching called "owl-net" is in usage. A horned owl is posted near a stretched net, near which, in a short time, a crowd of small birds draw, as if they take pleasure in mocking him, and are caught thereby. I suppose some of your readers are quite familiar with a Japanese caricature of the owl on a cross-tree with a paper bag on his head, which originated in this scene of the "owl-netting." KUMAGUSU MINAKATA. Mount Nachi, Kii, Japan.

ANIMALS IN PEOPLE'S INSIDES. — I have several times met with remarkable stories in the newspapers of men and women vomiting newts, frogs, eels, &c., which have been

supposed to have been swallowed in the form of eggs or very small fry, which have developed in the stomach of the patient. I have always regarded it as impossible for such creatures to live in the human stomach, but in some of these newspaper reports the names of the persons concerned have been given, and the stories have been to some extent vouched for by medical men. I should be obliged if any reader of 'N. & Q.' could say definitely what truth (if any) there is likely to be in such stories, and whether there is the slightest danger in swallowing (say) the egg of a newt.

DUBIOUS.

[See 9th S. vii. 222, 332, 390; viii. 89, 316.]

'PARALLELS BETWEEN THE CONSTITUTIONS OF HUNGARY AND ENGLAND.'—I should be glad to have some information about this publication. L. L. K.

NEWGATE SESSIONS.—Is it known what has become of the records of Newgate Sessions held during the latter half of the sixteenth century, say from 1580 to 1590? In whose custody are they likely to be? I.

MISS GUNNING, DUCHESS OF HAMILTON.—At various times there has been in illustrated papers the portrait of the beautiful Miss Gunning who was first Duchess of Hamilton and afterwards Duchess of Argyll, but the painter's name has not been given. I have seen what I suppose is a copy of the original, an oval picture 17 in. by 13 in., in which the high pointed headdress is trimmed with blue ribbon. Can any one tell me who painted the original, and where it is? M. E. P.

[Pictures of Elizabeth Gunning by F. Cotes, W. Hamilton, and C. Read, have all been engraved.]

AUTHORS OF BOOKS WANTED.—

The City; or, the Physiology of London Business; with Sketches on Change and at the Coffeehouses. 12mo, London, Baily Brothers, 1845.

A Description and History of Vegetable Substances used in the Arts and in Domestic Economy. Timber Trees; Fruits. Library of Entertaining Knowledge. 12mo, 1829. From my recollection of an account book in MS. of the Soc. Dill. U.K., Robert Mudie was paid for something of this kind. 'D.N.B.' gives under R. Mudie: H, Vegetable Substances, 18mo, London, 1828.

A Duke and No Duke: a Farce, acted at Drury Lane and Covent Garden. Written originally by Sir Aston Cokam, and since revived with considerable alterations. [By whom?] 1776.

Famous Men and Popular Books. From the *Times*. 8vo, London, 1859.—Halkett says by Samuel Lucas, quoting 'N. & Q.' 4th S. ii. 517, which gives an extract from the *Times*, stating that he was author of 'Popular Men and Books.' Halkett says ascribed also to Samuel Phillips, L.L.D. Which is correct? In Brit. Mus. Cat. it is entered as anonymous. 'D.N.B.' follows Halkett as to Lucas.

Etymological Guide to the English Language; being a collection, alphabetically arranged, of the principal roots, affixes, and prefixes, with their derivatives and compounds. By the compiler of the Edinburgh Seasonal School-Books. Third edition, greatly enlarged. [Introduction signed J. W.] Edinburgh, 1837.

Familiar Things: a Cyclopaedia of Entertaining Knowledge. 2 vols. A. Hall, Virtue & Co., 1852.

Genuine Copy of the Last Letter written by..... Princess Charlotte..... with an Elegiac Poem Affixed. 8vo, London, printed for the author, 1818.

Julie de Bourg; or, the Conspirator. G. Routledge & Sons, 1877.

Knight's Excursion Companion. Excursions from London, 1851. 8vo, London, Charles Knight.—Was this by James Thorne, author of 'Handbook to the Environs of London'?

The Life of Sir Thomas Gresham, Founder of the Royal Exchange. Knight's Weekly Volume. 12mo, 1845.

Lives and Voyages of Drake, Cavendish, and Dampier; including a View of the History of the Buccaneers. Edinburgh Cabinet Library. 1837.

London and its Environs; or, the General Ambulator.....within the circuit of Twenty-five Miles. Twelfth edition, 1820, 12s. boards.—I have seen somewhere that Edward Wedlake Brayley edited this, besides writing the preliminary account of London, but 'D.N.B.' gives him as the author of the whole, which appears to be not quite correct.

The National Gallery of Pictures by the Great Masters. 4to, London, Jones & Co., Temple of the Muses, Finsbury Square.

Novelty Fair; or, Hints for 1851. An exceedingly premature and thoroughly *apropos* *venue*. By the authors of 'Valentine and Orson,' 'Whittington and his Cat,' 'Cinderella,' &c. [Lyceum Theatre, 21 May, 1850.] London, Hailes Laey.—My copy is well bound, with inscription "Albert Smith, Esq. with the Publisher's Compl^{ts}."

Oboron; or, the Charmed Horn, a romantic fairy tale in two acts. [Drury Lane, 1826.] Cumberland's British Theatre, vol. xiii.—This is *not* Planché's, which was in three acts.

ADRIAN WHEELER,

9, Layard Road, Brompton.

RICHARD STEVENS. Richard Stevens, who entered Winchester College in 1553, was probably an elder brother of the better-known Thomas Stevens (concerning whom see 'D.N.B.,' Supp. iii. 355). When he first went up to New College, at the age of nineteen, he was a Catholic, but soon became a Protestant, and after he had been private secretary to Bishop Jewell obtained some post in Archbishop Parker's household. Thus he again met his old warden, Dr. Boxall (who was in the archbishop's custody), and was by him restored to the Catholic faith. In 1573 he arrived at Douay, and began to study theology. On 27 February, 1576, he became B.D. of Douay, in the following April was ordained priest at Cambrai, and on 10 November was sent on the mission. On

14 July, 1577, he returned to Douay, and left on the 22nd for Paris. Some time before 1585 he took his D.D. degree at Douay, and in 1586 was at the English College at Rheims, which he left on 19 April in that year (see 'Records of the Engl. Cath.,' vol. i., 'Douay Diaries' *passim*). Is anything known of his subsequent career?

JOHN B. WAINEWRIGHT.

EVERARD DE MONTGOMERIE, sometime chaplain to William Rufus (and Henry I. ?), Archdeacon of Salisbury, consecrated Bishop of Norwich 12 June, 1121, deprived 1145 (Nicolas, 'Peerage of England,' ii. 870). Mr. Pym Yeatman, in his 'House of Arundel,' p. 353, says he "left male issue." What more may be known about this Bishop of Norwich?
T. H. M.

Androssan, Pa.

SPRINGS AND WELLS.—It is commonly believed that certain high-lying springs in Lincolnshire are influenced by the ebb and flow of the tide. Is this true, or is it folk-lore? In the parish of Nettleton on the Wolds is a well said to rise and fall with the tide; and the quarries and pits at Glenham, on the limestone range known as "the Cliff" (on which Lincoln stands), are said to indicate by wet the high tides in the Trent.

G. W.

MORAVIA AND CAMPBELL FAMILIES.—Can any reader give me a clue as to the identity and designation of William de Moravia, of the diocese of Glasgow in 1343? David II. applied to Clement II. for a dispensation for his marriage with Muriel, daughter of Duncan Campbell, Knt., on account of the discord and enmities between their progenitors and kinsmen. To end the quarrel there was a treaty of marriage between William and Muriel, but there was an impediment of affinity between them, as Margaret Foucart, the former wife of William, was related in the fourth degree to Muriel.
D. M. R.

CRAKANTHORP, BY WORDSWORTH: "VILDESON."—It is not mentioned in 'D.N.B.,' xiii. 3, lxiii. 11, that Crakanthorp's 'Defensio Ecclesie Anglicane,' against M. A. de Dominis, was edited in 1847 by Christopher Wordsworth (then Prebendary of Westminster, afterwards Bishop of Lincoln) for the "Anglo-Catholic Library," of the committee for the publication of which series he was a member. Crakanthorp was labouring under great sickness at the time of the composition of this treatise, and regarded it as a special mercy that he was enabled to come to an end of the writing before he came to the end of

his life. It was printed in 1625, after his death, by his friend John Barkham, who acknowledges many typographical errors. The 'D.N.B.,' xiii. 3, says "it was well edited at Oxford in 1847." This is hardly true. Wordsworth merely reprinted the bare text, in which he either left or made many errors; he did not extend the many abbreviated references to obscure books, and though the work demands copious annotation, he added not a single note. On p. 592 there is a quotation from Sanders about the images in England to which pilgrimages were made—at Walsingham, Ipswich, Worcester, "Vilteson," and Canterbury. The same paragraph is given in 'Suppression of Monasteries,' Camd. Soc., p. 36, where the form is "Viltesdon," and is said to represent "Willesdon," which had an image of the B. Virgin. But what is the place?

Again, p. 593, "Prior Maiden bedleiensis" stands for the Prior of Maiden Bradley; and "Hillus Cicestrie tredecim concubinas habuit" needs explanation—possibly Hill, Prior of Chichester?
W. C. B.

Replies.

SHAKESPEARE'S GEOGRAPHY.

(9th S. xi. 208, 333, 416.)

THE geographical mistakes and anachronisms in Shakespeare's works have always been held forth as an argument that the plays were written by a man ignorant of geography and history. That, therefore, Shakespeare was that man—not Bacon—is the Shakespearean verdict. We are informed that in 'The Two Gentlemen of Verona' we read the words "to embark to Milan," from Verona. But this was quite possible without either Milan or Verona being erroneously placed upon the sea-coast, as Milan and Verona were formerly connected, not by sea, but by a canal, as R. B. B. and others have shown. Then we have Bohemia also credited with a seaboard, another huge blunder in geography perpetrated by the author of the Shakespearean dramas. Was it a blunder? Perhaps the author knew, as Prof. Freeman did when he wrote his 'Historical Geography of Europe,' that at one time, in the reign of Ottokar, the great Czech king, Bohemia extended from the Baltic to the Adriatic, Bohemia thus possessing two seaboards available for ships. This we find conclusively proved in the work I refer to, p. 319 of the 1882 edition; so that Mr. E. YARDLEY's dictum that "geographical, or

other, accuracy is not his [Shakespeare's] has to be taken with a qualification.

As to the "other accuracy" which is not Shakespeare's, referred to by MR. YARDLEY, and the "anachronism" adduced by MR. BAYNE, that Shakespeare makes Hector refer to Aristotle in 'Troilus and Cressida,' such inaccuracy was quite characteristic of Bacon. I have shown MR. YARDLEY in 'N. & Q.' that Bacon was twice wrong with regard to Hercules and his golden bowl, and for further errors I would refer him to Bacon's 'Apophthegms,' in which he makes mistakes for which, Byron says, a boy at a public school would be soundly thrashed. Here are a few of them. Bacon confounds, in a certain anecdote, a king of Hungary with Richard Cœur de Lion. He attributes to Chilon a saying by Orontes, the son-in-law of Artaxerxes. What Chilon is accredited by Bacon with saying is, "Kings' friends and favourites were like casting counters, that sometimes stood for one, sometimes for ten, sometimes for an hundred." It is difficult to know whether to assign to this exclamation of Orontes or to the similar famous allusion in 'A Winter's Tale' the origin of the modest expression of Lord Brougham, that the Whigs were all ciphers, and he was the only unit in the Cabinet which gave the ciphers their value. Then Bacon fathered the apophthegm, "So would I, if I were as Parmenio," to Alexander after the battle of Granicum, although the remark was made after the battle of Issus. He also refers the story of the enemy and the "volleys of arrows" to Antigonus instead of to a Spartan before the battle of Thermopylæ. Again, he gives an apophthegm as happening in the time of Hadrian instead of Augustus; and he writes that the saying, "One of the seven was wont to say that laws were like cobwebs, where the small flies were caught, and the great brake through," was made by a Greek instead of a Scythian. He also ascribes to Demetrius an apophthegm instead of to Philip of Macedon.

But it may interest MR. BAYNE to learn that his Aristotle instance is not the only error made by Shakespeare with regard to "the Stagirite." In 'Troilus and Cressida' (1603) we find the lines:—

Not much
Unfit to hear moral philosophy.

It was *political*, not moral, philosophy against which Aristotle wrote. But, strangely, Bacon perpetrates the same blunder in the 'Advancement of Learning' (published in 1605, but begun in 1603) when

he says: "Young men are not fit auditors of *moral* philosophy." Is it not very odd that Bacon and Shakespeare make the same error in practically the same year? Is it likely that Bacon would borrow his statement from 'Troilus and Cressida'? I think, therefore, that Bacon's historical inaccuracy has been sufficiently proved.

In reading over the apophthegms of Bacon I was struck by a consecutive pair: the Epicurean's, "that cocks may be made capons, but capons could never be made cocks," reminding one of Shakespeare's "You are cock and capon too" ('Cymbeline'); and "Chilon would say that gold was tried with the touchstone, and men with gold," which appeared to me somewhat akin to Shakespeare's "Holding out gold that's by the touchstone tried" ('Pericles').

MR. YARDLEY maintains that "his [Shakespeare's] only Latin quotation is from an elementary school-book." Does this refer to the quotation from the 'Amores' of Ovid on the title-page of 'Venus and Adonis'? If it does, I can refer MR. YARDLEY to another Latin quotation, placed in the mouth of Gloucester in '2 Henry VI.,' II. i., which reads "Tantene animis cœlestibus iræ," taken from the 'Æneid,' I. ii. Curiously enough, this very quotation also appears in Bacon's commonplace book, the 'Promus.'

GEORGE STRONACH.

Edinburgh.

"FOLKS" (9th S. xi. 369, 438).—At the latter reference I find a quotation from a book by Edwards, called 'Words, Facts, and Phrases,' which is a very poor and worthless authority; and from the first edition of Webster; but not a word about the 'H.E.D.' For myself, I prefer the 'H.E.D.,' where I find the true statement of the facts:—

"From the fourteenth century onward the plural has been used in the same sense [men, people], and since the seventeenth century is the ordinary form, the singular being archaic or dialectal. The word is now chiefly colloquial, being superseded in more formal use by *people*."

Twenty-two examples follow, from 1225 to 1882.

Webster's explanation, that it had no plural because it was a collective noun, does not explain anything. According to this, such words as *company*, *troop*, and *army* have no plurals.

The reason why the A.-S. *folc* had the plural *folc* is that it belonged to the class of strong neuters with a long stem. It goes, in fact, with such words as the Latin *regnum* and Greek *τέκνον*. In Latin and Greek the plural suffix was very light, and this light

suffix dropped off in Germanic (except in Gothic), leaving no distinction between the two numbers.

WALTER W. SKEAT.

PENRETH (9th S. xi. 328, 411).—I am obliged by O. O. H.'s reply relating to Penreth, and have long been acquainted with Mr. Watson's paper, but I cannot think that an obscure place in the Precelly Hills, such as Penrhydd or Penrieth, could have been the place selected for title to a bishopric. There are besides Penrin in Gower, Penrhys near Hirwain, Penrhos near Ragland (once given to a Bishop of Llandaff), Penrose near Caerleon, but all insignificant places for such purpose. The most probable place to my mind at present is Penrhys, in the Rhondda Valley, it having been the site of an old monastery, suppressed *temp.* Henry V., and subsequently a noted place of pilgrimage to a Holy Well of the B.V.M., whose image there was denounced by Latimer, and was sent up to Cromwell in London with all her apparel; but a recent visit to the spot presented nothing in support.

ALFRED HALL.

"ARCIERE" (9th S. xi. 405).—The Prince Regent of Bavaria has still his Hatschier guards (*Leibgarde der Hatschiere*) armed with hellebards. They can be seen every day at Munich. In the procession of Corpus Domini (ten days after Pentecost) they walk in splendid uniforms next the baldachin of the Archbishop as the bodyguard of the Regent, who follows also the procession.

M.
Munich, Bavaria.

"THE BEAUTIFUL CITY OF PRAGUE" (9th S. xi. 407, 450).—I am happy to reply to D. H. that the author of the refrain which he slightly misquotes was the late lamented and beloved William Jeffery Prowse, who was born on 6 May, 1836, at Torquay, Devonshire, and died, barely thirty-four, of lingering decline at Cimies, near Nice, where he lies buried in the cemetery. With the Editor's kind permission I should like to tell of his other poems. 'The City of Prague' and the rest first appeared in the pages of *Fun*, and the most successful penny rival of *Punch*. It contains five stanzas, beginning:—

I dwelt in a city enchanted,
And lonely indeed was my lot;
Two guineas a week, all I wanted,
Was certainly all that I got.
Well, somehow I found it was plenty;
Perhaps you may find it the same,
If—if you are just five-and-twenty,
With industry, hope, and an aim:
Though the latitude's rather uncertain,
And the longitude also is vague,
The persons I pity who know not the City,
The beautiful City of Prague.

Playfully prefixed is the line, "Scene: Bohemia: a desert country near the sea.—SHAKESPEARE." But, unlike Alfred Murger's 'Vie de Bohême,' which is spent in dear, delightful Paris, Prowse's "City of Prague" is the still dearer "Little Village on Thames." I give the correct version of 1870, with its past tense, agreeing with the 'L'Envoi' (not the present tense, confusing "dwelt" and "got" of *Fun*, 1867; *vide ante*, p. 450). The 'L'Envoi' marks the emergence from Bohemian poverty into success and competence:—

But the days I was poor and an artist
Are the dearest of days to me still.

It was reprinted in a shilling volume by George Routledge, containing Prowse's prose 'Nicholas's Notes'; ten pages of his poems; a portrait; and a memoir of him by Tom Hood the Younger, editor of *Fun*. Prowse died on Easter Sunday, 1870. All who knew that bright spirit loved him.

J. W. EBSWORTH.

The Priory, Ashford, Kent.

[MR. S. J. ALDRICH sends the whole poem, which is at the disposal of the querist.]

REYNOLDS PORTRAIT (9th S. xi. 347, 396).—Miss Pott was a celebrated courtesan of the eighteenth century. She was variously called Emily Bertie, Emily Pott, and Emily Coventry, and no one seems to have known anything of her antecedents, and it seems doubtful as to which of the three names, if any, was her correct name. Reynolds painted her as 'Thais' in or about 1776, and the picture was purchased by the Hon. C. Greville; it was in the Royal Academy of 1781. It was exhibited at the British Institution in 1817 by the Earl of Dysart, at Suffolk Street in 1833 by Admiral Tolle-mache, and at Manchester in 1857 by J. Tolle-mache; it was recently purchased from Lord Tolle-mache by the late Baron Ferdinand de Rothschild. See Graves and Cronin's 'History of the Works of Sir Joshua Reynolds.' It was engraved by S. W. Reynolds as well as by Bartolozzi. Romney also painted her in 1781 (see Romney's 'Memoirs,' pp. 178-9). She went to India with Mr. Pott, where they both died.

At the latter part of the eighteenth century there was the well-known family of Pott, of which the most distinguished member was Percival Pott, the eminent surgeon, whose portrait is at the Royal College of Surgeons, Lincoln's Inn Fields. One of his daughters married another surgeon, Mr. (afterwards Sir) James Earle, whose grandson is the present Bishop of Marlborough. I do

not think that Emily Pott was in any way connected with the surgeon's family.

W. ROBERTS.

Royal Societies Club, S.W.

LONG MELFORD CHURCH, SUFFOLK (9th S. xi. 367).—A very full and interesting account of this beautiful church is to be found in Sir William Parker's 'History of Long Melford.' This work was printed for the author by Wyman & Sons in 1873, pp. x-379.

S. J. ALDRICH.

New Southgate.

A full account of this church is given in 'The History of Long Melford, Suffolk,' by the late Sir William Hyde Parker, of Melford Hall. It was my privilege to officiate in the said church last summer, and I agree with CROMWELL that it, with its restored Ladye Chapel, is most interesting. Its history is both interesting and instructive. The Abbots of Bury St. Edmunds were formerly lords of the manor of Melford, and Melford Hall was their country seat.

F. C. ARNOLD-JARVIS, LL.D.

The beautiful church of Long Melford—the village is so called from having been nearly a mile in length—dates from the fifteenth century, but the tower is a comparatively modern erection. At the upper end of the north aisle is a monument to William de Clopton, who died in 1446. The nave is in the very late Perpendicular style. See 'The Beauties of England and Wales,' 1813, vol. xiv. p. 165; 'The History of Suffolk,' by the Rev. J. J. Raven, 1895, p. 123; and 'The British Traveller,' by James Dugdale, LL.D., vol. iv.

J. HOLDEN MACMICHAEL.

ARMY DOCTORS (9th S. xi. 387).—The waters of Cheltenham and of Bath do not always succeed in dispelling the gouty humours of our veterans. One of classical attainments cannot pardon Homer for giving Machaon and Podalirios command over their own followers, much less the War Office for giving the sacred titles of army rank to the army surgeons of our own time. He asks, "Why should these gentlemen be ashamed of their noble profession and desire to pose as military men?" But in this query he begs the question. There is no evidence that army surgeons are ashamed of their profession, be it noble or only necessary; and how can they pose as military men when they are military men? The army surgeon is rather more military than the major-general who has climbed up the ladder of promotion while purveying beef and bread, bedding and kitchen utensils to H.M. forces, or than the R.E. officer

who has for nearly the whole of his service been virtually an architect or a surveyor. The army medical officer is constantly in command of men of the army medical corps, and also of every inmate of his hospital. I do not see how he can be expected to be above the army taste for titles and gold lace; and the War Office has indulged this taste in order to get good officers economically. Line subalterns are to be got in any number and for small pay; but surgeons fit for the army are not easy to get, and the price has to be paid—partly in the titles dear to human nature. There was once a singer—it may have been Farinelli—whom Frederick the Great wished to enlist in his opera company, but the pay asked by the singer took the agent aback. "Why, the king does not pay one of his generals so much!" "Ebbene, faccia cantare il suo generale."

EDWARD NICHOLSON.

Liverpool.

Your correspondent is unjust to the medical officers of the army. The work of an army surgeon is very different in the present day from what it was fifty years ago. Improved hospitals and superior means of attending the wounded on the field have rendered necessary a separate medical corps of various kinds of helpers. All these necessary assistants are soldiers enlisted under the Articles of War; the medical officers command them. This being so, it is necessary that they should have real military rank. Very few of the army surgeons have been or are doctors. Until they attained the rank of surgeon-major in the old days, the only title they could lay claim to was the ordinary Mr., which in the army is the right of a warrant officer. It was probably for this reason that they received almost universally the brevet rank of doctor in military circles. Under these circumstances it was not only an act of justice, as between officers of one department and another, but it was an act of the highest expediency to give rank to officers who had none.

F. P.

Is not the desire "to pose as copper captains" caused by the fact that so many so-called "doctors" are not doctors at all, but merely Bachelors of Medicine or licentiates of the different colleges? Many medical men who call themselves, and are called doctors, do not hold a doctor's degree, but are merely so called by the vulgar, in common with "horse doctors" or "cow doctors." A "copper captain" is certainly of higher rank than a doctor who is not a doctor. The

military title is real, while the medical one is bogus.

R. BARCLAY-ALLARDICE.

HYMN BY DEAN VAUGHAN (9th S. xi. 308).—The hymn in question will be found in 'Church Hymns, with Tunes,' edited by Arthur Sullivan, Mus.Doc., published by the S.P.C.K. It is numbered 308 in my copy (which is now some twenty years old), and is set to Dr. J. B. Dykes's tune 'Sanctuary.'

JOHN T. PAGE.

West Haddon, Northamptonshire.

The late Dean Vaughan's hymn, containing four stanzas of eight lines each, beginning

Lord, whose Temple once did glisten,

is No. 308 in the S.P.C.K. collection of hymns, 1874, and is, I rather think, to be found in some other hymnals; but as many of my hymn-books are not at hand, I cannot just now give any other reference. I may add that in a very kind and interesting letter to me about ten years ago Dean Vaughan gave me an account of when and how the hymn came to be written, which then (and still) left the impression on me that it was composed under similar circumstances as those under which Bishop Heber wrote his well-known "From Greenland's icy mountains." The letter is carefully preserved, but is not at hand to refer to; but if W. C. B. will kindly give me his name and address, as soon as I find the letter I will give him the information it contains. Dean Vaughan added that this was the only hymn ever written by him.

THOMAS MATHEWSON.

4, Greenfield Place, Lewrick, Shetland.

"Lord, whose Temple once did glisten," was published in Alford's 'Psalms and Hymns,' 1844, No. 115. It is in several modern collections. These facts are stated in the Rev. J. Julian's 'Dictionary of Hymnology,' John Murray, 1892. It seems worth while to suggest that no hymnological query be sent to 'N. & Q.' until the above storehouse of exact information has been consulted. (I have only found the hymn in Dr. B. H. Kennedy's 'Hymnologia Christiana,' 1863, No. 920, and in 'Church Hymns,' No. 308.)

CHARLES P. PHINN.

Watford.

"THE DEVONSHIRE DUMPLING" (9th S. xi. 329).—Neither Mr. Hopkins, of Exeter, nor any other Devonshire wrestler appears to have been champion of England early last century or late in the century before. Had Hopkins achieved so prominent a position in the country's sport, the fact would certainly have been recorded in William Litt's 'Wrestliana,' Tate's 'Wrestling References,' or in the less

accessible Pierce Egan's 'Book of Sports' (1832). These reliable authorities do not name him. Abraham Cann was Devon's best-known wrestler in the early part of last century. His grave may be seen near the west tower of Colebrook Church, North Devon. The stone records he "died April 6, 1864, aged 69 years." The name Hopkins still exists in Exeter.

The appellation "Devonshire Dumpling" is generally believed to have been first applied to the men of the Devon militia of one hundred years ago. This body of soldiers bore the goodly reputation of being able to stand more fatigue than any other regiment in the kingdom. The average height of the men was only 5 ft. 7 in., but, as a rule, their shoulders were so broad that when standing in line they took more room—for the same number—than did any other regiment. The fact of their being, in common parlance, almost so broad as long gained for them the distinctive nickname of "Devonshire Dumplings." This sobriquet has stuck to representatives of the fair county ever since.

HARRY HEMS.

Fair Park, Exeter.

"SURIZIAN" (9th S. xi. 287, 377, 417).—May I point out that Mr. MACMICHAEL'S "obvious" derivation of the word "suzerain" is open to very considerable question? The matter has been discussed at great length, 7th S. i. 101, 146, 170, 232, 275, 349, 389, 452; ii. 11, 92.

JOHN B. WAINEWRIGHT.

JOHN KAY, OF BURY, LANCS (9th S. xi. 390).—An inquiry was made in 4th S. vii. 142 for the portrait of this inventor. Certain particulars respecting him will be found at p. 173. As the reply was from an anonymous correspondent, it will be of little or no assistance to Mr. CLEGG, but I will furnish him with a copy if he desires it.

EVERARD HOME COLEMAN.

71, Brecknock Road.

'BANTER' (9th S. xi. 207, 316).—In the *Pall Mall Magazine*, January-March, is an article on 'Mr. Punch: some Precursors and Competitors,' by Sir F. C. Burnand. At p. 394 is some account of *Banter*, with two specimen illustrations. No. 1 was published 2 September, 1867, at 188, Fleet Street, price 1d.

ADRIAN WHEELER.

HENRY II. AND LINCOLN (9th S. xi. 368).—King Henry II. was not "crowned twice," but thrice: first, at Westminster, on 20 December, 1155; secondly, in the suburbs of Lincoln, in 1158; and thirdly, at Worcester, in 1159, together with the queen. Rapiu

de Thoyras, in his 'History of England,' thus accounts for these repeated coronations:—

"These superfluous coronations, which were very frequent in those days, seem to be designed only to amuse the people and to let them see that the king really intended to keep the oath which was taken on those occasions. At this last solemnity, the king and queen, coming to the Oblation, laid their crowns upon the altar, and vowed never to wear them more."

EVERARD HOME COLEMAN.

71, Brecknock Road.

SKULLS (9th S. xi. 287).—I believe it is now generally considered by the most competent antiquaries that collections of skulls, such as are alluded to by Mr. EDWARD PEACOCK, have been so preserved (as the most important part of the human frame) in overcoming the difficulty that arises when graves are necessarily disturbed in making architectural additions to, or alterations in, an ecclesiastical building. But this does not, of course, apply to peculiar instances like that of the *crania* preserved in the crypt of Hythe Church, Kent, which exhibit unmistakable evidence of some desperate conflict or other.

J. HOLDEN MACMICHAEL.

COLLINGWOOD (9th S. xi. 287).—Although no answer to the query, it may interest your correspondent to know that a biographical notice of the Collingwood family has already appeared in 5th S. ii. 48, 96, 177, 377; xii. 41.

EVERARD HOME COLEMAN.

71, Brecknock Road.

"PEELER" (9th S. xi. 265, 358, 415).—K. P. D. E. quotes so well from memory that I send the correct verse from Hamilton's 'Parodies' (vol. v. p. 154), where it is quoted from *Punch* of 11 April, 1846:—

But he was rusticated

By the Dons that very night;
And when he show'd them his black eye

They said "It served him right."

But long at our wine-parties

We'll remember how, like bricks,

Stout Noddy kept the Crescent

In eighteen-forty-six!

Oddly enough the word "peelers," for which the verse was given, is conspicuous by its absence, but occurs in verses 11 and 12.

V. W. DOWELL.

Choir House, E.C.

RUSSELL FAMILY (9th S. v. 187).—I have discovered that Joanna Russell, who married William Stedman, of Frith Street, Soho, about 1750, was born 24 May, and baptized 21 June, 1724, at St. Martin-in-the-Fields. She was daughter of Israel Russell, of New Bond Street, painter-stainer, who was buried 1 April, 1748, at St. George's, Hanover

Square, and whose will, dated 18 August, 1742, was proved 7 April, 1748, in P.C.C. (128 Strahan). In the *Ancestor* for April I have given all the information I have traced of him and his family. I am now anxious to trace his parentage, and the maiden name of his first wife Anne and his second wife Mary.

ALYEN LYELL READE.

Park Corner, Blundellsands.

"THAT IMMORTAL LIE" (9th S. xi. 167, 391).—I beg to thank MR. LATHAM for his reply, which has reminded me of the book where I found the expression. It is the life of "Le Révérend Père de Ravignan: sa Vie, ses Œuvres, par M. Poujoulat," second edition, 1862. The first was published in 1858. The passage runs thus:—

"Dans la controverse des cinq propositions, il n'était pas facile au public de démêler en quoi consistait l'exactitude théologique; ce qu'il comprenait le mieux dans ce débat, c'était ce qui l'amusa; or, il arriva que l'enjouement comique et la raillerie éloquentes coulèrent en flots intarissables, aux dépens des jésuites, dans ce mensonge immortel intitulé: *les Provinciales*."—Pp. 80-1.

M. Poujoulat does not give the words as a quotation; I therefore consider him to be the author of the phrase, which is very suggestive in whatever way we look upon it. I am most grateful to the Editor and his learned contributor for the information so kindly given.

T. C. J.

PRE-REFORMATION PRACTICES IN ENGLISH CHURCHES (9th S. x. 468; xi. 55, 134, 291).—No better illustration of the gradual dying out of ancient beliefs and practices can be found than those which appear in the wills and inventories published by the Surtees Society. These wills were often written by the clergy themselves, and they show how slow and gradual was the work of the Reformation within the Church and among the faithful laity. In the 'Durham Wills' (Surtees Soc. Pub., vol. ii.), for example, it is not until the year 1567 that we meet with a decidedly Protestant declaration. On 20 May in that year William Brown, of Gateshead, making his will, or rather having it made, expressed his religious views at length thus:—

"I will'm broune.....callinge to remembrance the transitorie stat of man to gither with the p'swasions of sathan is a enemye to the saluac'on of man do not only declare this my last wyll and testament in man' as a stay to my conscienc my wyffe & chyldrein but also in few wordes declare y^e some of my profession as a testimonie of my fayth and confusione of the deuyll. first I p'fesse and confesse one god in trinitie & that ther is no sauio^r nor mediator nor advocat butt onlye Jesus Christ god and man & y^r he allon by y^e sheddingge of his most precius blood

haith pacified the wrath of god Justlye conceyved against man & that there is no sanctificac'on no redemp'on nor purgac'on of synne but onlye by the merits of the Christs deaith & passioe & all other superstitions & feyned cattells only deuised to illud the symple and vnlerued as y^e vile abuses of y^e sea of Rome I vtterlye detest & abhorre and as tuchinge my last will and testament fyrst I bequeth my soull to almightie godd and my bodye to be buryed within my p'ishe church of gatished," &c.

So far as these wills are concerned, the first to depart from the old custom of leaving the soul to God, the Blessed Virgin, and all the celestial company of heaven was Robert Gower, an officer of Berwick garrison, who in 1545, acknowledging Henry VIII. to be "in the erthe sup'me head of this church of England and Ireland immediatly under god," bequeathed his soul "vnto god Almyghtye," and his body to be buried "where it shall please god." But it was not till some years afterwards that the practice became general of thus trusting the soul to God alone.

RICHARD WELFORD.

The Rev. T. C. Phillips, vicar of Skewen by Neath, Glamorgan, an enthusiastic Welsh scholar, told me in the summer of 1901 that the sign of the cross was in use among Protestants in Wales in the early part of the nineteenth century, before the influence of the Oxford movement had reached them. He derived the word *croesaw* = welcome from Latin *cruce*, through some such word as *cruciata* or *cruciolata*, because blessing was accompanied by the sign of the cross, and used for welcoming guests.

E. S. DODGSON.

Oxford.

MR. RICKWORD is apparently under the impression that the pre-Reformation wills were written by or at the dictation of the testators themselves. I have copied several hundreds of wills of the earlier half of the sixteenth century relating to Leeds and district, and my opinion is that they were written by the parish priest according to precedent, as the wills of the same village are in the same common form and often in nearly the same words. They were usually witnessed by the clergy of the parish, in a similar manner to that in which a solicitor now witnesses the wills he has drawn. They were generally made a short time previously to the testator's death, and probably expressed more the wishes of the priest with regard to religious bequests than of the testator. Later, the clergy almost ceased to appear as witnesses, and no doubt they also gradually ceased to draw the wills, consequently the religious bequests became rarer, but the charitable be-

quests were given more according to the feelings of the testator. As a rule, wills have been always written according to precedent. After the dissolution of the monasteries wealth became more common, education more general, and wills increased greatly in number and length.

G. D. LUMB.

MILTON'S 'HYMN ON THE MORNING OF CHRIST'S NATIVITY' (9th S. xi. 88, 193).—I do not know whether it has been noticed that Dr. Johnson in his dictionary punctuates the passage thus:—

Nature, in awe to him,
Had doff'd her gaudy trim,
With her great master so to sympathize.

In my copy of Milton's poetry, published in 1807, the only comma is after *trim*. The punctuation of Dr. Johnson and that in my book seem to me to be equally right.

Nature, in awe, to him
Had doff'd her gaudy trim.

I doubt whether this expresses Milton's meaning.

E. YARDLEY.

MOURNING SUNDAY (9th S. ix. 366, 390, 497; x. 72, 155, 297; xi. 15).—It was certainly the custom in the rural parts of Surrey during the period 1845-70 for the mourners at a funeral during the week to attend the village church on the Sunday following, wearing the long streaming hatbands and scarves then used at funerals. Those who were relatives of the person buried wore crape scarves and streamers; those who were friends, unconnected by ties of relationship, wore silk.

F. DE H. L.

Requiem masses are prohibited on all *Sundays*. The omission of a comma *ante*, p. 15, might leave that doubtful.

W. F. P. S.

Ottawa.

"SLEEP THE SLEEP OF THE JUST" (9th S. xi. 429).—It may perhaps be interesting in connexion with this question (although not helping the matter as regards the origin of the English expression) to remark that "le sommeil du juste" appears to exist as a proverbial phrase in French, both in the sense of the sleep of a person with a clear conscience and the sleep of the tomb. Bescherelle's dictionary (but not Littré or Larousse) also gives as a quotation from Racine the following line:—

Elle s'endormit du sommeil des justes.

Can any one quote chapter and verse? (I mean, of course, play, act, and scene.)

E. LATHAM.

61, Friends' Road, E. Croydon,

DUNCALFE (9th S. xi. 289, 392).—The latter part of the article referred to at 8th S. viii. 212 was written by me, and mentions Duncalfe as the name of an ancient family now extinct, but for many generations resident at Foxwist, "a moated grange" in the parish of Prestbury, co. Chester (see the 'Ancient Parish of Prestbury,' by Frank Renaud, M.D.). My impression is that it is a Cheshire name, and can now be found in that county.

JOHN PICKFORD, M.A.

SHAKESPEARE'S SHYLOCK (9th S. xi. 266).—Stevens, in a note to 'The Merchant of Venice,' has the following: "Gregorio Leti, in his life of Sixtus V., translated by Ellis Farnsworth, 1754, has likewise this kind of story." Then the story which your correspondent tells is related, but at much greater length. This "pound of flesh" story is much older than the time of Sixtus V.; for it is in the 'Pecorone' and in the 'Gesta Romanorum.'

E. YARDLEY.

LANCELOT SHARPE, SIR R. PHILLIPS, AND S. T. COLERIDGE (9th S. xi. 341, 381, 434).—*Bonus dormitat Homerus*. There must be some mistake in the anecdote concerning Coleridge recorded at the last reference as regards the date of the occurrence, which must have taken place many years earlier. At the cottage of Clevedon, near Bristol, where Coleridge resided towards the end of the eighteenth century, three children were born to him: Hartley in 1796, Derwent in 1800, Sara in 1803. This record points at least to a circumstance thirty years later, though unaffecting the amusing nature of the story.

JOHN PICKFORD, M.A.

"DIFFERENT THAN" (9th S. x. 128, 192, 275, 391).—As "different to" is mentioned, I may observe that the only celebrated writer who, to my knowledge, has used the expression is Thackeray. I dare say, however, that others have done so, though it is generally avoided by good writers. I have no modern English dictionary. Perhaps Dr. Murray has not quoted the following sentence: "This is a very different manner of welcome to that of our own day" (Thackeray, 'English Humourists: Congreve').

E. YARDLEY.

[Examples of "different to" are cited in the 'H.E.D.', including one from Thackeray's 'Esmond.']

CARBONARI (9th S. xi. 349).—The book to which Mr. E. E. STREET, F.S.A., probably refers—no doubt he has seen it, though, maybe, he cannot on the moment recall it to mind—was published in 1821 by John Murray, of Albemarle Street, under the title of 'Memoirs of the Secret Societies of the

South of Italy, particularly the Carbonari, translated from the Original MS.' The work which I name—the only one, I believe, ever printed in English containing the *exact* information sought by MR. STREET—contains, in addition to detailed particulars as to initiation, oaths, threats of punishment to traitors, and so on, information regarding the various lodges—central, branch, or rival societies. In the book are also many illustrations, portraits, gatherings of members, copies of certificates, which, though printed by Hullmandel, do but slight credit to the litho-artist, the litho-printer, or the paper-maker. As the "edition" of the work would assuredly be small—perhaps about four hundred—"published by subscription." I doubt if MR. STREET would be able to procure a copy, either by loan or purchase. However, should he have any special reason for seeking actual information as to the "Freemasonlike" rules of initiation, I would not mind, on receipt of a private letter, writing out and sending him (gratuitously) one or two extracts, let us say, of the inaugural rites of the two principal centres, Rome and Naples. Although I was not, when a young boy, very hopeful as regarded Italian freedom, yet when such heroes as Charles Albert, Lord Byron, the two Princes Louis Napoleon—without referring to more than one brave Englishman—threw in their lot with the "Charcoal-charrers," one could not but sympathize. I would like to add, before concluding, that, in addition to the book which I have already named, I have to hand a small amount of printed information—probably not always *véro*—concerning the history and habits of the brave enthusiasts who created "United Italy," which information (for all it is worth) I should be always glad to place at the service of Italian sympathizers. In 1859 J. F. Smith, the once-renowned novelist of the "Democracy," contributed a serial story to *Cassell's Illustrated Family Paper*, entitled 'Minnie Moyne; or, Broken at Last,' wherein may be found a few clever sketches of the sayings and doings of the early Carbonari days. Had not Prince Charles Louis Napoleon (afterwards Napoleon III.) "taken the oath," when a boy, as a brother of the Carbonari, Europe would, perhaps, never have seen a united kingdom of Italy.

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

The code of Carbonarism is found most fully in 'The Memoirs of the Secret Societies of the South of Italy, particularly the Carbonari' (London, 1821), a work translated from the original French MS., the production of Baron Bertholdy, a converted Jew. See

'The Secret Societies of All Ages and Countries,' by C. W. Heckethorn, 1897, p. 331; also pp. 157-77, &c.

J. HOLDEN MACMICHAEL.

Probably your correspondent will find what he requires in Baron Bartholdy's 'Mémoires sur les Sociétés dans le Midi de l'Italie' and 'Mémoires sur le Brigandage dans le Midi de l'Italie,' an English translation of which was published by John Murray in 1821.

EVERARD HOME COLEMAN.

71, Brecknock Road.

KURISH GERMAN (9th S. x. 406; xi. 90).—Mr. G. ACKERLEY will not take it amiss, I hope, if I contradict his statements about the Kurish German. The well-educated Kurlanders speak an excellent German, and the peculiarities of that of the middle classes are not taints originating in Lettish, but such as can all be found in the several dialects of our country. He will not be able to quote one single construction derived from Lettish syntax. "Ich werde spazieren heute" is a gibberish which every real Kurlander would spurn to use; it is manifestly Yiddish. He may say "Ich geh ins Aussemeland," but certainly not "Aussemeland"; neither do we say "ins Auslande," but "ins Ausland."

"Ich fung an zu schreien" is heard in many parts of Middle Germany, e.g., Coethen, Dessau, Mansfeld. It is the same with "er loff." Goethe says:—

Ich bin gar manche Wege geloffen,
Aufm Neidweg habt Ihr mich nie betroffen.

In biographies of the seventeenth century I have frequently met with the phrase "Er war durch hohe Schulen geloffen"—"He had had college training." Also we in the Duchy of Anhalt use the form "herausser"; when children we sang the old nursery rime—

A, B, C,
Die Katze lief in'n Schnee,
Als sie widder herausser kam,
Hatte sie weisse Hosen an.

The letter *g* is pronounced *y* on the Lower Rhine as well as in East Prussia—in fact, in the whole of Lower Germany. The Southerners ridicule the Berlin people for their "Eene jut jebratene Jans is 'ne jute Jabe Jottes"; the vulgar *i* for *ü*, *e* for *ö*, is a disagreeable feature of, I think, three-quarters of our dialects. We had another nursery rime used for "telling-off":—

Meine Mutter hat gesagt,
Sauer is nich siesse,
Nimm dich keene Bauersmagd,
Die hat krumme Fiesse;
Nimm dich eene aus de Stadt,
Die jerade Beene hat.

Kraufen is not peculiar to Kurland; *f* and

ch are interchanged in many German dialects. Compare English *shaft*, our *Schacht*; *soft*, and *sacht*, *sanft*; Dutch *luht*, our *Luft*; and the old pronunciation of *enough*, *cough*, *tough*, with the present one. "Der Schmant" for *Sahne*, cream, is also used in East and West Prussia; it is of Slav origin. Whether there are any words of Lettish extraction in the Kurish vocabulary I very much doubt. Would Mr. ACKERLEY kindly give such as he thinks belong to that class? The Kurlanders are a stout race, very proud of their German nationality, and very anxious to preserve as firm as possible the only tie left them which holds them to the Fatherland.

G. KRUEGER.

Berlin.

ARMS OF MARRIED WOMEN (9th S. ix. 28, 113, 195; x. 194, 256, 290, 473; xi. 114, 197, 313).—Mr. CAMPBELL correctly says that a peeress in her own right who is married bears her arms on a lozenge. But he omits to add (what I pointed out in 'N. & Q.')

that her arms, ensigned with her coronet, are placed also in pretence on her husband's shield. Heraldry is the shorthand of genealogy, and, if every woman may "bear her paternal arms on the feminine lozenge," how are we to know whether she be maid, wife, or widow?

GEORGE ANGUS.

St. Andrews, N.B.

Mr. ROWE, it seems, would subject heraldic practice in this particular to the Married Women's Property Act, 1882. The idea is ingenious, and has much to recommend it. Pity the question of a married lady's arms was not covered by a special clause in the statute, especially as a man's coat-armour is a chattel real in the eye of the law.

JOHN HOBSON MATTHEWS.

Monmouth.

BRITANNIA THEATRE, HOXTON (9th S. xi. 386).—Referring to Mr. HIBGAME's interesting communication on this subject, perhaps I may be permitted to mention that I remember very well indeed my first and only visit to the "Old Brit.," more than a quarter of a century ago. I occupied on the occasion to which I refer a seat in the centre of the pit, and I must admit that I was simply amazed to see how densely "the great theatre" was packed with an audience whose enthusiasm during the evening was prodigious. As a lover of the drama my voyage was undertaken for the purpose of seeing for myself how East-End playgoers enjoyed themselves on a Saturday night. I was not disappointed. I may add that I was not a little amused, not to say surprised, when I

saw what a large trade was done in the sale of beer and sheeps' trotters and bread to the seated pittiets between the acts. That man of the world, Don Juan, said, not that "The play's the thing," but

All human history attests

That happiness for man—the hungry sinner—

Since Eve ate apples, must depend on dinner [or supper?].

HENRY GERALD HOPE.

LONDON APPRENTICES : THEIR DRESS (9th S. xi. 207, 316).—In the year 1582, the luxury of dress having greatly increased among people of all degrees, but particularly apprentices, the Court of Common Council, apprehending such custom might prove of dangerous consequence, passed an Act for regulating their dress in future, in which it was enacted as follows :—

"That no apprentice whatsoever should presume to wear any apparel but what he received from his master. To wear no hat, nor anything but a woollen cap without any silk in or about the same. To wear neither ruffles, cuffs, loose collars, nor other thing than a ruff at the collar, and that only of a yard and a half long. To wear no doublets but what were made of canvas, fustian, sackcloth, English leather, or woollen, without any gold, silver, or silk trimming. To wear no other coloured cloth, or kersey in hose or stockings, than white, blue, or russet. To wear no other breeches but what should be of the same stuffs as the doublets, and neither stitched, laced, or bordered. To wear no other surtout than a cloth gown or cloak, lined or faced with cloth, cotton, or baize, with a fixed round collar, without stitching, guarding, lace, or silk. To wear no pumps, slippers, or shoes, but of English leather, without being pinked, edged, or stitched; nor girdles or garters, other than of cruel, woollen, thread, or leather, without being garnished. To wear no sword, dagger, or other weapon, but a knife: nor a ring, jewel of gold nor silver, nor silk, in any part of his apparel, on pain of being punished at the discretion of the master for the first offence; to be publicly whipped at the hall of his company for a second offence; and to serve six months longer than specified in his indentures for a third offence."

And it was further enacted

"that no apprentice should frequent or go to any dancing, fencing, or musical school; nor keep any chest, press, or other place, for keeping of apparel or goods, but in his master's house, under the penalties aforesaid."—W. Harrison's 'New and Universal History, Description, and Survey of London, and Westminster, and the Borough of Southwark,' book i. chap. xxviii. p. 217.

J. HOLDEN MACMICHAEL.

Miscellaneous.

NOTES ON BOOKS, &c.

The Works of Charles and Mary Lamb. Edited by E. V. Lucas.—Vol. I. *Miscellaneous Prose, 1798-1834.* (Methuen & Co.)

THAT Mr. Lucas has been engaged upon a new edition of Lamb has been known for some time in

the literary world, and might reasonably have been inferred from an intelligent study of our columns. The first volume of this has appeared in very handsome and attractive guise from Messrs. Methuen. That the edition auspiciously begun will for some time supplant all others is probable, since, apart from all other merits, it includes many essays and poems not previously identified. A system of annotation more thorough than has previously been judged necessary has been adopted, and a larger space has, we are instructed, been assigned to the letters of Mary Lamb, no less important and at times no less delightful than those of her brother. When complete the work will be in seven volumes, thus arranged: I, now before us, 'Miscellaneous Prose'; II, 'Elia and Last Letters of Elia'; III, 'Books for Children'; IV, 'Dramatic Specimens and the Garrick Plays'; V, 'Pœms and Plays'; and VI and VII, 'Letters.' To these most will add on their appearance two volumes containing a life of Lamb by Mr. Lucas, announced as in preparation.

Of the 560 pages of which the first volume is constituted well on to one-third is made up of notes, which are always helpful and at times especially edifying. Mr. Lucas owns to an apprehension that this amount may be regarded as excessive. We are receding, however, rapidly from the times of Lamb, and a considerable portion of the contents of the volume has been before the public for a century. It is inevitable that allusions which were easily comprehended by Lamb's contemporaries should become obscure. When Lamb, for instance, discoursing under the head 'The New Acting,' mentions Russell's Jerry Sneak, his readers knew what he was talking about as well as if a more modern critic were to talk of Sothern's Dundreary. At the present moment a man must turn to Brewer's 'Dictionary of Phrase and Fable' to find out that Jerry Sneak is a character in Foote's 'Mayor of Garratt,' and to the 'Dictionary of National Biography' to learn that Samuel Thomas Russell was an actor of the first half of the last century whose greatest part Jerry Sneak was. Full as they are, Mr. Lucas's comments are not exhaustive. When, for instance, in the same article with which we are already dealing ('The New Acting'), we find Lamb saying of the actresses of his day that "instead of playing their pretty airs upon their lover on the stage, as Mrs. Abington or [and] Mrs. Cibber were content to do, or Mrs. Oldfield before them, their whole artillery of charms is directed to ensnare—whom?—why the whole audience," Lamb is simply recalling Colley Cibber's description of Mrs. Monfort's [Mountfort's] Melantha in 'Marriage-a-la-mode,' in which occurs the phrase "her whole artillery of Airs, Eyes, and Motion," perhaps the most sparkling criticism ever written.

Mr. Lucas's notes are abundantly illustrated, the designs reproduced including not only many plates from Hogarth to which reference is made in the essay 'On the Genius and Character of Hogarth,' but Poussin's 'The Plague at Athens,' Sir Joshua's 'Holy Family,' 'Death of Cardinal Beaufort,' and 'Count Ugolino,' Correggio's 'Vice,' Da Vinci's 'Creator Mundi,' and Wilkie's 'Saturday Night.' Facsimiles are also given of the early editions of C. & J. Ollier and of Lee and Hurst. The 1818 edition of the former is, indeed, the basis of the text adopted.

We note that Mr. Lucas unhesitatingly attributes to Lamb a hand in the Falstaff letters. We do not

approve, however, of his suggested substitution in this work of "fugitive" for "forgetive." The latter, which is derived from "forge," is a good Shakespearean word and is unquestionably right. A note, p. 403, accounts for the appearance in the present volume of the 'Characters of Dramatic Writers contemporary with Shakspeare.' Lamb's notes are abridgments of those in the 'Specimens of English Dramatic Poets,' which are to be subsequently republished. It is in order that the full text of Lamb's own 1818 edition of his works may be preserved that these appear. This excuse will to most be valid. It is worthy of comment, *à propos* of the performance of 'Timon of Athens' at Drury Lane, 28 October, 1816, to which Lamb refers, that the acting edition of this was prepared by the Hon. George Lamb, with whom Lamb was often confounded. In the latest and best edition of the 'Biographia Dramatica' 'Mr. H.' is attributed to the Hon. George Lambe (*sic*).

Among the passages now first rendered generally accessible are many of interest. It is no longer true, as Lamb says (p. 377, Appendix) *à propos* of Milton's 'Comus,' that it "is not well known; and for the little renown he [Milton] may possess he is indebted to the stage." In connexion with the 'Every Day Book' and the 'Table Book' Mr. Lucas has some admirable notes. He is unquestionably right in affirming that the letter which appears in the 'Table Book' after the fourth instalment of the Garrick plays, and has been included in some editions of Lamb, is not by him. We hope he is right in assuming that in the 'Table Book' Lamb's hand may be traced more frequently than is generally supposed. The notes constitute, indeed, a mine of curious and interesting information, to which there is every temptation to recur. They add greatly to the value of what, so soon as it is known, will be the most popular edition of Lamb's writings.

English Literature: an Illustrated Record.—Vol. I. *From the Beginnings to the Age of Henry VIII.* By Richard Garnett, C.B., LL.D.—Vol. III. *From Milton to Johnson.* By Edmund Gosse, Hon. LL.D. (Heinemann.)

It is superfluous to say that no history of English literature corresponding to that two volumes of which are now issued by Mr. Heinemann has previously been published. Histories of English literature, some of which are reasonably up to date, abound, and one such is at the present moment in course of reissue. Until modern days, however, a work on the scale and of the class of the present could scarcely have been published at a price that would have left a chance of a remunerative result. Modern reproductive processes and other recent improvements have brought within reach things that seemed possible only in fairyland, with the result that the work before us is an accomplished—or, at least, a half-accomplished—fact. We have for the first time a history of literature reproducing for us in facsimile the most priceless documents in our national collections, and assigning the work at its outset a splendour such as few, if any, extra-illustrated products of the period of grangerizing can rival. The result of the labours that have been carried out is a complete vivification of the subject, and the owner of the entire work will have within reach a knowledge of our literature such as the greatest "clerks" of past days might have envied. So far as regards the

letterpress of a work of this importance, we might have expected to find it due to the collaboration of what in France is called *une société de gens de lettres*. The publisher has, however, been bold enough to trust the compilation to two scholars of exceptional industry and erudition, with results that are, so far as our present observations extend, wholly satisfactory.

Dr. Garnett is responsible for the large tract between the age of Beowulf and that of Milton, while Dr. Gosse continues the labour, and links the age of Milton with that of Tennyson. Each of these writers brings to his task special qualifications, and each has accomplished half his labours. Dr. Garnett's first volume extends from the "beginnings" to the reign of Henry VIII., leaving for his subsequent volume the whole of what is generally known as the Tudor literature; while Dr. Gosse, who stops at the age of Johnson, has yet to deal with the great literary renaissance of the past century, the full value and significance of which are still, perhaps, but half understood. It is easy and grateful to speak of what has been accomplished, and welcome a work which, for the reader of general culture, will enlarge immensely the bounds of knowledge, and will establish, as regards the treatment of our national stores, a precedent of the utmost importance. In order justly to appraise we must wait the appearance of the remaining volumes, the last of which will contain the indispensable index.

An all but impossible task awaits the reviewer who seeks to convey an idea of the wealth or the importance of the illustrations. Each volume, we may premise, contains a connected history of literature during the period covered, together with brief lives and appreciations of the authors mentioned. Portraits of writers, where such are obtainable, are furnished, together with reproductions of pages of priceless MSS. and views of spots of interest connected with an epoch and the works the production of which it witnessed. To begin with the first volume: the frontispiece of this consists of a superb coloured illustration reproducing a page of the priceless Ellesmere Chaucer at Bridgewater House, containing an equestrian portrait of Chaucer. Much earlier and more naïve illustrations follow from the Cedmon MS. of the tenth century in the Bodleian. The Cedmon cross at Whitby Abbey and other historical monuments are reproduced, including the ruins of Lindisfarne Abbey and the famous Jewel of Alfred the Great, the subject during recent years of more than one monograph. Other pages from famous MSS. of the 'Ormulum,' Layamon's 'Brut,' 'The Ancrer Riwle,' 'The Ayenbite of Inwyte,' and 'Piers Plowman' follow, before we come to interesting illustrations from the early romances—the leading Arthurian metrical romances belonging to the Lancelot, Perceval, and Sanct Greal cycles being, however, undiscussed. From 'The Pearl' many admirably interesting illustrations are obtained. A profoundly beautiful coloured design of the Canterbury Pilgrims and an illuminated presentation by Lydgate of his poem to the king are among the gems of the volume. Sir John Mandeville supplies many valuable illustrations, and we then come to the early Bibles, which occupy an all-important chapter. The Scottish poets are not neglected, and a MS. 'Song of Welcome,' by Dunbar, to Margaret Tudor deserves special note.

Vol. iii. has for frontispiece a coloured repro-

duction of a crayon portrait of Milton by Faithorne. It is lifelike, but the face looks stern. Very different is the reproduced portrait of Milton from the 1645 'Poems,' with Milton's bantering Greek lines to the artist. A splendid portrait of the Earl of Clarendon, after Gerard Soest, follows, and is in turn succeeded by a likeness of John Dryden by Sir Godfrey Kneller. Of almost all the Carolinian poets likenesses are given, though we are sorry, when a man such as Flatman is introduced, to miss the superb likeness of George Wither in the 'Emblemes.' Sadler's portrait of Bunyan is delightful. A miniature of Congreve, from Windsor Castle, is reproduced, as are many satisfactory likenesses of Pope. Swift is from a design by Jervas, Addison from Michael Dahl, Thomson by Patour, Richardson by Highmore, Sheridan by Gainsborough, Fielding by Hogarth, Goldsmith and Sterne by Sir Joshua Reynolds, and Johnson by Opie. Not the faintest idea is conveyed by our comments of the wealth of illustration contained in these volumes, which all who desire an illuminatory record of that literature which is our most priceless possession must purchase. In the richness of illustration lies the differentiating feature between this volume and preceding works of its class. By this, too, it is rendered an indispensable supplement to the 'Dictionary of National Biography' and other recently published works, which form a necessary part of the equipment of the scholar. In appearance the volumes are all that can be desired.

My Relations with Carlyle. By James Anthony Froude. (Longmans & Co.)

THIS account of Mr. Froude's relations with Carlyle was found, after his death, in a dispatch-box, together with Carlyle's will, given at the end. Mr. Froude states: "I have discharged the duty which was laid on me as faithfully as I could. I have nothing more to reveal, and, as far as I know, I have related exactly everything which bears on my relations with Carlyle and his history. This is all that I can do, and I have written this that those who care for me may have something to rely upon if my honour and good faith are assailed after I am gone." The book contains a brief account of Froude's early life and of his introduction to Carlyle. Shortly after Froude left the university, Carlyle was very good to him, and helped him when he could, while he found Mrs. Carlyle to be "the most brilliant and interesting woman that I had ever fallen in with. Such sparkling scorn and tenderness combined I had never met with together in any human being." "She was sarcastic when she spoke of her husband—a curious blending of pity, contempt, and other feelings." She suffered much from dyspepsia and want of sleep, receiving but scant sympathy from Carlyle, who expected her to bear her trouble in patience, while he, who had a vigorous constitution, without a day of serious illness, "was never more eloquent than in speaking of his own crosses." She was seldom alone with him, although she presided at the small evening gatherings, when Carlyle, who "would not allow himself to be contradicted, would pour out whole Niagaras of scorn and vituperation, sometimes for hours together." We do not propose to express an opinion as to Mr. Froude's defence. The pamphlet (for it is little more, only eighty pages) can be purchased for two shillings; but that Carlyle left him absolute discretion is abundantly

proved both in the will and by the words of Carlyle when he handed over the manuscripts to him: "Take these for my sake; they are yours to publish or not publish, as you please, after I am gone. Do what you will. Read them and let me know whether you will take them on these terms." "I did read them," writes Mr. Froude, "and then for the first time I realized what a tragedy the life in Cheyne Row had been—a tragedy as stern and real as the story of *Œdipus*."

Retribution came, and the last years of Carlyle's life were one agony of remorse; grief was never absent from his mind, and his conversation always drifted back into a pathetic cry of sorrow over things which were now irreparable. It was at once piteous and noble; "a repentance so deep and so passionate showed that the real nature was as beautiful as his intellect had been magnificent."

Barnaby Rudge; A Child's History of England; Christmas Books. By Charles Dickens. (Chapman & Hall and Frowde.)

To the pleasing "Fireside Books" have been added three further volumes, containing the works named above. 'Barnaby Rudge' has seventy-six illustrations by Cattermole and Phiz; 'A Child's History' four, by various artists; and the 'Christmas Books' sixty-five, by Landseer, Maclise, Leech, Tenniel, Stanfield, &c. Though not the most characteristic, the designs to the last-named work are the most attractive. Cheap as is this issue, the volumes, as we can testify, are pleasant to read and to hold.

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."

N. C. D. ("Migrations from the blue bed," &c.).—They did not travel from country to country, or even from town to town, but their only change was at home, from one bed to another. Cf. the 'Voyage autour de ma Chambre' of Xavier de Maistre for a similar phrase.

NOTICE.

Editorial communications should be addressed to "The Editor of 'Notes and Queries'"—Advertisements and Business Letters to "The Publisher"—at the Office, Bream's Buildings, Chancery Lane, E.C.

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

LONDON, SATURDAY, JUNE 20, 1903.

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Notices to Correspondents.

Notes.

THE BOOK OF TOBIT AND THE
'ARABIAN NIGHTS.'

THE allusion in the Book of Tobit to the legend of Ahikar and his ungrateful adopted son has been the subject of abundant comment. An excellent examination of the Ahikar literature appears in the 'Jewish Encyclopædia' from the pen of Rabbi L. Goodman. One version of the story appears in a recension of the 'Arabian Nights,' though not in that which Galland has made into a European classic; but it will be found in Burton's version and in the cheap and handy edition issued by Reclam ('Tausend und eine Nacht,' von Max Henning, Band xxii. S. 5). In addition to the history of Heikar the Wise, Henning gives another Oriental story in which there is a reminiscence of the Book of Tobit. This is the narrative of the Merchant's Daughter and the Prince of Irak (Band xxiv. S. 155). Like many of these Oriental tales it is a compound, and the several elements have no organic connexion. In the latter part the son of the Prince of Irak in the course of his wanderings comes to a realm in which the daughter of the sovereign has been several times married, but the bride-

groom in each case is slain in the night. The prince determines to try his fortune. He finds a magic sword hanging on the wall of the chamber, and watches until in the middle of the night the wall opens, and with terrible cries a basilisk makes its appearance and after a conflict is killed. The sultan is so hopeless of any other fate awaiting the prince than had befallen the other bridegrooms that he has everything ready for his interment, the linen, the spices, and the grave, as in the case of the father of Sarah. It would lead one too far afield to discuss the Jewish influences in the 'Arabian Nights,' but the subject deserves the consideration of students of comparative literature.

There have been many speculations as to the Book of Tobit. Lord Playfair once humorously called it a hygienic allegory (see his 'Subjects of Social Welfare'). Whilst commentators for the most part regard it as a "tendency" writing, there is no unanimity as to the purpose for which it was written. In addition to Dr. Rosenmann's 'Studien zum Buch Tobit' (Berlin, 1894), in which the second century B.C. is suggested as the date of its composition, there is Mr. Israel Abrahams's paper in the *Jewish Quarterly Review* (vol. v. p. 348; see also vol. i. p. 288), in which he regards it as an imitation of Genesis. Dr. Kohut thinks Tobit dates from the time of Ardeshir I., but it is mentioned at an earlier date by Clemens Alexandrinus. Prof. Graetz thinks it belongs to the time of Hadrian. In this he is supported by Dr. Ad. Neubauer, whose volume on the subject is indispensable, "The Book of Tobit. A Chaldee Text from a Unique MS. in the Bodleian Library, with other Rabbinical Texts, English Translations, and the Itala. Edited by Ad. Neubauer, M.A. Oxford, Clarendon Press, 1878." From the Chaldee and the Hebrew the dog is omitted. This would not suit the artists. The dog is an interesting figure in Rembrandt's famous etching, which I have before me as I write Bayle has a characteristically curious comment on Tobit, v. 11-12, in his article on Tiresias (§ a). In spite of the general excellence of the index to the 'Dictionnaire' this has escaped record.

WILLIAM E. A. AXON.

Manchester.

TRANSLATION.

MUCH good abuse is often vented on translators, and much uncalled-for contempt is frequently expressed in regard to the entire province of translation; but I think that this is unjust and unreasonable. As Napoleon III. said in his 'Life of Cæsar,'

"Soyons logiques et nous serons justes." To me it seems that in every sample of such work the question is, or ought to be: Is it, or is it not, a good translation? and if good, then it is fairly entitled to respect and admiration.

In his imaginary conversation with the Abbé Delille Landor says, and says with truth:—

"To translate Milton well is more laudable than originality in trifling matters, just as to transport an obelisk from Egypt, and to erect it in one of our squares, must be considered a greater achievement than to build a new chandler's shop";

and surely it is better to reproduce in another tongue the masterpiece of a master mind—provided you do it well—than to brew small beer of one's own. And yet, as there is seldom smoke without fire, so it must be confessed that there is some justification for this abuse of translators and translations. The fact is that so much rubbish has been shot upon the market in the form of translation that the world has grown cross over it all, and is now inclined to turn again and rend all translators, and to assert that these unfortunate artists bear to writers about the same relation as the makers of surgical instruments do to surgeons—mere mechanical toilers in a field of ancillary labour. But all this is most unjust. A fine translation of a fine work must always be itself a fine work, and a poem cannot be worthily translated except by one who is, at least to a certain extent, himself a poet.

It is evident that the essential conditions of a good metrical translation are these: first, and assuredly foremost, that it shall faithfully express the sense of the original; and, secondly, that it shall do this in correct metre and in elegant language. An ideally perfect translation would be one which should everywhere, and in the highest conceivable degree, fulfil both these conditions; but it is practically certain that the perfect combination of these two conditions in every part of such a work would be impossible. A translation which should be throughout absolutely literal could not conceivably be throughout absolutely elegant. Therefore it results that in all attempts at metrical translation passages will present themselves in which it will be absolutely necessary to resort to some degree of compromise between literal fidelity and elegant freedom; but he is the most successful translator who most sparingly resorts to this compromise, and who, when compelled to resort to it, most delicately effects and controls it, and with the smallest possible sacrifice of the verbal form of the original.

Furthermore, it must be borne in mind that fidelity to the original can be tested and appreciated only by those who understand the language of the original, whereas the elegance or otherwise of the English can be tested and appreciated by all who know English, and it may be said that, for one reader who can and will judge of the fidelity of a translation, there will be a hundred who, while incapable of judging of that, will be capable of judging of the elegance or otherwise of its language. From this consideration it follows that the translator who desires to please the greatest number of readers, while he will conserve as far as possible fidelity to his original, will not too largely sacrifice elegance of diction to verbal fidelity, and where the two are incompatible he will be constrained to make some considerable sacrifice of the latter.

It must have been on some such principle as this that Coleridge wrote his translation of the 'Piccolomini' in 'Wallenstein'; but, to my thinking, no legitimate observance of that principle can be held to justify the blunders in translation with which that performance bristles—blunders of a palpable and evident nature, which clearly prove that in the passages where they occur he entirely misapprehended the meaning of the German which he was professing to translate. Some day, when the glamour which surrounds a great name shall have in some degree abated, I doubt not that these blunders will be exposed, and that some considerable deduction will, in consequence, be made from the extravagant praises usually bestowed on that work. Many have marvelled at the extraordinary estimation which this piece has enjoyed, but it should be remembered that, in addition to its many unquestionable beauties, it had in its favour all the prestige of a celebrated name, and also that it was produced at a time when German was so little known in this country that Abraham Hayward was lionized in London society, and dubbed "Faust Hayward," merely on the strength of having written a prose version of about one-half of Goethe's masterpiece.

PATRICK MAXWELL.

Bath.

WALTER MONTAGU.

(See *ante*, p. 421.)

ALTHOUGH existing in manuscript years before, there was issued in 1659

"The Shepherd's Paradise. A Comedy, Privately Acted before the Late King Charls by the Queen's Majesty, and Ladies of Honour. Written by W. Mountague Esq;. London, Printed for John

Starkey at the Miter, nere the Middle Temple Gate in Fleet-street. 1659."

Some copies, I understand, have the name of "T. Dring" instead of "John Starkey" as the publisher. The play was originally performed at Denmark House on 8 January, 1633. After carefully going over it, I think I do not exaggerate when I say that anything of the kind more ridiculous could scarcely be imagined. It covers 175 small octavo pages of closely printed prose, interspersed by scraps of incomprehensible verse, and I am sure the winter day on which the play is said to have been performed must have been all too short to see it finished. How the queen and the fair ladies associated with her could have had any intelligent appreciation of the parts assigned them must for ever remain a mystery. Sir John Suckling satirizes it in 'A Sessions of the Poets' (1874, vol. i. p. 10):—

Wat Montague now stood forth to his trial,
And did not so much as suspect a denial;
But witty Apollo asked him first of all,
If he understood his own pastoral.

For, if he could do it, 'twould plainly appear,
He understood more than any man there,
And did merit the bays above all the rest,
But the Monsieur was modest, and silence confessed.

Thomas Carew addressed a poem to Aurelian Townsend, in which he refers to 'The Shepheard's Paradise.' The poet was evidently under a misapprehension in ascribing the authorship to his correspondent (ed. 1870, p. 95):—

Let us of Revels sing, and let thy breath
(Which fill'd Fame's trumpet with Gustavus' death,
Blowing his name to heaven) gently inspire
Thy Pastorall Pipe, till all our Swaines admire
Thy song and subject, whilst they both comprise
The beauties of the Shepherds Paradise.

I should say that Carew has two poems inscribed to Montagu himself.

A manuscript copy of 'The Shepheard's Paradise' is preserved in the Sloane Collection. Another manuscript copy was sold in the Tixall library by Messrs. Sotheby, Wilkinson & Hodge on 7 November, 1899. I shall transcribe the item exactly as it appears in the catalogue:—

"597 Shepherdes Paradise (The) a Play, Manuscript, neatly written (63ll) (*"the Lady Pearsall's Booke 1653"*), vellum sm. folio. 16.—"

The purchaser had this lot knocked down to him for twelve shillings.

The most interesting feature about the play is that the names of the performers are printed on one of the preliminary leaves. Hard things were said at the time about the queen and her companions engaging in this very play, an interesting account of which will

be found in Miss Aikin's 'Memoirs of the Court of Charles the First' (1833, vol. i. p. 304). In reproducing these names I have ventured to identify them. In this connexion I have to acknowledge my indebtedness to a set of verses—of very real historical interest—entitled 'The Progress,' printed in the late Mr. Henry Huth's volume of 'Inedited Poetical Miscellanies,' 1870. Indeed, so striking and numerous are the allusions in this metrical production, that I am almost inclined to think that its composition was inspired by the popular outcry already indicated. These verses were printed for the first time from 'Henry Oxenden's MS. Common-place Book, 1647.' Here is the list referred to:—

The Queen.—Henrietta Maria.

My Lady Marquess.—Lady Mary Feilding, eldest daughter of the first Earl of Denbigh, and niece of the great Duke of Buckingham, married to James, third Marquess of Hamilton (afterwards first duke), in 1620, the bridegroom being only fourteen years old. She died on 10 May, 1638. A verse is assigned to her in 'The Progress' not quite complimentary.

Mrs. Cecilia Crofts.—Daughter of Sir John Crofts, of Saxham, Suffolk. She married on 29 June, 1636, Thomas Killigrew, author of 'The Parson's Wedding,' 1663. She died on 1 January, 1638, leaving one son. She and her two sisters—all witty and beautiful women—were favourites with King James. The whole Court was invited to the representation of a masque at Saxham in 1620. Charles I. visited that place about 1632. This is how a lady of the name is referred to in 'The Progress':—

Crofts' tale is easily told,
For she hath servants young and old;
Some are too grey, some are too green,
The last is still in most esteem.

Mrs. Sophia Carew and Mrs. Victoria Carew.—Not identified.

Mrs. Arden.—Waller has some lines addressed to "Mrs. Arden," and Fenton, his editor, suggests (ed. 1744, note, p. xcii):—

"I suppose she was either a Maid of Honor, or a Gentlewoman of the bed-chamber to King Charles the First's Queen; and the same who is mention'd in the list of Court-Ladies, who acted Mr. Montague's 'Shepherd's Paradise,' which is deservedly ridicul'd by Sir John Suckling in his 'Session[s] of the Poets.'"

The author of 'The Progress' has placed her in his gallery, but in language too outspoken for reproduction here.

Mrs. Villiers.—I have little doubt that this was Anne (sometimes called Agnes and Elizabeth), daughter of Sir Edward Villiers and

niece of the Duke of Buckingham. She married Robert Douglas, Lord Dalkeith, who, on the death of his father in 1648, became eighth Earl of Morton. Lady Dalkeith was governess to the Princess Henrietta, who, on her birth at Exeter on 16 June, 1644, was committed to her care. Her romantic rescue of her royal charge, in the summer of 1646, when, under the disguise of a beggar, "she dressed the child in rags, and walked with it [from Oatlands] to Dover, crossed the Straits in safety, and delivered her to her mother," is matter of history. Fuller, in 1645, dedicated to Lady Dalkeith his "Good Thoughts in Bad Times." The Earl of Morton died in 1649, and his wife in 1654. "Anne, Countess of Morton," has had ascribed to her the compilation of a small book of devotions, first published in 1665 by "M. G., a lady of her acquaintance, to whom she had recommended it." Between 1665 and 1689 it went through no fewer than fourteen editions. This quaint, if not ludicrous expression occurs in it, "O Lord, wilt thou humble thyself to hunt after a flea?" She may, however, have been familiar with the saying of St. Augustine that "God disposes of gnats and fleas."

Mrs. Kirk.—Granger states that a "Mrs [Anne] Kirk was one of the dressers to queen Henrietta Maria. She stood for this place in competition with Mrs. Neville, to whom she was preferred" ('Biog. Hist. of Eng.,' 1775, vol. ii. p. 391). Bishop King has 'An Elegy vpon Mrs. Kirk, unfortunately drowned in Thames' ('Poems,' 1843, pp. 103-205). This lady was no doubt sufficiently well known at the time to merit such a tribute. Bishop King's poems were first published in 1657.

Mrs. Howard.—Not identified; but the author of 'The Progress' devotes a verse to a lady of this name:—

Howard dared not a Servant own;
Her love she keeps from being known;
Although she thinks the world too blind,
Yet always cat will after kind.

Mrs. Beaumont.—Probably a member of the family of Beaumont of Coleorton, in Leicestershire. The mother of the Duke of Buckingham, according to Sir Henry Wotton, was "daughter of Anthony Beaumont, of Coleorton, Esquire."

Mrs. Seamer.—Perhaps an old form of spelling Seymour. I cannot identify this lady; but one of the latter name has a place in 'The Progress':—

Seymour, they say, did love too much,
And did the given saddle grutch;
'Twas her own fault: had she been wise,
Both saddle and horse had been her prize.

My Lady Ann Feilding.—Sister to "my

Lady Marquess," and second daughter of the first Earl of Denbigh. She married Baptist Noel, third Viscount Campden, but there was no issue of the marriage. She died on 24 March, 1636. This peerage is now extinct.

The Mother of the Maydes.—Most likely Bridget, Lady Sanderson, daughter of Sir Edward Tyrrell, Knt., and wife of Sir William Sanderson, Gentleman of the Privy Chamber of Charles II. She was mother of the maids of honour to both Henrietta Maria and Catherine of Braganza. She was born in 1592, and died on 17 January, 1681. When 'The Shepheard's Paradise' was performed—assuming 1633 to have been the date of its first representation—she would be forty-one years of age, sufficiently old to fill the position assigned to her at Court. Her name was evidently unknown to the author of 'The Progress':—

The Mother o' th' Maids almost forgot:
Why? she's obscure, I know her not:
She came to court, 'cause she was poor;
Yet got her living easily before.

It must be borne in mind that the invariable practice at this period was to give to all unmarried ladies, not coming within peerage rank, the courtesy title of "Mrs." A. S.

LATIN DIMINUTIVES.—In 1896 there was a correspondence in 'N. & Q.' on the 'Force of Diminutives in Silver Latinity' (see 8th S. ix. 487; x. 123, 319, 439). Notwithstanding the heading, the discussion was not confined to Latin of the Silver Age.

The following epitaph is an example of the use of diminutives in Late Latin. I take it from p. 304 of 'Monumenta Sepulcralia, et Inscriptiones Publicæ Privatæque Ducatus Brabantie,' collected by Franciscus Sweertius (Sweerts), Antuerpiæ, 1613. My copy has lost its title-page, but probably p. 304 is correct as a reference.

In obitum GVILLELMI VAN GRAMB,*
Genere, Forma, Ætate
nobilis, egregii, Pueruli.

GVILLELMVLVS pulohellus,
Iunone pulchrâ pulchrior,
Genis Diones mollior,
Collumbilique plumulâ
Nunc occidit,
dolor! dolor!

Hæu! dulcior puellulus
Quàm mel sit hylæ aut saccarum,
Nitore vincens candidos,
Candore vincens cygnulos.
Sic occidit?
dolor! dolor!

* The last letter is blurred. The name may be Grame or Gramp.

Matris mel & suavitas,
Sororis & passerulus,
Fraterculique basium,
GVILLEMLVVS nuper fuit :
 Sed heu ! fuit.
 dolor ! dolor !

Hos pætuulos ocellulos,
Hæc colla mollicellula,
Has lacteas papillulas,
MATER, SOROR, FRATER, gemunt :
 Frustra, sed heu !
 dolor ! dolor !

The adjective "mollicellulus" appears to be a diminutive of "mollicellus," which is a diminutive of "molliculus," which is a diminutive of "mollis."

The date of the boy's death is not given. The dates closely preceding this epitaph range from 1511 to 1605. It is given as one of the Brussels inscriptions, and is apparently under the heading 'Ad Augustinianos.' Apart from the subject of Latin diminutives, the epitaph appears to be pathetic enough to be worthy of exhumation from an old book.

ROBERT PIERPOINT.

St. Austin's, Warrington.

SAVONAROLA'S INEDITED MSS. (See 3rd S. i. 147).—The following passage—a note on p. 89 of 'The Monastery of San Marco,' by G. S. Godkin, 1901—led me a wild-goose chase, a fact that prompts me to put it on record as a warning to others: "This work [Savonarola's exposition of the psalm 'Miserere'] has been translated into German, *but not into English*, as far as we know." But, as a matter of fact, there have been no fewer than six English versions of this little work, and the last of them was published in 1900. For this information (which, however, came too late to hinder me from making a now useless translation on my own account), and for the dates of these various editions, I am indebted to the kindness of a friend. S. G. OULD.

'THE THREE RAVENS.'—The following version of 'The Three Ravens' is worth preserving in 'N. & Q.' It and its sister 'The Twa Corbies' have frequently been printed in various forms, but I do not remember ever meeting with a text identical with the one I now give. My father committed it to memory, early in the last century, from the recitation of Harry Richard, of Northorpe, an old farm labourer who was quite ignorant of reading. Harry said that when he was young it was commonly sung at sheep-clippings, harvest suppers, and other such-like merry-makings. He added that the tragedy alluded to occurred in a grass close adjoining the river Eau (pronounced Eá), very near a deep pool in the stream called the Slaughter

Hole. The statement is curious, but can hardly be accepted as historical. The ballad is so widely distributed that we may be almost sure that the identification of this Lincolnshire version with the Slaughter Hole at Northorpe is a case of transference, not a genuine tradition. Why this pool is called the Slaughter Hole is not known, but the name is assuredly very old. I have heard one person, and one only, call it Souter Hole, but this was, I have no doubt, a mere blunder, owing to defective hearing or memory. I have cross-questioned several natives of Northorpe on this point, and not one of them had ever heard of the latter form.

There were three ravens in a tree,
As black as any jet could be.

 A down a derry down.

Says the middlemost raven to his mate,
Where shall we go to get ought to eat?

It's down in yonder grass green field,
There lies a squire dead and kill'd,

His horse all standing by his side,
Thinking he'll get up and ride;

His hounds all standing at his feet,
Licking his wounds that run so deep.

There comes a lady full of woe,
As big wi' bairn as she can go;

She lifted up his bloody head
And kiss'd his lips that were so red.

She laid her down all by his side
And for the love of him she died.

Written down from my father's recitation
on 19 January, 1859. EDWARD PEACOCK.

Wickentree House, Kirton-in-Lindsey.

THE LAST OF DON PACIFICO.—The subjoined advertisement, which appeared in the *Times* of 30 May, specially deserves embalming in 'N. & Q.'—

"Whereas by an Order of the High Court of Justice (Chancery Division) dated the 13th May 1902 made in an action Pacifico v Hassan 1861 P 110 And in the Matter of the Estates settled by an Indenture dated 19th September 1851 and made between the Chevalier David Pacifico of the first part and Moses Hassan and Abraham Hassan of the other part consisting of messages and land Number 8 King Street Tower Hill in the Parish of St. Botolph Without Aldgate in the County of Middlesex and Number 4 Little Somerset Street Aldgate in the City of London And in the Matter of the Settled Estates Act 1877 the following enquiry was (inter alia) directed namely an enquiry who was the heir at law of the Intestate David Pacifico the Settlor of the said Settlement at the time of his death (the 12th April 1854) and whether such heir is living or dead and if dead who by devise descent or otherwise is entitled to the hereditaments comprised in the said Settlement or the proceeds thereof which descended to such heir at law And whereas Dona Pacifico the Wife of Jacob Pacifico who died at Smyrna on the 23rd day of April 1852 was a daughter of the said Settlor David Pacifico and the

children if any of the said Dona Pacifico may be entitled under the said enquiry Notice is hereby given that any persons claiming to be children of the said Dona Pacifico or any other persons claiming to be entitled under the said enquiry are by their Solicitors on or before the 7th day of July 1903 to come in and prove their claims at the Chambers of Mr. Justice Farwell and Mr. Justice Swinfin Eady at the Royal Courts of Justice Strand London England or in default thereof they will be peremptorily excluded from the benefit of the said Order.

"Tuesday the 14th day of July 1903 at 11.30 o'clock in the forenoon at the said Chambers is appointed for hearing and adjudicating upon the claims.

"Dated the 21st day of May 1903.

"J. C. Fox Master."

It completes the history of Don Pacifico, whose claims in the middle of the last century almost brought about war between this country and France, and evoked in Parliament the finest speech of Lord Palmerston and the last of Sir Robert Peel.

POLITICIAN.

MRS. SAMUEL PEPYS.—*Appropos* of the bicentenary of the death of Pepys, I have been lately foraging amongst my books for references to the immortal diarist. In my search for notes on his burial-place I consulted, *inter alia*, Godwin and Britton's 'Churches of London' (1838). It is actually a fact that although these erudite authors devote ten pages of vol. i. to a description of the church of St. Olave, Hart Street, they say not a word about the divine Samuel. Only once does the name Pepys occur. Most of the monuments in the church receive a passing notice, and that to the memory of Mrs. Samuel Pepys is dismissed in the following perfunctory manner: "Above this [the Bayning monument on the north side of the altar] is a monument in memory of a part of the Pepys family." It may be quite correct to call a man's wife a part of his family, but it is hard to discover why such an out-of-the-way expression should be used in this instance. If intended as an attempt to mystify people, it might possibly meet with a large measure of success.

JOHN T. PAGE.

West Haddon, Northamptonshire.

WORDSWORTH.—The appearance of Prof. Raleigh's original and stimulating monograph on Wordsworth is a significant fact. The book shows that, despite all that has been written from Coleridge and Jeffrey and Wilson to Myers and Shairp and R. H. Hutton, it is still possible to study the poet from an independent point of view. The importance it attaches, moreover, to some of the minor poems—and even to 'Peter Bell' and others that have more commonly pro-

voked ridicule than consideration—should give pause to those iconoclasts who would read Wordsworth, as Lowell suggested and Matthew Arnold believed practicable, only in a small volume of elegant extracts. The genuine student of Wordsworth's verse cannot afford to miss any of his moods, and he will find adequate reasons for this critical conclusion in Prof. Raleigh's book. Meanwhile, it is curious to contrast the attention the poet is at length receiving with the hostility and neglect accorded him by his contemporaries. Jeffrey's attitude is notorious, but the treatment meted out to 'The Excursion' by another distinguished Edinburgh scholar is probably less generally known. According to De Quincey, who was much about Edinburgh in his latter years, Dr. Irving, librarian of the Advocates' Library, and faithful historian of Scottish poetry, consigned Wordsworth's great philosophical poem to the cellar of the institution of which he was the honoured head. In his 'Memorial Chronology,' published in vol. xvi. of his collected works as issued by Messrs. A. & C. Black, De Quincey states that there used to be at the Advocates' Library "a large clothes-basket, or rag-basket," into which useless books were dropped as they were received, and "at stated intervals the basket was transferred to subterraneous vaults, and never again visited by any inquest but that of rats." To emphasize this assertion the essayist incontinently writes a characteristic foot-note as follows:—

"It is a curious fact, and worth recording amongst the *delicia* and *facetie* of literature, especially because it serves to measure the enormous revolutions continually going on in the vast worlds of opinion and taste, that Wordsworth's 'Excursion' was amongst the books condemned to the basket, and did actually in that honourable conveyance go down to Hades. Under whose award, I am not certain; but, as I heard, of Dr. Irving, the chief librarian at that time."

If this is a fact, it has a distinct chronological interest, as De Quincey suggests; if it is only one of the elaborate jokes to which the writer was prone, it is certainly defensible as apposite to his argument, although somewhat hard on the librarian in question. Perhaps Mr. STRONACH may be able to throw some light on the subject, and especially to say whether or not Irving's view of Wordsworth's merits was correctly reported to De Quincey. THOMAS BAYNE.

'THE ENGLISH DIALECT DICTIONARY.' (See *ante*, p. 298.)—It is a mistake common to works of this kind to localize dialect words too strictly. Very few, if any, of those noted

at the reference given are confined to any one district. *Mun* is the usual form of *must* in South Notts, and the saying "What mun be mun be" has been familiar to me all my life. So also with the candle riddle, "Nanny Netticoat in a white petticoat," and the word "middling." The flower-name "milkmaids" refers to the cuckoo-flower or lady-smock (*Cardamine pratensis*). C. C. B.

I enclose a variant of the riddle for a candle:—

Little Nelly Netticoat
With a white petticoat;
She has a red nose,
And the longer she lives
The shorter she grows.

NORTH MIDLAND.

RIMING EPITAPH.—On the front page of the *Globe* of 3 April one reads:—

"A good example of an ingenious form of rhyming epitaph is found in Curmwallen [?] Churchyard, Cornwall:—

Shall we all die?
We shall die all.
All die shall we?
Die all we shall.

The permutations fit well the subject of the great mutation."

This inscription, of which one would like to have the date, is not a mere anagram, but an acrostic also. E. S. DODGSON.

"CONJUGATE."—

"Miss L. is a[n American] beauty of whom her mother said, in bringing her to England, 'She will most certainly *conjugate* there,' which [was] told to Lady Emily de Burgh, who answered, 'What is certain is that she will not *decline*.'"—Hon. Susan H. Oldfield's 'Harriet, Countess of Granville,' 1901, p. 158.

L. L. K.

"JEER."—Prof. Skeat has probably convinced most of his readers that *jeer* comes from Old French *giere=chiere*, as he explains it in the *Transactions of the Philological Society*. But may it not be suggested that the face denoted by the word is not that of the person derided, but that of the mocker who "makes faces" at him or her? This interpretation explains more satisfactorily the use of the preposition at in "jeer at," for the other side of the process would seem to require "to jeer out." E. S. DODGSON.

[See *ante*, p. 24.]

THE 'WIRELESS' NEWSPAPER.—I venture to think it worth while to record in 'N. & Q.' the following, which is from the *Daily News*, 18 April:—

"The first and probably the only newspaper wholly dependent upon wireless despatches was recently started at Avalon, on Santa Catalina Island, twenty-five miles from the Californian coast.

The newspaper is called the *Wireless*, and prints every morning news of the world received by wireless messages. There is no cable to the island. The news is sent daily by the correspondent of the paper at Los Angeles, California."

T. W. N.

HOTEL SIGN.—The following, now (3 April) outside a curiosity shop in Falmouth, is said to have come from near Bodmin. It would be interesting to get it located and to know how recently it was actually doing service:—

TEMPREUCE

HOTEL

Ellen Jone sells here
Lemonade & ginger beer
Cowheels & tripe every fridye
Sekond hand cles to mak ee tidy
Crox and kettles pans & all
And godley bokes to save your sole
Man traps gins & pattens likewise
And on Saturday nights hot mutton pies

C. S. WARD.

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.

MONSIEUR BEAUCAIRE.—Was there such a person; or is the part so well acted by Mr. Lewis Waller at the Comedy Theatre entirely imaginary? I am told the play is taken from a book of that name. Perhaps some of your correspondents can enlighten me. W. B.
Rise Park, Hull.

[A full answer to your inquiry will be found in the *Athenæum* for 1 November, 1902, in the dramatic "Week."]

'THE CORSICANS.'—Did Sir Walter Scott, with strict anonymity, publish "The Corsicans: a Drama in Four Acts, translated from the German of Kotzebue. Dublin, T. Burnside, for the Trade, 1799"? Is there sufficient internal evidence to show, as I thought forty-five years ago there was, that "Gortz [*sic*] of Berlingen [*sic*]. Dublin, printed by J. Stockdale for Bernard Dornin, (20th March) 1799," and 'The Corsicans' are by the same hand? I refer to the first or Dublin edition of these plays only. What side-lights have, during the last one hundred years, gone to show that there is truth in this surmise? What are the past references to 'Gortz' and 'The Corsicans' (Dublin edition) in 'N. & Q.' or elsewhere? I have these two plays side by side, in a volume, before me, with the name Robert Crowe (a contemporary of Scott) written across scene i. of each play—a sign that he witnessed the performance of them

(in Dublin) or had some definite knowledge of the author. Many others, in several volumes, that he did not witness or know about have no name written on scene i. I knew the gentleman in his extreme old age. He never made a marginal note or wrote his name on a title-page of any of the Dublin editions of Shakespeare or other authors—always on scene i. or not at all.

JAMES HAYES.

Ennis.

[Neither Genest nor the 'Biographia Dramatica' gives the name of the translator of 'The Corsicans.' The latter authority attributes the translation from Goethe to William (*sic*) Scot.]

CARSON.—I shall be very much obliged if any one can give me assistance in tracing a family of this name. I have trustworthy evidence back to the year (about) 1750, when John Carson married Mary Carr at Amaduff, co. Leitrim. After this the family were living near Elphin, co. Roscommon, for some time. I believe that the family originally came from Scotland, and I am very anxious to find out if this is so. I have searched a great many parish registers at the Record Office, Dublin, but these do not go back far; and I have not got any information from wills.

H. R. C.

19, Charlton Lane, Old Charlton, S.E.

1591 PLASTER QUOTATION.—A few years ago, when enlarging a room at the "Waggon and Horses Inn," Bewdley, the workmen had to remove a partition, and at the top of this, against the ceiling, was some plaster on which the following inscription was painted in blue and red. Before noticing this the workmen broke away parts, and as soon as the landlady knew she had it carefully taken down and put in an attic. Before I could go to Bewdley to inspect it some children had considerably damaged it, and in order that I might try to place it in its original position, it was packed and sent to me in Shrewsbury. Unfortunately, owing to the friable condition of the plaster, the railway journey completely spoilt what remained of the plaster, and after a great deal of trouble, I found it was impossible to piece the remains together and had to throw them away. The inscription was, so far as I was able to make out, as follows: "Stop the beginning and ye shall be sure, and then God will be true and save 1591." I shall be glad to know if any one can give me an idea if this is correct, and if it is taken from any book or manuscript.

HERBERT SOUTHAM.

THACKERAY'S SPEECHES.—Can any one tell me where reports of Thackeray's

speeches were published? In 'The Life of William Makepeace Thackeray' I reprint from John Camden Hotten's 'Thackeray' five speeches. They are headed '1849,' '1840,' 'Authors and their Patrons, 1851,' 'Royal Literary Fund Dinner, 1852,' 'The Commercial Travellers' Dinner, 1857.' Can any one tell me on what occasions the first three were delivered, and if a fuller report of any of the five is known? I am aware of the pamphlet 'Proceedings at the Thirteenth Anniversary Festival of the Royal General Fund, 1858'; but Thackeray spoke at a dinner given in his honour before he went to America, and on at least one occasion he responded for "Literature" at a Royal Academy dinner, though I do not know in what year. I have not seen the reports of these. There must also be other speeches.

LEWIS MELVILLE.

SINGLE TOOTH.—In the 'Annals of Japan,' written in the eighth century, there is an emperor whose name, Midzuhawake, or Prince with Auspicious Tooth, is said to have been given him from his having the so-called teeth in a single piece. When I was yet an infant, I once heard my old master narrate that a knight in this province of Kii, called Hagui Oniemon (Strong-Bites Demon), had a set of teeth of such a conformation that he was able to bite off an iron pan. And in the 'Life of Pyrrhus' Plutarch says that, "instead of teeth in his upper jaw, he had one continued bone, marked with small lines resembling the divisions of a row of teeth." I am very desirous of knowing whether such monstrosity really happens to exist, and, if possible, the scientific explanation of this sort of anomalous growth.

KUMAGASU MINAKATA.

Mount Nachi, Kii, Japan.

WM. HENRY, D.D., DEAN OF KILLALOE.—In the invaluable 'Index and Epitome of Dict. of Nat. Biog.' just published this author's 'Description of Lough Erne' is said to have been "printed 1873." In 'N. & Q.,' 8th S. iii. 320, is a review of Dr. Henry's 'Upper Lough Erne in 1739,' edited, with notes, &c., in 1891 (Dublin, McGee) by Sir Charles S. King, Bart. Is this the edition referred to, or was there one in 1873?

F. BARNES.

"SUFF" AND "STUFF."—The word *suff* is stated in Halliwell's 'Dictionary to be a Northern word meaning *drain*. Is it a variant of the old English *sewe* (which appears to have passed into Labourdin Baskish)? I am told that it is used also in the Midland Counties. In the *Star* (of London) for

13 April one reads of "a bitch fox which was forced from a suff (within the limits of Sir Bellingham Graham's hunt)." The word in this instance would seem to mean *lair*. I am told that in Oxfordshire there is a word *stuff* applied to a fox's lair; but it does not appear to be in the commoner dictionaries. Have the two words got mixed? If *stuff* in this sense is a genuine folk-word, is it connected with "stove"?

E. S. DODGSON.

NIGHTCAPS.—In the regulations for the Royal Military College, published by J. H. Stocqueler in 'The British Officer' (London, 1851, at p. 142), is a list of the kit which is to be provided for a gentleman cadet. It includes "eight pocket-handkerchiefs.....four nightcaps." The boys were not to be "under the full age of thirteen years, nor above that of fifteen." For how long were nightcaps part of the outfit insisted on? Do any except bedridden people now wear nightcaps in this country? I notice in some American illustrated books (e.g., Eugene Field's 'Lullaby-land,' illustrated by Charles Robinson, 1898) that small children are represented in nightcaps. Perhaps this is merely a decorative convention.

O. O. H.

GIBSON OF GLENCROSH.—I shall be grateful for information as to the origin, history, and disappearance of the family of Gibson of Glencrosh (par. Glencairn), Dumfriesshire. Are there any descendants in the male line at the present time? Information may be sent direct to me.

T. M. FALLOW.

Coatham, Redcar.

CHARLES I. AND THE EPISCOPATE.—Is it an undenied historical fact that King Charles I. would have escaped his penalty had he consented to abandon the claims of the episcopate?

VERITAS.

GLANIUS, 'VOYAGE TO BENGALA.'—Can any one give an account of the author of the following book, and say if the adventures recorded are fact or romance? I think the book must be rather scarce. There is not a copy in the London Library:—

"A Relation of an Unfortunate Voyage to the Kingdom of Bengala, Describing the deplorable condition, and dismal accidents, attending those therein concerned. How that after the loss of their Ship, they were forced to abide in a Desert, and Barren Island; to eat leaves, Toads, Serpents, &c., and reduced to that extremity, as to digg open Graves, to feed on Human Bodies. As also, the manner of their deliverance out of that place; and what befel them afterwards, in the Service of the great Mogol. Together with choice Observations, touching that monarch's Government, Laws, Customs, and Armies; and especially his late war

against the Kings of Azo, and Assam, with several other remarkable particulars. By M^r Glanius. London, printed for Henry Bonwick at the Red Lyon in St. Paul's Churchyard, 1682."

EMERITUS.

EMETT GENEALOGY.—Can some reader of 'N. & Q.' acquainted with the parish records of Plymouth tell me the names of the parents and grandparents of one Christopher Emmett, of the town of Tipperary, a surgeon and physician, and the grandfather of the two Irish insurgent leaders, though they spelt their name differently? C. Emmett is supposed to have been son of one Henry Emmett, of Plymouth, who was one of the contractors for Schomberg's army in Ireland. Probably this Henry Emmett was the kinsman of that name, heir to a Cromwellian settler in the county of Tipperary, William Emmett, an abstract of whose will is given in O'Hart's 'Irish Pedigrees.' As this query cannot be of general interest, the answer, if any one kindly gives me one, might be sent directly to me, so as to relieve the pressure on the valuable space in 'N. & Q.' needed for subjects of more general interest. (Mrs.) A. F. LONG.

Woodfield, Geashill, King's County.

'PASSING BY.'—I should be glad to learn through your columns who was the author of a poem entitled 'Passing By.' The first verse runs:—

There is a ladye, sweet and kind,
Was never such so pleased my mind.
I did but see her passing by,
And yet I'll love her till I die.

It is ascribed to Herrick in the new edition of 'The Scottish Students' Song-Book'; but a careful search through four editions of his works, by different observers, has failed to find it.

JOSEPH JONES.

26, Railway Road, Leigh, Lancs.

KLOPSTOCK'S 'STABAT MATER.'—I am looking for an English version of this poem in the same metre as the German original:—

Jesus Christus schwebt am Kreuze:
Blutig sank sein Haupt herunter,
Blutig in des Todes Nacht.

I shall be grateful for any assistance.

S. G. OULD.

DEPUTY-MAYOR.—Is it considered proper to refer to a deputy-mayor of a borough by this title when the mayor himself is present? I think the deputy is only appointed to act as such during the mayor's absence; and if this be so, would it not be more correct to address the lesser official as Mr. Alderman or Mr. Councillor, as the case may be?

HELLIER R. H. GOSSELIN-GRIMSHAW.
Errwood Hall, Buxton.

CARDINALS.—Richelieu was made a cardinal in 1622, Mazarin in 1641, Antonelli in 1847. To which grade—cardinal bishop, cardinal priest, cardinal deacon—did they belong, and what were their titles? Richelieu was in episcopal orders; were Mazarin and Antonelli laymen? C. S. WARD.

[Antonelli was appointed cardinal deacon of Santa Agatha alla Suburra in 1847.]

QUOTATION FROM BYRON.—In a printed pamphlet dated 1856 I find the following quotation:—

Oliver thrust in between the pair.—Byron.
As I have so far been unable to find this line in any of Byron's poems, I should be grateful to any reader who could direct me to it.

W. B. H.

HAMPTON COURT.—Under the carved coat of arms on the outside of the entrance gate to Hampton Court Palace the venerable motto "Dieu et mon droit" is rendered "Deo et mun drit," whilst on the inner side of the gate it runs "Deo et mun droit." Who is responsible for these vagaries in spelling? FIDONC.

Etymica.

"BLETHERAMSKITE."

(9th S. x. 507; xi. 335.)

BURNS has both "blethering" and "bletherin." Tam o' Shanter's Kate, we learn, had occasionally spoken with uncommon frankness to her husband before the date of his immortal ride:—

She tauld thee weel thou wast a skellum,
A blethering, blustering, drunken blellum.

The visitor to 'The Holy Fair' finds much irreverent confusion, for, while some are engaged with the furniture, "some are busy bletherin"—i.e., indulging in noisy and rapid conversation. In the epitaph 'On a Noisy Polemic' the poet uses a phrase which is still current in Scotland as a contemptuous description of a talkative bore:—

Below thir stanes lie Jamie's banes,
Oh Death, it's my opinion
Thou ne'er took such a bletherin b—h
Into thy dark dominion.

For "blether" and "blethers," both sb. and vb., see 'Epistle to John Lapraik,' 'Tam Samson's Elegy,' 'The Vision,' and 'The Author's Cry and Prayer.'

The nearest Scottish equivalent to "bletheramskite" is "bladderskate" in the song 'Maggie Lauder,' published in David Herd's 'Ancient and Modern Scottish Songs,' and attributed, on somewhat slender evidence,

to Francis Semple. After the wandering piper, chancing on the winsome Maggie by the way, had jauntily addressed her, she professed, woman-like, to resent the intrusion, and also, after the wayward manner of her sex, she at once gave him the information he desired:—

Right scornfully she answered him,
Begone, you hallanshaker,
Jog on your gate, you bladderskate,
My name is Maggie Lauder.

Editors have discussed "bladderskate" very fully, and it is not certain that its exact formation and significance have yet been reached. Allan Cunningham, in his 'Scottish Songs,' uses the form "bletherskate," and Chambers, in his 'Scottish Songs,' 1829, while retaining Herd's text, adds the following note from Cromek:—

"Bladderskate ought to be *Blether-skyte*. 'Ye bletherin' loon,' 'Ye vile skyte,' are terms of familiar reproach still in use, and are innocently applied to those satiric rogues who have the art of mingling falsehood with truth with admirable art, annoying with it the sage remarks of the sober-minded and wise."

Jamieson in the 'Scottish Dictionary,' after defining the word as "an indistinct or indiscreet talker," says it is probably from "blether," and adds that "it might be derived from Su.-G. *bladdra*, to babble, and *skata*, a magpie, q. babble like a jackdaw, or from *skat*, a treasure, q. a storehouse of nonsense." All this being tentative, the lexicographer concludes by saying that, after all, the allusion in the term may be to "the drone of his bagpipe, ludicrously compared to a bladder filled with wind." But if "skite" or "skyte" may be assumed to be the correct termination of the word, why may it not be explained as "squirt," which is one of its acknowledged meanings? "Bladderskate," or "blether-skyte," would then be a blether-squirt, or a spouter of nonsense. THOMAS BAYNE.

MAGIC RING (9th S. xi. 109, 211).—A golden head-ring of such miraculous power plays an important part in the 'Si-yü-ki,' written in the fifteenth century, and one of the four great romances of China. It narrates how the illustrious Buddhist pilgrim Hiuen-Tsiang (600-664 A.D., for whose life see 'Encyc. Brit.,' ninth ed.) accomplished his travel to India. In this long journey he meets with numberless demons and marauders, who repeatedly attempt to capture or kill him, but is every time saved from the danger through the cautious and efforts of his faithful attendants, a monkey, a hog, and a water-sprite. The monkey, Sun Wu-Kung, the ablest and bravest of all the three, is at

first very fractious and ungovernable. One day, while he is deserting his master on a slight disagreement, Avalokites'vara brings the headgear and instructs Huien-Tsiang how to apply it to his correction. When the monkey, admonished by a dragon for his misconduct, returns and finds beside his master a golden head-ring of unparalleled beauty, he asks for and is given it. But no sooner did he put it on his head than it stuck thereto so closely that it was as if a natural growth from it. Thenceforward, whenever he happened to disobey his master, the latter had but to murmur a few magic words, which would instantly tighten the ring so insupportably as never to fail to correct him. By this means the warlike monkey turned a most loyal and useful servant, and accompanied his master, in defiance of innumerable enemies and toils, to Mount Gudhrakūta, where the animal is said to have been created a living saint by the Buddha. Sie Chung-Chi in his 'Wu-tsh-tsu' (1610) expatiates on this allegory as the most edifying of all Chinese fictions, for it shows us how a simple magic ring, or a commandment, if properly applied, could turn a most turbulent monkey, or the mind, into what should be entitled to the sainthood.

KUMAGASU MINAKATA.

Mount Nachi, Kii, Japan.

"HAGIOSCOPE" OR ORIEL? (9th S. xi. 391, 321, 375.)—On the second of these words see 4th S. v. 577; x. 256, 360, 412, 480, 529; xi. 164; 6th S. iv. 252, 336; also, it need hardly be added, the 'N.E.D.' It will be seen that the *oricula*, *oriculum*, suggestion, or something very like it, has already been made; but little evidence has been added to that collected by Hamper in *Archæologia*. Du Cange, s.v. *lorica*,* writes:—

"*Loricula*, περιβολος, Munimentum quod urbium obsessores ultra jactum telii ædificant, &c. Beda in libr. Reg. quæst. 13. *Tabularis vel muris, vel cancellis, cum ad tutelam vice ponantur, vulgus loricularum nomen indidit. Vide Philandrum ad lib. 7. Vitruvii c. 1.*"

But though this and the preceding entry *Loricæ murorum* may have a good deal to do with the origin of *oriel*, they are very far from the idea of a *squint*.

May we have the evidence in support of *oricula*? Perhaps Dr. Russell Sturgis will "oblige." And may we know the name of the officious member of the Cambridge Camden Society who, unfortunately, added to our

language in the 'Hints on Ecclesiastical Antiquities' a totally unnecessary word, which is, I am told, in some cases demonstrably incorrect, and, in any case, begs the question of the use for which a *squint* was intended? Was the Macclesfield oriel, cited by MR. ADDY in a note *ante*, p. 321, really at the door of the cellar, and not rather at that of the *solar*?* Nothing is easier than to confuse an *o* with an *e* in a fifteenth-century MS. Perhaps some one who has access to Lord Stafford's papers will verify Hamper's reading of the word.

Q. V.

A correspondent remarks: "There is no connexion between the words *aula* and Hall," which is very remarkable considering the quantity of families named Hall. There was a "De Aula" in the Isle of Wight, now represented by Russell. We learn from Domesday (p. 337b) that the "Regina Eddid [Edith of the swan neck] habuit aulam" at Grant-ham, which fell by lease from the Crown to the family of Hall, deriving from FitzWilliam. "De Aula" merged into "atte Hall," and represents the Latin *aula*, a hall or prince's court, a king's palace (Ainsworth).

LYSART.

A *propos* of MR. ADDY's statement that in the thirteenth century bailiffs were often clerics, I may cite a reference in Assize Roll 175 (28 Hen. III.) to "Rogeriu', Clericus, Ballivus Petronille de Tony," who at that time held the manor of S. Tawton, her son being a minor. ETHEL LEGA-WEEKES.

NEWSPAPER CUTTINGS CHANGING COLOUR (9th S. xi. 89, 217, 297).—As MR. J. M. BULLOCH is good-natured enough to say that he would be "glad to get any wrinkles from other collectors," I should like, as an "old campaigner" on the subject of scrap-books—I have close on twenty, some made up by myself, but mostly by my elders—to say a few words. Firstly, "home-made" paste, *i.e.* flour and water, boiled with or (preferably) without alum, will not as a rule turn sour. In my possession are still two or three old scrap-books, the earliest dating back to 1850. The pictures in these books were all "stuck down" with home-made paste. However—while stopping by the way to mention that I have the ruins of a monster "picture" scrap-book (containing thousands of cuts) which I put in hand in 1861, and in which, though the picture-scrap is hopelessly "decrepit," the paste has never been

* I transcribe from col. 326 of part ii. of vol. ii. of the edition of 1673, from a copy formerly belonging to White Kennett.

* Oriels were frequent in solars; possibly this was what is still called an *orrel* in Cornwall.

the cause of their "senile decay"—I would like to suggest to MR. RIMBAULT DIBDIN and to MR. J. M. BULLOCH to try fish-gum, which can be obtained from most stationers or oilmen, from one penny a bottle upwards. So far back as 1888 I glued down a few cuttings on to paper, card, glass, leather, or wood, notably a frame of portraits of "the master" (Dickens); and, although printed on "thin" paper, they have lost nothing since then, neither in the colour of the paper nor the blackness of the printing-ink. I need hardly add that it is always advisable to buy the more "expensive" bottles of glue. As the old proverb sayeth, it's no use "spoiling the ship for a ha'porth o' tar."

HERBERT B. CLAYTON.

39, Renfrew Road, Lower Kennington Lane.

Very few of the so-called "gums" are really composed of gum, and of gum itself there are various kinds. The best plan, and much the cheapest, is to make one's own mucilage. Acacia gum—two parts to three parts of cold water—is commonly used. This makes rather a thick mucilage, but one that keeps fairly well in a cool place and in full bottles. A mucilage that is said both to keep better and to be more adhesive may, however, be made by dissolving one part of ghatti gum in two parts of lime-water. When you ask for ghatti gum see that you get it. The lime-water mucilage will not so readily ferment as one made with plain water. The addition of a little glycerine also helps to preserve it.

C. C. B.

'THE POETRY OF GEORGE WITHER' (9th S. xi. 266, 409).—I have a considerable number of George Wither's works in first and early editions, which I shall be pleased to exhibit to any 'N. & Q.' contributor who may desire to consult them.

F. E. MANLEY.

Cecil House, Allerton Road, N.

JOHNSON: AN ANECDOTE (9th S. xi. 345).—Though the following remarks have no direct reference to Dr. Johnson, yet they may not be without some degree of interest to your readers. I used many years ago to visit at Aldenham Abbey, Herts, then in the occupation of Mr. William Stuart, whose father, when a young man and vicar of Luton, was introduced, as Boswell records, to Dr. Johnson in 1782. Mr. Stuart died in 1874, and is buried in Aldenham Churchyard. The family estate was at Tempsford, in Bedfordshire, but within the last few years the mansion has been burnt down.

Mr. Stuart had a collection of heirlooms and many valuable treasures, as, for instance, the sword of Admiral Penn, the

father of the founder of Pennsylvania, and a fragment of the tree under which the treaty with the Indians was signed. He possessed also a beautiful model, in frosted silver, standing 3 ft. 6 in. in height, of the Eleanor Cross at Charing Cross, for which he told me he gave 500*l.* In the library was a magnificent copy of the Pentateuch, which he had bought for a large sum at the sale of the library of the Duke of Sussex, so beautifully written in Hebrew that it looked exactly like printed matter. Over the fireplace was the fine portrait of his father in his episcopal dress, with the sky-blue ribbon of the Order of St. Patrick, painted by William Owen, most strongly resembling his son.

Amongst other relics shown to me, one was an autograph letter from George III. offering Dr. Stuart, then Bishop of St. David's, the archiepiscopal see of Armagh, or rather pressing it upon him, which proved one point insisted upon by several historians of the period, that the king always held the patronage in his own hands. The archbishop was accidentally poisoned by an embrocation given in mistake in 1822. As the letter mentioned Lord Bute "as your father, being one of the best friends I ever had," it dispelled the idea that George III. had not liked him. Mr. Stuart was also a great-grandson of the celebrated Lady Mary Wortley Montagu, and had several letters which had passed between her and Pope. Thomas Percy, editor of the 'Reliques of Ancient English Poetry,' had been one of his father's suffragans in Ireland.

There are pedigrees of the families of Stuart of Aldenham in Burke's 'Landed Gentry,' vol. ii., and of Penn of Stoke Park in Burke's 'History of the Commoners,' vol. ii. p. 491 *et seq.* (1838), containing much interesting matter and anecdotes concerning the family of Penn.

JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

BYRONIANA (9th S. xi. 444).—Accuracy is indispensable to the searcher in the columns of 'N. & Q.' It is not possible for Byron to have applied to, and received from, the Ferrara authorities permission to copy Tasso's unpublished letters and verses at the date mentioned by Count Stephen Széchenyi. During the whole of 1818 Byron remained in the neighbourhood of Venice. He visited Ferrara for the first time between 2 and 6 June in 1819. He remained there two days only. This is another example of the risk incurred by correspondents who neglect to verify their quotations. I respectfully advise them, on every biographical point of

a similar kind, to consult Mr. Murray's 'Byron's Works' ('Letters and Journals'), a most accurate and exhaustive authority on Byron, which has been so ably edited by Mr. Rowland Prothero. RICHARD EDGCUMBE.
Edgbarrow, Crowthorne, Berks.

SHAKESPEARE'S SEVENTY-SIXTH SONNET (9th S. x. 125, 274, 412, 495, 517; xi. 96, 249).—MR. STRONACH will have to explain much more than he has hitherto attempted, if he is to succeed in making many converts to his theory of the authorship of Shakespeare's plays and poems. Apart from the consideration of the fact that the author of the 'Novum Organum' did not possess in a sufficient degree that highly imaginative and poetical faculty which would enable him to write the plays and poems in question, we have many things to face which, I venture to say, dissipate the whole theory of their Baconian authorship. There is such ample evidence in contemporary writings to prove the claim of William Shakespeare, "the man of Stratford," that we are not warranted in forming any other conclusion than that he was the veritable author of the works published in his name. The statements of contemporaries are absolute matters of fact, whereas everything adduced to prove that Francis Bacon was the author is pure assumption. For fear of taking up too much space, I will merely cite the testimony of one writer only, out of many to whom reference might be made.

Thomas Heywood, who has been described by Charles Lamb as "a prose Shakespeare," was actor, poet, dramatist, and miscellaneous writer of the period, and, moreover, it can be shown, was personally acquainted with Shakespeare. In his 'Hierarchie of the Blessed Angells' he refers to our great dramatic poet in the following terms:—

Mellifluous Shakespeare, whose enchanting Quill
Commanded Mirth or Passion, was but Will.

Surely this is evidence sufficient, not only of his knowledge of Shakespeare the man, but also the author.

In addition to this, however, he further proves his personal acquaintance with Shakespeare and his high appreciation of his genius. In 1612 appeared his 'Apology for Actors,' to which was prefixed a dedicatory letter to Nicholas Okes, printer and publisher. This letter has reference to the publication by W. Jaggard, a rival publisher, of the selection of poems entitled "'The Passionate Pilgrim,' by W. Shakespeare," into which two poems of Heywood had been introduced by Jaggard without authority, as though they had been

the work of the greater poet. In his letter to Okes Heywood expressly says:—

"Here likewise, I must necessarily insert a manifest injury done me in that worke, by taking the two epistles of Paris to Helen, and Helen to Paris, and printing them in a lesse volume under the name of another, which may put the world in opinion I might steale them from him, and hee, to doe himself right, hath since published them in his owne name: but, as I must acknowledge my lines not worthy his patronage under whom he hath published them, so the author, I know, much offended with M. Jaggard (that altogether unknowne to him), presumed to make so bold with his name. These and the like dishonesties I knowe you to bee cleere of; and I could wish but to bee the happy author of so worthy a worke as I could willingly commit to your care and workmanship."

It would seem that further comment is needless; but the Baconians have such an ingenious way of interpreting evidence to meet their views, that it would be both curious and interesting to know how they would deal with the two cases I have here quoted.

E. F. BATES.

"TONGUE-TWISTERS" (9th S. xi. 269, 455).—PROF. STRONG is mistaken in putting under this heading a pleasantry of another kind traditional among French children. The sentence, which he quotes incompletely, affords a puzzle akin to the classic jingle which perhaps lingers still amongst English boys in the earlier stages of Latin, "In-nud-eel-is, in-clay-none-is," &c. The French puzzle-sentence is spoken in four words, each with a stress such as is used in more Southern tongues, "Lerienta - tentalera, leratenté - tatalerienta"; and the interpretation thereof is "Le riz en tas tenta le rat; le rat tenté tâte le riz en tas." This sentence offers no difficulty to the tongue.

EDWARD NICHOLSON.

I send the following: "The sun shines on the shop signs" (to be repeated quickly several times); "She says she shall sew a sheet."
DONALD FERGUSON.

CRAWFORD (9th S. xi. 328, 417).—MR. COLEMAN, to whom I am obliged for the information, has kindly pointed out previous references to William, eldest son of the Andrew Crawford mentioned in my query. The said references, however, throw no light on the traditional connexion of my family with Ayrshire, respecting which I much desire to be informed.

Perhaps the following additional particulars, which have since come to hand, and which are more correct than those which previously appeared, may enable your readers to assist me further.

John (?) Crawford, grandfather of Andrew

—living 1670-1725—resided at Highholm, near Dunfermline in Fifeshire, not Ayrshire, as I had been incorrectly informed. He had three sons: (1) David; (2) Moses, who emigrated to America, married Janet Keir, and had a son David, b. 1747; (3) James of Whoughall. David, the eldest son, designated in my account "of North Fod, near Dunfermline," was father of the Andrew Crawford of whom I wrote, who married Mary Spink, of a Yorkshire family living near Northallerton, and later settled at Brighton. I have also heard that John Crawford had a numerous family, in addition to the children I have mentioned, and that one of his sons, William Crawford, took to business and became a successful merchant at Manchester. My account is possibly correct in this, as I have repeatedly, in searching at Somerset House, come across Crawfords of the northern counties of England.

QUESTOR.

"PRIVILEGIATUS" (9th S. xi. 448).—IGNOTUS will find this designation attached to a large number of names in Foster's 'Alumni Oxonienses,' and to one on each of the three preceding pages to that on which C. W. H. Pauli occurs. The statute "De laicis ad privilegia Universitatis admittendis" required these persons to be matriculated: hence their names find a place in Foster's list. They were for the most part citizens of Oxford, or college officials who had deserved well of the University, though some, like Mr. Pauli, probably received in this way a recognition of merit which in the case of more illustrious persons took the form of an honorary degree.

A. T. M.

'CELEBRITIES AND I' (9th S. xi. 368, 416).—Of course I may be wrong and C. C. B. may be right, or, as I venture to think, *vice versa*. If it be still true that two blacks do not make a white—an assertion which may be open to doubt in this upsetting age—the quotations from Mudie's catalogue do not strengthen his contention, and his excursus into French literature may be in support of mine, though it is impossible to rule English grammar from the other side of the Channel. The labels in a druggist's shop, for all their learned look, are official clues only, not titles of literary productions. I suppose they simply indicate "This is Senna," "Here is Rhubarb," and the like; and if the *Lín.* or the *Sy.* or the *Tr.* were written at full length I should expect to find it in the nominative case. A book is written *de*, of, about, concerning, something or somebody, and it seems to me that this, if not expressed,

should at least be understood in the title of it, notwithstanding the existence of inelegant examples to the contrary. ST. SWITHIN.

CHRISTMAS CAROLS (9th S. xi. 309, 414, 454).

—The following is the wording of the missing title-page in the REV. FRANK PENNY's book:—

"Christmas Carols, | Ancient and Modern; | Including | the most popular in the West of England, | and the Airs to which they are sung. | Also Specimens of | French Provincial Carols. | With an Introduction and Notes. | By | William Sandys, F.S.A. | London: | Richard Beckley, 42, Piccadilly. | 1833."

This is, on the whole, the best work on carols which we possess in English, and it has never been superseded. Mr. Sandys incorporated the greater number of those published by Mr. Davies Gilbert in his book called 'Some Ancient Carols,' 1822; second and enlarged edition, 1823.

My copy of Mr. Sandys's book was formerly in the possession of John Payne Collier, who has written on the fly-leaf: "See a curious speculation on Carols in Maitland's 'Dark Ages,' p. 151 and note." W. F. PRIDEAUX.

SEVEN DIALS (9th S. xi. 448).—The immortal Boz refers to a little humorous poem which had a very great vogue at the time, and is by no means ill written. The title-page is as follows: "Monsieur Tonson; by John Taylor, Esq. Illustrated by Robert Cruikshank. London, Marsh and Miller, Oxford Street, and Constable and Co., Edinburgh, 1830." The frontispiece gives a 'Portrait of Tom King'; and the woodcuts are funny. There is a short life of Tom King prefixed to it. He was a "merry wag," born in the year 1720, and died 10 December, 1805. The poem records one of his merry pranks, and is amusingly told.

Tom King was rambling one night with a friend, "just by that spot the Seven Dials hight," when it came into his head to knock at one of the doors. A refugee Frenchman at last opened it, and asked, "Vat your commands vit me?" With all politeness Tom asked "if there's a Mr. Thompson lodges here," and with all politeness came the reply: "No, sare, no Monsieur Tonson lodges here." But the matter did not rest there, for Tom was so unkind as to go through the same performance the following night, and this time the answer was: "Sare, 'pon my soul, no Monsieur Tonson here." This was repeated night after night, till the jest became intolerable, and the Frenchman had to seek new quarters. Just then Tom went abroad for six years, by the end of which time the Frenchman had just returned to his

old lodging. It occurred to Tom to repeat his old inquiry, which was at last too much for the victim. With a wild cry of, "Begar! here's Monsieur Tonson come again," "Away he ran, and ne'er was heard of more!"

WALTER W. SKEAT.

Tom King and the Frenchman (Morable) are characters in Moncrieff's farce 'Monsieur Tonson,' produced at Drury Lane Theatre 20 Sept., 1821. The piece, the action of which takes place in Seven Dials, was founded on the humorous poem of the same name by John Taylor, editor of the *Sun* newspaper. It attained great popularity, and the part of the Frenchman, originally acted by Gattie, became a favourite part of the elder Mathews.

The writer of the article on Taylor in the 'D.N.B.' falls into the curious mistake of stating that the piece was rehearsed at Drury Lane, but never acted, being evidently misled by the words "Never Acted" which used to be printed at the head of the playbill on the first night of a new piece, and are adopted by Genest in his 'History of the Stage,' simply to convey the information that it had not been acted before.

WM. DOUGLAS.

125, Helix Road, Brixton Hill.

SIR NICHOLAS KEMEYS AND CHEPSTOW CASTLE (9th S. xi. 327, 394).—I am obliged to L. L. K. for his reply to my query, but on application to Messrs. William George's Sons, they state that "Mr. Taylor's 'Sketch of Chepstow' was published quite twenty years ago, that they have not seen a copy for years, and that they do not think that it is now obtainable at the Castle even." It appears, too, from their letter that Mr. John Taylor is now deceased.

ST. DAVID M. KEMEYS-TYNTE.

DEDICATION TO THE QUEEN OF ENGLAND (9th S. xi. 406).—As the 'Letters to a Young Lady' were first published in 1789, the queen to whom the book was dedicated would be Charlotte, the consort of George III. It may interest Mr. COIT to have the following particulars of the author. The Rev. John Bennett was curate of St. Mary's Church, Manchester, and afterwards rector of Paul and Keyingham, Yorkshire, and domestic chaplain to the Earl of Guilford. He died of dropsy on 21 June, 1793, aged forty-two, and was buried in Chapel-en-le-Frith Churchyard, Derbyshire. A list of his books is contained in Watt's 'Bibliotheca Brit.' but a mistake is there made in giving the date of the 'Letters' as 1780, and another in the title of his 'Strictures on Female Education,' which is changed to 'French Education.' A third error occurs in the title of 'A Discourse

against the Fatal Practice of Duelling,' which, oddly enough, appears as the 'Fatal Effects of Duelling.'

CHARLES W. SUTTON.

Manchester.

"WICK" (9th S. xi. 348).—John Stow, in his 'Survey of London,' 1598, says:—

"Candle-wright, so called in old records, or Candle-wick Street took that name (as may be supposed) either of chandlers, or makers of candles; otherwise *wike*, which is the place where they used to work them, as Scalding *wike* by the Stocks market was called of the poulterers scalding or dressing their poultry there; and in divers dairy houses, or cottages wherein they make butter and cheese, are usually called *wicks*."

EVERARD HOME COLEMAN.

71, Brecknock Road.

The most puzzling form of this word is the *wick* put for a salt spring, as at Droitwich, Northwich, Middlewich, all having brine works of fabulous antiquity.

A. H.

"COALS TO NEWCASTLE" (4th S. vi. 90; 5th S. xi. 486; 8th S. ii. 484; iii. 17, 136).—Thomas Fuller in his 'Pisgah-Sight of Palestine' (1650) says at p. 128, "It is so far from being needless pains, that it may bring considerable Profit, to carry Char-coals to Newcastle." This quotation is not given in the 'Oxford English Dictionary' either under 'Coal' or 'Charcoal.' Under the former word, at p. 550, col. 1, the proverbial saying is quoted from Fuller's 'Worthies,' 'Northumberland' (*a.* 1661), p. 302, in its present form. It appears from a note under 'Charcoal,' p. 282, col. 2, that the word *charcoal* was at one time used to denote that which we now call *coal*, and in that sense it was doubtless used by Fuller in the passage cited above. On this assumption the quotation I now send is the earliest recorded instance of the use of the proverb. Perhaps I may add that at p. 8 of the 'Pisgah-Sight' Fuller speaks of "the carrying of water to the fountain."

R. B. P.

[MR. F. ADAMS at 8th S. ii. 484 gives a reference earlier than 1614.]

BELL: LINDLEY: PERRY (9th S. xi. 349).—Although I am unable to answer the query put at the above reference, your correspondent may like to know that there is a Perry inscription in Great Missenden Churchyard, Bucks, and a Bell inscription in Cookham Churchyard, Berks, while the name Perry also appears in the registers of Walton, Bucks, published by the Bucks Parish Register Society last year.

From my notes taken from High Wycombe Churchyard there does not appear to be any

monumental inscription to the Bell family in that "God's Acre," part of which, I may incidentally add, is separated from the church by a road intersecting the burial-ground.

CHAS. H. CROUCH.

5, Grove Villas, Wanstead.

"UTHER" AND "ARTHUR" (9th S. xi. 327).—May I put the previous question, and ask Mr. E. S. DODGSON what ground he has for asserting that *Uther* was an "ancient British name" ?

W. H. B.

I know that some high Celtic authorities hold that *Arthur* is a Roman name=*Artorius*, found in Juvenal.

H. A. STRONG.

University College, Liverpool.

DR. EDMOND HALLEY (9th S. x. 361 ; xi. 85, 205, 366).—In F. H. Hart's 'History of Lee' (Lee, 1882), p. 4, it is stated :—

"On the east side [of the old churchyard of St. Margaret's], near the fence, about twenty-two yards from the road, is a plain table tomb to the memory of a late celebrated Astronomer Royal, Dr. Edmond Halley, who died in 1742, aged eighty-five; also to his eldest daughter Margaret, died 1743, aged fifty-five; and to his youngest daughter, Mrs. C. Price, died 1765, aged seventy-seven years. In the same vault lies buried John Pond, the Astronomer Royal, born 1767, died at Greenwich 1836, aged sixty-nine years."

It is not stated how Pond came to be buried in the Halley family vault.

JOHN B. WAINEWRIGHT.

JOHN CARTER, ANTIQUARY (9th S. xi. 207, 352).—A member of the squire's family informs me that at her request the historian of Partney, the Rev. G. G. Walker, the present rector, has searched the registers, &c., but has been unable to discover any trace of John Carter's residence in the parish. It is more than probable, therefore, that the famous antiquary was only a guest and not a resident there.

L. L. K.

"TRAVAILLER POUR LE ROI DE PRUSSE" (9th S. xi. 289, 392, 437).—The Portuguese have a similar saying for work that is unremunerative—viz., "Trabalhar para o bispo," to work for the bishop.

E. S. DODGSON.

DUDLEY OF WILTSHIRE (9th S. xi. 408).—The bishop's certificate (at the Public Record Office) shows that on 8 April, 1665, Henry Dudley, clerk, was admitted vicar of Broad Hinton, Wilts, on the presentation of the warden and brothers and sisters of the hospital of St. Nicholas-juxta-Pontem, near Sarum.

H. C.

CAPE GARDAFUI (9th S. xi. 390).—The meaning of this name is given in 'Hobson-

Jobson' (the second edition of which I am glad to see is now ready), and also in Burton's 'Camoens,' 1881, vol. i. p. 489. It is from the Egyptian Arabic *Gardafûn*, where *gard* means bay and *Hafûn* is the name of the adjoining district. Barbosa (1516) mentions the district under the name of *Afûni*, and the cape under that of *Guardafûn*.

JAMES PLATT, JUN.

The more correct spelling is Guardafui, and the word is taken from the Portuguese *guardafui*—"beware ye," from a supposed magnetic rock at the place, requiring caution in navigating round it.

W. T. LYNN.

Blackheath.

MR. BELLASIS will find that the derivation of this name is fully discussed in Yule and Burnell's 'Hobson-Jobson,' second edition, p. 398. It represents the Arabic *Jard-Hafûn*.

EMERITUS.

POEMS ON MISCHIEF (9th S. xi. 389).—An excellent and very humorous example is Hood's 'Parental Ode to my Son.'

G. L. APPERSON.

ROBERT ORME (9th S. xi. 388).—I possess a copy of Kearsley's 'Complete Peerage,' London, April, 1794, according to which Audrey, only daughter of Charles, third Viscount Townshend, married Roger (not Robert) Orme, Esq., of Devon. An inquiry respecting Robert Orme has already appeared in 1st S. xi. 242, but elicited no reply.

EVERARD HOME COLEMAN.

71, Brecknock Road.

BLUE ASSOCIATED WITH THE BLESSED VIRGIN (9th S. xi. 388).—In mediæval times we sometimes find blue used in Lent and on Good Friday. It is, in fact, like violet and purple, the ecclesiastical equivalent of black. After the establishment of the Latin Patriarchate of Jerusalem by the Crusaders in 1099, black was used there for festivals of Our Lady: "Omnes sollemnitates beatæ Mariæ cum pannis et vestibus nigris." In Spain to the present day blue is used, but I am not sure whether on all her festivals or only on some. Cf. 5th S. i. 397, 494; 7th S. iv. 148, 254. Most early pictures give her either a black or blue mantle, but white or green mantles are by no means uncommon, and in Gentile da Fabriano's 'Virgin and Child' in the Louvre the mantle is brown.

JOHN B. WAINEWRIGHT.

'VICAR OF WAKEFIELD' (9th S. xi. 187, 274, 375).—The reference in *R. Soc. Lit. Trans.*, Second Series, xix. 93, is to the *British Magazine*, vii. 623 (December, 1766), where is a

sketch of just over one page called 'The Journal of a Wiltshire Curate.' Zschokke seems to have derived the hint for his story from this, very much enlarging upon the theme, so that his story can in no sense be called a translation. As Goldsmith at one time contributed to this magazine, the sketch may possibly be his.

It may be noted that on 13 May an order was made against the owners of 6, Wine Office Court, to remove the front (which, though shored up, was bulging and dangerous) within fourteen days. Goldsmith lived here (query at No. 6) in 1760 and later; and, according to Boswell, Dr. Johnson in the spring of 1763 (not 1764) found Goldsmith under arrest for debt to his landlady, and, taking the MS. of the 'Vicar,' sold it to Newbery for 60l.

"Unluckily, considerable confusion has been imported into this picturesque and time-honoured incident by the discovery, in recent years, that Goldsmith had disposed of a third share in this very book, as early as October, 1762, to Benjamin Collins, a Salisbury printer, who subsequently printed it. How this inconvenient fact is to be reconciled with the canonical tradition is not clear: at all events, an explanation is not at present forthcoming."—Mr. Austin Dobson in 'Chambers's Cyclopædia of English Literature,' new edition, vol. ii. 1902, p. 479.

ADRIAN WHEELER.

—'EIKON BASILIKĒ' MOTTO (9th S. xi. 389).
—I have always understood τὸ Χῖ οὐδὲν ἠδίκησε τὴν πόλιν οὐδὲ τὸ Κάππα as "The Ch. did not wrong the State nor yet the K.," i.e., neither Church nor king.

G. C. MOORE SMITH.

University College, Sheffield.

In the original saying quoted by W. T' the X and K stood for Χριστός and Κωνσταντός. As applied to Charles I. they appear to stand for Χριστός and Κάρολος.

E. W. B.

Is it not likely that Χῖ means the Church, Κάππα the King?
C. DEEDES.
Chichester.

WILLIAM BARNES (9th S. x. 486; xi. 245).—Is not GENERAL MAXWELL a little too harsh in his criticisms upon the Anglo-Saxon proclivities of the Dorset poet? It is well known that this simple-hearted scholar (whom I only came to know late in his life) preferred, whenever he could, to use words derived from Teutonic sources rather than from the Latin; but I have yet to learn that he had what your correspondent calls "a bee in his bonnet," or that he merited the American epithet of a "downright crank" in respect of this. One would think that had he had such

an extraordinary, prejudiced feeling on this subject he would scarcely have stayed so long in his profession of "dominie," in which he must daily have encountered that which your correspondent says was a "red rag" to him, namely, Latin and Greek. Of course, it is, as GENERAL MAXWELL says, impossible, were it even desirable, that all such elements as William Barnes objected to could be eradicated from our language; but there was wisdom and aptness, I think, in many of his substitutions.*

I do not think that the only new words to be introduced into our language should be Americanisms. Some of the instances given by GENERAL MAXWELL are, to say the least, very quaint. Would he mind telling me from which of the deceased writer's works he culled them? I know little but his poems, and for his appreciation of these I thank GENERAL MAXWELL. They are very sweet to Dorset ears and hearts. I doubt whether Burns would have been read as much had he followed dialect as closely even as did William Barnes—the English Burns. But does GENERAL MAXWELL approve of the Latinized expression which I have italicized (there is a word for you!) in the following sentence, taken from a recent number of the *Saturday Review* (4 April): "A curious open letter *positing* the general wickedness of rebellion has been sent," &c.? The late William Barnes was—so I have been told and read—no mean philologist; but of folk-lore, though he would seem to be brimful of it himself, little appears in his works. I hope that some day an introduction of his—which he wrote for me on what proved to be his deathbed—will form the most valuable portion of a work which I contemplate on Dorset folk-lore. J. S. UDAL, F.S.A.
Antigua, W.I.

THE LIVING DEAD (9th S. xi. 427).—The gardens referred to are no doubt those of the terrible "Old Man of the Mountain"—responsible for the word *assassin*—destroyed by Hulagu Khan and his Tartars. Arbaces the Egyptian ('Last Days of Pompeii'), who has always struck me as a belated survival of ancient traditions, had a somewhat similar sensuous hall of bliss in his palace. Some drugs, I imagine, are known to produce a condition of supermundane enjoyment at the cost of wrecked nervous systems; indeed,

* I remember on one occasion, shortly before or during his last long illness, when writing to me, he excused the shortness of his letter by saying that his "pen-hand" (meaning his daughter, his ordinary amanuensis) was absent. That is a substitution I would willingly incorporate.

those who have tried opium and absinthe assure me that such is the case. Scientific investigation of these phenomena would touch the disputed borderland of mind and body, the elusive point where one begins and the other ends.

I read a story, the names and references to which I have entirely forgotten, of two men, say A and B. The former talked much of his ghastly adventures at witches' Sabbaths, and wanted his friend to join him, giving him a magic pill to swallow as both lay down to rest. A took another of his pills, but B, like an 'Arabian Nights' hero, merely feigned to do so, lay awake, and awaited results. All through the night A tossed and muttered incoherently, his body strangely contorted. In the morning he awoke, full of tales about "our head goat" and his apocryphal welcome of B as a recruit. The latter, an earnest-minded man, persuaded his friend to give up such dangerous folly, and turn his attention to higher things. History, perhaps wisely, omits to state the ingredients of the pills.

FRANCIS P. MARCHANT.

Brixton Hill.

Surely it is somewhat paradoxical—not to say antiphrastic—to assert that a person who believes himself to be dead is neither hallucinated nor insane. Similar "alterations of personality" are lucidly discussed, chiefly from the hypnotic point of view, in an interesting book by Binet, though, so far as my memory serves me, a case of corporeal existence in a quasi-materialistic spiritual world is not explicitly described. A recently published work by Myers may contain some information on the question. J. DORMER.

CRANKANTHORP, by WORDSWORTH: "VILDESON" (9th S. xi. 469).—I find that the church at Willesdon, belonging to St. Paul's Cathedral, was dedicated to the B.V.M., and had a rood-beam, as was usual, bearing a great cross, with figures of the Blessed Virgin and St. John; a red banner with her "icon" "de auripelle," and also two large carved images of her, "due magne iconce et sculpte de beata Virgine." The late Canon Sparrow Simpson, however, says nothing of pilgrimages, *Camd. Soc., N.S., liii. 3, lv. 59*. Nevertheless, the pilgrimage to Willesdon was well known, and is often mentioned by Fox; see Thorne's 'Environ of London,' 1876, p. 698.

W. C. B.

RACES OF MANKIND (9th S. xi. 169, 236, 372).—Other works that might be consulted are: 'The Human Species,' by A. de Quatrefages (Kegan Paul, 1879, ch. xxx., 'Anatomical Characters'); 'The Races of Man,' from the

German of Oscar Peschel (H. S. King & Co., 1876); 'The Races of the Old World,' by Chas. L. Brace (Murray, 1863); 'The Races of Man,' by Charles Pickering (Bohn, 1850); 'Races and Peoples,' by D. G. Brinton (Hodges, 1891); 'The Nat. Hist. of the Human Species,' by Lieut.-Col. Chas. Hamilton Smith, K.H. (Lizars, 1848); 'The Races of Men,' by Robert Knox, M.D. (Renshaw, 1862); 'Histoire des Races Humaines d'Europe,' par M. P. A. F. Gérard; 'Les Premiers Habitants de l'Europe,' par H. D'Arbois de Jubainville, 1877, &c. J. HOLDEN MACMICHAEL.

"HUGELY" (9th S. xi. 389).—The word is old, as appears from the following references:

"And therefore it will not be amiss, but it is hugely necessary," &c.—Jeremy Taylor, the Epistle Dedicatory of 'Holy Dying.'

"And that man is hugely in love with sin."—*Ibid.*, 'Holy Dying,' sect. ix. par. 6.

I. SHARP.

ORIGIN OF THE TURNBULLS (9th S. xi. 109, 233, 329).—An early instance of this name, applied to a horse and not to a man, occurs in the will of Thomas de la Mare, Canon of York, 26 September, 1358, who leaves to one of his kindred "equum meum vocatum Turnebull" (*Surtees Soc. Publ., iv. 69*). Is this merely jocular, or a reminiscence of bull-fighting? W. C. B.

THE MUSIC TO MRS. HEMANS'S SONGS (9th S. xi. 366).—Though this heading is misleading, yet one is obliged to use it for convenience of reference. It may be worth noting that Mrs. Robert Arkwright, of Stoke Hall, alluded to in the *Derby Mercury* of 25 March, also set to music the song 'The Pirate's Farewell.' It is thus referred to by Sir Walter Scott in a note upon 'The Pirate' (*chap. xxiii.*):—

"I cannot suppress the pride of saying that these lines have been beautifully set to music by Mrs. Arkwright, Derbyshire."

The song is supposed to be sung by the pirate Cleveland as a serenade beneath the window of the sisters Minna and Brenda at Burgh-Westra. The novel was originally published in 1822.

JOHN PICKFORD, M.A.

Miscellaneous.

NOTES ON BOOKS, &c.

The Gentleman's Magazine Library. Edited by Geo. Laurence Gomme.—*English Topography*. Part XIV. *Worcestershire—Yorkshire*. Edited by F. A. Milne. (Stock.)

MR. GOMME has at length completed his valuable county collections, as far as England is concerned, with the exception of the volume or volumes, to which we are anxiously looking forward, that will

deal with London. The volume before us relates to two shires which differ from each other in almost every respect except one. The work of senseless and wanton destruction has gone on in both with terrible uniformity. We do not think, however, that our Northern friends have ever perpetrated an atrocity quite so disgraceful as the removal of the Guesten Hall at Worcester. It was a mediæval building unique in its kind, and those who swept it away had not even the excuse of ignorance, for the gentlemen concerned in the transaction were warned and entreated to spare it by some of the highest architectural and historical authorities in England, but took no heed. The late Mr. John Henry Parker's letter, written when all was over, is a most impressive document, which we are glad to have reproduced, as it was written over forty years ago. More than a generation has passed away since the destruction was carried out, and it might give pain to innocent persons if the names of those concerned in the affair were brought again before the public. What took place, however, should not be forgotten, for this is by no means a solitary example of modern Englishmen being found to be so blind to the poetry of history as to take an absolute pleasure in the destruction of things which appeal to the more refined sentiments of their fellow-creatures in every class of life. Wanton damage sometimes is perpetrated for other reasons, not, it may be, more offensive, but which have a tendency to bring the perpetrators in conflict with the criminal law. An instance is here given of a knightly tomb being defaced for the purpose, as has been suggested, of suppressing evidence regarding a peerage claim.

Though an earlier section has been devoted to popular superstitions, we find here and there in the topographical series facts which have a claim to be regarded as folk-lore embedded among other matter. Here is a curious example; Sir John Fenwick is said to have fallen at Marston Moor, fighting for the royal cause, and his head, we are told, was sent to his wife (who lived at the time at Hexham Abbey), and is still (that is, in 1863) preserved in a black box in the manor office of that town. So it seems that it has at length found a satisfactory resting-place. But a story has been current that the skull had at one time "a favourite room in the abbey of Hexham, to which, if it was removed, it always returned." This is by no means a solitary case of skulls going back to places they affected when they were carried away by officious persons. The existence of the skull is, we imagine, beyond question; but of whose body it once formed a part is by no means clear to us. How came it to happen, we would ask, that the head only was sent to the widow? Why was not the body conveyed intact? We feel sure that neither Fairfax nor his subordinate officers would have raised any objection. If, for any reason, however, this was found impossible, why was not Sir John Fenwick buried in some neighbouring church or churchyard, or on the field where he fell? The story calls for re-examination.

The late Rev. J. C. Atkinson, vicar of Danby in Cleveland, the well-known philologist and antiquary, drew attention about forty years ago to the fact that the churchyard of his parish occupies the same site as a non-Christian burial-ground. It appears that many fragments of earthenware vessels have been found there, all more or less associated with charcoal. They were fragments only, as the

urns and their contents had been broken and disturbed by more recent gravediggers. If attention were paid to the subject, it would be found, we think, that no inconsiderable number of our old churches have been built on heathen sites. We know from Pope Gregory's letter to Abbot Mellitus (Beda, 'Hist. Eccl.,' lib. i. cap. xxx.) that the temples where our ancestors worshipped before their conversion were, when suitable, to be turned into churches. We may take it to be almost certain that these older fanes stood in or near the place where the dead worshippers therein had found rest, and that their Christian descendants succeeded them, when their time came, on the same spot.

It is well known to dwellers in country villages that before paint for outside woodwork became common blood mixed with soot or "rud" was often used. Examples of this kind of protection were common on the doors and windows of farm buildings in the middle of last century. So late as 1861 the south door of York Minster was treated with a composition of rud and bullocks' blood.

The account of Sheffield in 1764 will interest every reader. We do not know how many trains run between Sheffield and London each day. The writer tells—with a feeling, seemingly, of admiration—"a machine going out and coming in from London three times a week in summer and twice in winter." We presume that stage waggons also went occasionally to carry goods and poor people who could not afford the luxury of a coach.

"Printers' Pie": a Festival Souvenir of the Printers' Pension, Almshouse, and Orphan Asylum Corporation, 1903. (The Sphere Office.)

We give a cordial welcome to this beautiful 'Souvenir.' "Its mission is," as stated by the originator, Mr. W. Hugh Spottiswoode, "to transfer as many half-crowns as possible from the pockets of the public to the funds of the Printers' Pension Corporation." The book is a marvel of cheapness; but the mystery is explained by the fact that authors, artists, printers, stationers, ink-makers, and publishers have all done their work gratuitously. Mr. Spottiswoode mentions that "the Corporation was started in 1827 by two compositors who, in setting up the rules of the Watchmakers' Pension Society, thought that their own trade should have a pension fund. They therefore set to work to found one. It went on and grew from year to year, and some 110,000. has now been distributed. They have 261 pensioners, a large almshouse, and an asylum for orphans."

The first tale in the 'Souvenir' is by that old friend of the Corporation, Miss Braddon, followed by Marie Corelli in a characteristic article, 'The "Strong" Book of the Ishboetheth.' Ouida supplies 'The Talisman,' a parable on one who "had wasted his day and lost his treasure." Other contributors are F. Anstey, Hall Caine, H. W. Lucy, Max Pemberton, A. E. W. Mason, Israel Zangwill, Pett Ridge, B. L. Farjeon, and the Duke of Argyll. Spenser Wilkinson gives, in 'A Spy in Cracow,' a very interesting account of his arrest there in 1887. The illustrations are really choice, and include portraits of the King and Queen, as good as any we have seen; the Ladies Maud and Alexandra Duff, taken by the Duchess of Fife; 'A Tiff,' by Tom Browne; and 'Superseded,' by John Hassall, specially appropriate from its having depicted on one side of the picture an old hand-press. The sale of the book should bring in a large sum, for its varied contents will commend it to all purchasers.

BOOKSELLERS' CATALOGUES.

A REMARKABLE catalogue is issued by Messrs. Heffer & Sons, of Cambridge, not only as regards the rarity of special items, but as illustrating the prices now demanded for books published, as it were, but yesterday. Works by Barham and Gilbert a Beckett owe their prices to exceptionally fine condition and to the illustrations. Beckford's 'Azemia' is, as is said, very little known. Twenty-five pounds seems, however, a record price for 'Lorna Doone,' while 'Life, a Drama,' by Borrow, consisting of the proof-sheets of what was subsequently called 'Lavengro,' with new readings, is, presumably, unique. Mrs. Browning's 'Essay on Mind, and other Poems,' is quoted at 14*l.* 14*s.* An autograph letter of Robert Browning is characteristic in many respects, and casts some light upon his religious disposition. A Cowper item, with a slight correction in the poet's autograph, is marked 17*l.* A series of Cruikshanks follow, as do Dickens's 'Child's History of England,' a presentation, with an autograph letter, price 18*l.* 18*s.*; a collection of the 'Christmas Books,' first editions, and Kelmscott Press books, culminating in the Chaucer, price 90*l.*, and comprising, naturally, many of Morris's own works. A Rossetti of 1870, with the holograph MS. of 'Aspecta Medusa,' and a small MS. poem, attracts attention. A complete set of first editions of the Waverley Novels is priced 94*l.* There are some early Shelleys, Swinburnes, and Tennysons, and a long series of Thackerays, including a leaf out of a sketch-book, reprinted by Emily Faithfull, priced 70 guineas. Among older books are a folio Æsop (Basle, 1501), with the same illustrations as the Augsburg edition: a twelfth-century illuminated edition of the Vulgate on vellum; a first Burton's 'Anatomy of Melancholy,' and a first edition of the celebrated Botticelli Dante, 1481. A hornbook of the seventeenth century will attract much attention, such things in satisfactory condition being now rarities. An original holograph sonnet of Lamb may be commended to the attention of Mr. Lucas for his new edition of the Lambs. A copy of the last essays of Elia is priced 25 guineas, and a 'Poems of Landor,' 1795, 30*l.* A fine and tall copy of the 'Nuremberg Chronicle,' Nuremberg, 1493, is priced 80*l.* A first edition of 'Tristram Shandy,' with three autographs of Sterne, seems cheap at less than a pound a volume. Some Stevenson items open out new ideas to collectors.

Messrs. Charles King, of Torquay, send a variety of catalogues of recent appearance, whereof one consists of books on Africa, Australasia, China and Japan, Palestine, Turkey, &c.; a second, in consecutive parts, of Americana. Blended with these are a few 'Random Pickings.'

Side by side with his more important catalogues Mr. Voynich, of Soho Square, issues shorter catalogues, of which the second now appears. Though of less extreme rarity, the books mentioned are mostly scarce and curious, including herbals, romances, and even incunabula. We can scarcely imagine catalogues in which the collector may rummage with more chance of success. Our own explorations are rewarded by the discovery of a copy, on blue paper, of the 'Celestina' of F. de Rojas, Venice, 1533, which we suspect to be unique. It is in Italian and Spanish. Many Italian editions of this longest of tragi-comedies were published, and most of them are rare. Early Dantes and

Boccaccios also attract observation. Some vellum-printed works are offered at low prices.

The catalogue of Messrs. Jaggard & Co., of Liverpool, is curious chiefly as representing a specially large stock of works in most general demand, drawn from local collections, and not having passed through the London market. It includes a Cotgrave's 'Dictionary,' French and English, which is desirable to the student of early French or Tudor English; and a Voltaire's 'Œuvres,' in 70 vols., 1785, priced 13*l.* 13*s.*, which should be worth attention, since in France it sells for ten times that sum. There is also a Spenser's 'Faerie Queene,' 1596, the price of which, 20 guineas, seems tempting.

Mr. Wm. Downing, of Birmingham, sends several catalogues, in which may be traced first editions of Charles Lever, with the illustrative designs by Rowlandson, Phiz, Cruikshank, and others. Many of the lighter productions of the early Victorian age are named. We note 'Jorrocks's Jaunts and Jollities,' and other of Surtees's sporting works; a finely bound first edition of Rossetti's 'Poems'; a complete set of the Villon Society's publications; and Sander's great work on 'Orchids,' 4 vols., folio.

Messrs. Fawn & Son, of Bristol, catalogue some good topographical works, having principally to do with the West of England; some illustrations by Rowlandson and others; and some of Borrow's works in early editions.

Messrs. Jarrold & Sons, of Norwich, are issuing details of their rebuilding sale. As their large stock must be sold, the catalogue offers temptations.

Mr. James Miles, of Leeds, advertises Pyne's 'Royal Residences'; a good set of large-type Waverley Novels; and many works in local topography, including Whitaker and Thoresby, Ormerod's 'Chester,' &c. There is also a long list of miscellaneous literature.

Another catalogue of Messrs. H. Young & Sons, of Liverpool, has a fine edition of Sowerby's 'Botany'; one of Bentham and Hooker's 'Genera Plantarum'; a Nash's 'Worcestershire'; an early 'Pilgrim's Progress'; a St. Jerome's 'Lives of the Saints' (Koburger, 1478); a Watson's 'Memoirs of the Earls of Warren and Surrey'; a Guillim's 'Heraldry,' best edition, fine copy; Clutterbuck's 'Hertford'; an extra-illustrated 'Life of Ken'; some interesting MSS.; a capital likeness of Sally Booth; and a set of portraits and engravings.

From their Southampton establishment Messrs. H. M. Gilbert & Son, booksellers to the Royal Yacht Squadron, will shortly issue a Catalogue of Naval Books and Engravings, including many scarce and interesting prints and a representative collection of books on naval architecture, also yachts and yachting.

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.

C. H. R. ("Tomohrit").—Mr. Churton Collins in his annotated edition of Tennyson's 'Early Poems' says: "Tomóhr, Tomorit, or Tomohritt is a lofty mountain in Albania not far from Elbassan."

ERRATUM.—*Ante*, p. 471, col. 1, l. 11, for "Perrin in Gower" read *Penrice*.

LONDON, SATURDAY, JUNE 27, 1903.

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Notices to Correspondents.

Notes.

BEN JONSON AND GABRIEL HARVEY.

(See *ante*, pp. 201, 281, 343.)

BEN JONSON's play 'The Case is Altered' is well worth perusal. It is not a very strenuous effort, but it is exceedingly amusing. With the plot, which is taken chiefly from the 'Aulularia,' we are not concerned, nor is it of much interest. An allusion in the play to Meres's 'Wit's Treasurie' (p. 519a) shows that it must have been written subsequently to the end of 1598, when that work was published. Nashe refers to the play in his 'Lenten Stuffe' (1599): "Is it not right of the merry cobbler's cutte in that witty play of 'The Case is Altered'?" ('Harl. Misc.,' ii. 230.) At the beginning of 'Lenten Stuffe' Nashe tells us he wrote it in 1598 ('Harl. Misc.,' ii. 295).

In this play, in the first scene, Antonio Balladino is introduced in ridicule of Anthony Munday, "a plain, simple rascal, a true dunce," as he is called by Juniper, the merry cobbler. Anthony having been made a laughingstock, he is sent packing, and we hear no more of him. The light comedy between Juniper, Onion, and Valentine is continued

good-humouredly throughout in an easy, unaffected manner, which Ben would have done well to cultivate instead of putting it aside.

Since Jonson undoubtedly makes one assault, it is reasonable to suppose he is in the humour for others. There is not, however, much that can be called personal characterization in the persons of 'The Case is Altered.' Before leaving the subject of the date I must notice one point. On p. 518b Antonio Balladino says:—

"You shall have some now (as, for example, in plays) that will have every day new tricks, and write you nothing but humours; indeed, this pleases the gentlemen, but the common sort they care not for."

This I believe to be an allusion by Ben to his own 'Every Man in his Humour,' which probably preceded 'The Case is Altered' by a few months. 'Every Man' was acted in spring; Stephen says (I. ii. 8b), "Now summer is coming on." Munday may have annoyed Ben by expressing disapproval of it in an evil moment for himself.

In the Prologue to 'Every Man' Ben had already found fault with the "foot and half-foot words" (foot and a half words) of the day. No writer of this time was such an adept at minting words as Gabriel Harvey, and that he was already in Jonson's mind is shown by a passage (V. i. p. 58) where he attacks "these paper-pedlars, these ink-dabblers." This passage and the character of Mathew are aimed at the poet Daniel, according to Penniman, which is, indeed, obviously the case, as Gifford had already shown. Judge Clement says: "He carries a whole realm, a commonwealth of paper in his hose: let us see some of his subjects," and then reads some lines of Daniel's 'Delia.' The joke of *realm* for *ream* (probably the pronunciation was alike) is in Marlowe's 'Jew of Malta'; but it belongs properly and earlier to Harvey, who has it several times, notably in the passage which Jonson makes use of:—

"Stationers are already too full of such Realmes and Commonwealths of waste paper; and find more gaine in lily-pot blanke than in the lily-pot Euphued, a day or two fair for sheetes, and afterward good for grosers."

This occurs in the reply to Lyly in 1589 (ii. 219).

In 'The Case is Altered' Juniper, the merry cobbler, is a cheery, light-headed person, fond of sonnets and travel; but his *raison d'être* is to make use of long and, for the most part, new words without any reference to their meaning. There is nothing bitter or even personal in his reflections, but the words are constantly those of Harvey. The

recently closed war between Harvey and Nashe was not a subject to be meddled with in any very pronounced or serious fashion, and Ben was too young a hand as yet to interfere with antagonists so much his seniors and of such heavy metal. He is, indeed, stretching his wings, and showing symptoms of his immediately later achievements in this kind with Dekker and Marston. Moreover, Ben was too good a scholar, too devoted to the study of the classical writers, to be uncharitable to one whose erudition he must have acknowledged and respected, however much he disliked his pedantry. Harvey, though swamped by this quality, was capable of writing unaffected and beautiful verse, as his lines to Spenser (Todd's 'Spenser,' ii. p. cxvii) bear witness; and for prose I refer readers to his attack on Dr. Perne, "round and sound" for twenty pages in Pierce's 'Supererogation' (ii. 298 *et seq.*). A finer and more withering deluge of sarcasm was never poured out. It is a masterpiece of language, bitterness, and skill. As it develops, he becomes grand and eloquent in the ferocity of his attack, and perfectly marvellous in his wealth of language and his metaphor from every conceivable source. He must have been a superb lecturer. But to return to 'The Case is Altered.' I have made a list of Juniper's words, those obviously used grotesquely. I find a decided majority of the more remarkable ones in the available writings of Harvey, those in Grosart's edition. How much more may have been printed it is hard to know, but in his own letter to Sir R. Cecil (1598), printed in Grosart's introduction to vol. iii., applying for the Mastership of Trinity Hall, he says he has

"in MS. as many royall cantoes nearly as Ariosto wrote, in celebration of her Majesty's reign, and will transcribe them for publication.....together with many other tracts and Discourses in Latin and English, verse and prose, on Humanitie, Historie, Pollicy, Lawe, Reason, Mathematicke, Cosmographie, Warre, Navigation, Chymique."

He says "he can in one year publish more than any Englishman hath done hitherto."

H. C. HART.

(To be continued.)

WESTMINSTER NEW CHARITY SCHOOL.

WHEN the trustees of the parochial charities of St. Margaret and St. John, Westminster, were preparing their voluminous, excellent, and very useful report for 1890, I was asked by their then clerk, Mr. J. E. Smith, who also held the position of vestry clerk, if I could discover any particulars of the "Drab Coat

School," formerly held in Dacre Street. For a considerable time I was unsuccessful, as the institution seemed to have altogether faded from memory, some of the oldest residents in the neighbourhood never having so much as heard of it. I notified my failure to the clerk, who in reply stated that "unfortunately, owing to the fact that the school was not an endowed parochial charity, more than a brief reference to it is precluded from the scope of the trustees' report." At that the matter rested for a while and the report was issued; but as the few facts I ultimately obtained are of some interest, I venture to transcribe my notes for preservation in 'N. & Q.', in the hope that the particulars will be useful to some subsequent inquirers. As the remarks in the report were thus very few, I reproduce them here, as the book is now very scarce and probably unobtainable. It says:—

"Before passing from the benefactions relating to the 'Clothed Schools,' a mention of the 'Drab Coat School' is necessary, if only to avoid the inference that it has been overlooked. Indeed, it is only on this ground that allusion to the institution can be justified, for it was not one of the charitable endowments of the parish. The school was established in Dacre Street, probably about the year 1840, and during its short existence was supported entirely by voluntary contributions. Walcott, who wrote in 1849, gives a sketch of the recent educational efforts then made in the parish, and states that 'in Dacre Street a large free school has been established,' recording the attendance as 100 boys and 101 girls. These scholars were supplied with drab clothes, whence the name of the school was derived, and were further distinguished, so far as the boys were concerned, by large oval tablets of white metal, bearing an engraving of the old Broadway Chapel, worn on the left breast. The school attended the services at Christ Church, erected in 1843 on the site of the Broadway Chapel, for the first few years after its opening, but appears to have become extinct on the opening of the National Schools connected therewith."

Thus the report. The inquiries which I set on foot resulted in my finding that an inhabitant whom I had known for many years had received a part of his education in this school, having been there for four years. Of the early days of its establishment next to no particulars were forthcoming; utter oblivion seemed to have overtaken it. It was started in a fairly large house on the right-hand side of the street, entering from Great Chapel Street, about a third of the way down, and was numbered 5; but the house disappeared many years ago. The boys' school was in the lower part of the house, while the girls had the upper portion devoted to their requirements. The boys' dress consisted of a drab coat, cut in what may be said to have been the Quaker fashion, with a high

stand-up collar of red. There was a double row of ordinary flat brass buttons down the front, altogether useless except as ornament; drab vest; corduroy knee-breeches, which afterwards gave place to trousers of the same material; grey worsted stockings, with low shoes having buckles upon them; and clerical bands round the neck. The girls' dress would appear to have been what may be designated as the ordinary charity-school costume: mob cap, white back and front tippet, white aprons, low shoes, and grey stockings, the frock being made of a drab material. The boys, and doubtless the girls, had two suits, one for every-day wear, the other being reserved for Sundays and special occasions. Upon the breasts of the boys were metal or brass badges (as stated in the report already quoted from), that on the weekday garment being circular, merely having the child's school number upon it; but that on the Sunday coat was on a somewhat more elaborate scale, being of an oval shape, and having a representation of the Broadway or New Chapel, surrounded by the words "Westminster New Charity School." I have a copy of this engraving. It is a very crude affair, and cannot be reproduced in these columns. The boys also appear to have been provided with a "cheese-plate" cap, just large enough to cover the crown of the head, it being ornamented with red strings; but this article was very rarely worn. The head boy had a special silver badge in the form of a small inkstand with two quill pens, while the principal girl was decorated by a silver medal, both these ornaments being suspended round the neck from a bright crimson ribbon. They attended the New Chapel on Sundays and on almost all the saints' days, and sat in the west gallery, the front being embellished with the legend "Westminster New Charity School. Supported by Voluntary Contributions."

My informant distinctly stated that there was no endowment, and he remembered that after he left the clothes were stopped, and in a year or two a removal was made to Gardener's Lane (now Palmer Street), York Street, to a spot very near to where the schools of Christ Church, now a portion of Caxton Hall, still stand. His recollection of the master at that time was not a kindly one, as he designated him as a "great brute to the boys," and further stated that "his ignorance was very frequently displayed." One of the tasks of the boys was to write all the circulars to the governors and subscribers, informing them when the subscriptions became due, those persons being almost wholly

tradesmen in the immediate neighbourhood. Steel pens were hardly in use at that time, so the scholars had to make and mend quill pens for all their work. Their principal playground was under the entrance to Cooper Street, locally known as Cooper's Arch, a thoroughfare leading then from Dacre Street into Orchard Street, across what is now Victoria Street, a little further west than the Victoria Mansions Restaurant. The children used to attend St. Paul's Cathedral on the occasion of the Charity School Festival, walking through the streets, headed by Mr. Crow, one of the parish beadles, resplendent in gold-laced coat and cocked hat. We may presume that this important functionary carried one of the interesting massive silver-headed staves belonging to St. Margaret's parish, which may be seen in their places in the church on Sundays and other stated holy days. The children on this day first donned their new clothes. A special hymn-book was used at that time in the Broadway Chapel, the copy of the title-page being as follows:—

"Psalms | for | Public Worship, | Original and Selected. | By the | Rev. George Mutter, A.M., | Rector of Chillenden, Kent, | and Minister of Broadway Church, Westminster. | Speaking to yourselves in Psalms and Hymns and Spiritual Songs, | Singing and making melody in your heart to the Lord. Ephes. v. 19. | London, | 1829."

On the back of the title-page was "London, | Printed for Richard Watts, | Crown Court, Temple Bar."

My informant, Mr. Barefoot, who has been dead some years, stated that in his time there were twenty-five boys and twenty-five girls being clothed and educated, and in addition about twenty boys and twenty girls being educated only, to whom the clothing was given as vacancies arose. It is really a very strange fact that a school which in its time must have played a no inconsiderable part in Westminster life should have, in a little over half a century (for it closed about 1846), nearly faded from memory; and this is all the more surprising as there must be in all probability some men and women now in our midst who received their early training out of its funds, and who ought to have been the first to see that its existence was not forgotten. None of the histories or memorials dealing with Westminster have mentioned this little charity; one and all seem to have overlooked it and passed it by. In consequence of this the difficulties of now finding out the facts of the case are much intensified, but perhaps it is hardly to be expected that school boys and girls would trouble their heads with such matters, and early facts

about endowments, &c., would, if ever heard, be very soon forgotten.

W. E. HARLAND-OXLEY.

C2, The Almshouses, Rochester Row, S.W.

SHAKESPEARIANA.

"MICHING MALLICHO": A SUGGESTION.—May I submit to you an explanation which has occurred to me of the origin of that much disputed, and never quite satisfactorily explained, line in 'Hamlet':—

Marry, this is miching mallico; it means mischief? I am well aware that already some dozen conjectures swell the volume of variorum editions, and although I think I hear one exclaim, "What! will the line stretch out to the crack o' doom?" I cannot refrain from offering a derivation which is entirely new, and which, if it does not elucidate, cannot, at any rate, obscure the text.

My suggestion is that "miching mallico"—I take one of the many readings—is a corrupt form of *Michi Manito*, the great spirit of evil in the theology of the North American Indians.

As to the probability of Shakespeare's knowledge of this deity, I may point out that 'Hamlet' was written only a little more than a century after the discovery of America. At that time there can be no doubt that the excitement and curiosity which followed so momentous an event had not greatly abated. Money was raised to equip vessels and to organize crews for exploratory voyages to the New World, while, even in those days, the publishers had the enterprise to flood the market with books of travel and adventure, some of them of an unusually sensational character. The manners and customs, and, above all, the religious ideas of the hitherto unknown race of men who inhabited Transatlantic shores were naturally the objects of a lively interest in Europe, and it is more than probable that the novel theology of the redskin became the subject of discussion in England where the tide of religious zeal ran high.

Now the First Quarto reading is "This is myching mallico, that meanes my chiefe," and, "myching mallico" (the words are sometimes printed with initial capitals) or *Michi Manito* meaning the chief of evil, it is likely that the words "that meanes my chiefe," or "that means mischief," as some editions have it, are an explanatory play upon words such as is frequent in Shakespeare.

The spelling of the two expressions is distinct, but too great importance can be attached to differences in spelling. Irregular,

slipshod, and phonetic spellings are of constant occurrence in the works of all the old dramatists, and Shakespeare's plays are no exception (cp. Bilboes = Bilbaos, Bermoothes = Bermudas, Yaughan = (?) John); while the English attempts at spelling the language of the North American Indians exhibit a conspicuous lack of uniformity.

Although mention of the Indian god in question is to be found in modern works—*vide* Campbell's 'Gertrude of Wyoming,' pt. i. stanza xvii.,

As when the evil Manitou that dries
The Ohio woods,

and Longfellow's 'Hiawatha,' pt. xv. ii.,

All the Manitos of mischief—

I must confess myself confronted with the difficulty that my endeavours to find a reference to *Michi Manito* in print before 1602-3 have been futile. I have hopes, however, that some student of Hakluyt, Hariot, or some other of the early writers of travel may one day turn it up.

The common explanation that "miching mallico" means "skulking crime"—an Elizabethan verb "mich" signifying, according to Minsheu, "to hide himselfe out of the way as truants doe from schoole," and "mallico" being taken as a form of the Spanish *malhecho*, meaning a crime, a malefaction—does not lack connexion, and the word "micher" appears in '1 Henry IV., II. iv., "Shall the blessed sun of heaven prove a micher of blackberries?" But, assuming that Shakespeare had any knowledge of Spanish, there is no very obvious reason why he should put a Spanish word in Hamlet's mouth at this particular moment. Neither Gray, Capell, Farmer, nor Keightley appeared satisfied with this explanation, and they respectively suggested "miching malbecco," "munching mallico," "mimicking malbecco," and "mucho malhecho," none of them, by the way, thinking of Old French *malichons*, a curse, akin to our *malison*, and none of them, I think, giving an explanation so in harmony with the mysticism of Hamlet's mind as that I now supply.

V. ST. CLAIR MACKENZIE.

The Laurels, Ashted, Surrey.

'AN ENGLISHWOMAN'S LOVE-LETTERS.'—I suppose that I must be considered old-fashioned, but I have always thought that when an author addresses the public in a preface, or "explanation," he desires to be believed.

Now when this little volume came out at the close of the year 1900—one of the very

last books, probably, that were published in the nineteenth century—it created a great sensation. But can any one believe that such sensation would have been caused unless the public had believed in the genuineness of these 'Letters,' although many might have wondered how any person could have been found to surrender letters of such exquisite tenderness and pathos for publication? I was one of that public. A few months ago I read in the *Times* the following statement:—

"Mr. — [I do not wish to advertise his name], who, after much coy hesitation, has at length admitted the soft impeachment of having written 'An Englishwoman's Love-Letters,'" &c.

So, after all, it would appear to have been nothing more than an author's or publisher's trick—a trade advertisement—to beguile the public into buying a book under what may be called a literary false pretence. Without that "explanation" the book—whose charm consisted in this guarantee of its genuineness—would scarce have appealed to the public. An affidavit was, no doubt, considered by the credulous public to be the embodiment of truth until the late Lord Bowen's famous epigram "Truth will out, even in an affidavit," dispelled that idea. Were Lord Bowen alive now he would doubtless include an author's "explanation."

It is with a sigh of relief that one comes back to the thought that, at all events, we may be allowed to believe in the genuineness of those older-time love-letters—sweet and fragrant as the herbs and flowers in the old garden in which they were mostly written—'The Love-Letters of Dorothy Osborne to Sir William Temple.'

But what I should like to know from the readers of 'N. & Q.' is whether there are any other instances of prefaces being written to vouch for the genuineness of the incidents in a book where the story was a concocted or made-up one, or whether it is but a sign of the times—this commencement of another century—which marks the general prostitution of literature to advertisement, of which scarcely a periodical but affords an instance.

J. S. UDAL, F.S.A.

Antigua, W.I.

WILLIAM SYMINGTON THE INVENTOR.—The placing of a memorial in the church of St. Botolph, Aldgate, to this almost forgotten inventor is an event worthy, I think, of record in the pages of 'N. & Q.' William Symington was born in 1763, and died in extreme poverty in 1831, so that the placing of this monument, which takes the form of an alabaster tablet, by the Lord Mayor is a tardy recognition of the genius of the con-

structor of the Charlotte Dundas, the first steamboat in England fitted for practical use. When Symington was within an ace of success, the death of his patron the Duke of Bridgewater, and the repudiation by his executors of his verbal contract, dashed Symington's hopes to the ground, reducing him to penury and abject poverty, in which state he died in the East-End of London, just seventy-two years ago.

FREDERICK T. HIBGAME.

MOIR'S 'TABLE TALK.'—A pleasant little book entitled 'Table Talk; or, Selections from the Ana.....French, English, and German, with Bibliographical Notices,' appeared as vol. x. of "Constable's Miscellany" in 1827. It is attributed to George Moir by Halkett and Laing, but is not mentioned in the notice of him in the 'D.N.B.'

WILLIAM E. A. AXON.

Manchester.

ENGLISH AS A UNIVERSAL LANGUAGE.—Last year a friend of mine, whilst climbing in the Alps, had with him a guide from German Switzerland who could neither speak nor understand French. Passing the night at a hut on the border of French-speaking Canton Vaud, they met a peasant who understood no German. But the two Swiss sat up late into the night chatting together in English, which they both knew fairly well. Sir Frederick Cardew, late Governor of Western Africa, to whom this was mentioned, told me that some years ago, when travelling by steamer near Singapore, he met two Chinamen, from different parts of the empire, who could not understand one another's dialect, but got along merrily together in English. In this part of Switzerland the number of those who can talk English, over and above those employed in hotels and shops, is considerable. Besides those who take service in England to learn the language, a good many emigrate to America, and return with a competence and a knowledge of our tongue.

J. H. RIVETT-CARNAC.

Schloss Rothberg, Vaud.

DR. JAMES NEWTON.—More investigation about him is needed. The 'Dictionary of National Biography,' xl. 393, tells us that James Newton, M.D., was born "about 1670," and kept a private lunatic asylum near Islington turnpike. The registers of St. James's, Clerkenwell, printed in 6 vols. by the Harleian Society, tell us something more. He was doubtless the son of a previous Dr. James Newton who kept the asylum before him. Persons "distracted, from Newton's," were buried from 1672 to 1744. At first he is

called "Master Newton," but after 1694 "Doctor Newton," from which date also the place is called a "madhouse." In 1683 it is described as on Clerkenwell Green; after 1695 (occasionally) in Wood's Close; and once (1695) in Southampton Street. The father was buried 24 July, 1718. The son was buried 12 Nov., 1750, aged seventy-two. Each is described as "Dr. James Newton of Wood's Close." Unfortunately their baptisms are not recorded.

There is manifestly some almost hopeless confusion between the father and the son. The obituary notices (see Musgrave's 'Obituary,' iv. 287) and the engraved portrait state that the son was "æt. 78" when he died in 1750. This may mean "in his 78th year." At all events, the 1670 of 'D.N.B.' should be 1672. But the parish register records seventy-two as his age, so that his birth must be put about 1678. The 'Herbal' was begun in 1680, and the date of the 'Enchiridion' is said to be 1689 (Jackson, 'Literature of Botany,' 1881, p. 29). If he were born in 1678, certainly neither of these books can be his; if in 1672, it is incredible that he began a 'Herbal' when he was eight, and printed an 'Enchiridion' at seventeen. Moreover, Dillenius writes of him in 1724 as already dead, and John Commelinus, of Amsterdam, who gave him plants, died in 1692, when Newton would be only fourteen. Is it possible that, after all, the father was the real author?

The following entries may be added here. There are many others:—

Baptisms.

1694/5. March 6, James, son of James and Ellianor Newton.

1699/1700. January 1, James, son of James and Eleanor Newton.

1702/3. January 5, James, son of James and Esther Newton.

Marriage.

1685. April 20, James Newton and Ellin Locke (*lic.*).

Burials.

1685. A chrisom of James Newton, senior.

1697. James, son of James Newton (Green).

1703. April 28, Alice, wife of Dr. James Newton.

1703. October 3, James Newton, apothecary.

W. C. B.

AMERICAN DEGREES. (See 1st S. v. 177; vi. 45.)—I may call attention to a query put in 1852 by J. W. (Liverpool) regarding the manner in which collegiate honours in the United States are obtained, and the "cargo" of such which appeared just previously to have been exported by some inferior institution to this country; and to the reply of T. WESTCOTT (Philadelphia), the statements

in which latter have been most strikingly borne out in evidence in the libel action *Garnett v. Clarke and Others*, tried in the King's Bench Division on 15 and 16 June of this present year, just over half a century later.

ALFRED F. ROBBINS.

[See also the numerous articles under 'Tusculum University,' 8th S. vi., vii., viii.]

LUTHER'S HYMNS.—The *Athenæum*, 23 Feb., 1901, wrote that "Janssen says, 'It is very doubtful if Luther composed a single one of the many hymns for which he gets credit.' He adds, however, no authority for this suggestion."

Dickinson, in his 'Music in the History of the Western Church,' Scribner's, 1902, writes:

"Luther composed no [hymn] tunes. Under patient investigation of half a century, the melodies originally associated with Luther's hymns have all been traced to their sources."—P. 259.

'Eine feste Burg,' seemingly, is from an old mass, adapted. W. F. P. S.

MEMORIAL TO LIVINGSTONE.—The erection after thirty years of a permanent memorial to Livingstone, on the spot where he died and where his heart is buried, merits, I think, mention in 'N. & Q.' The memorial is an obelisk of stone, surmounted by a cross, and stands about twenty feet in height. It has been so designed that there are practically no flat surfaces on which water can collect, and every effort has been made to render it as permanent a monument as possible.

On the cross there are engraved the words "In Memoriam," and on each of the four sides of the obelisk a tablet has been placed bearing inscriptions as follows:—

"Erected by his friends to the memory of Dr. David Livingstone, Missionary and Explorer. He died here May 4th, 1873.

"This monument occupies the spot where formerly stood the tree at the foot of which Livingstone's heart was buried by his faithful native followers. On the trunk was carved the following inscription: 'David Livingstone, Died May 4th, 1873. Chuma, Souza, Mniasere, Uchopere.'"

The monument is enclosed in a square, at each corner of which is a dwarf obelisk, built in the same solid manner as the central structure. FREDERICK T. HIBGAME.

APPLE-BLOSSOMS.—In Wales apple-blossoms are sometimes put into a coffin with a dead body just before burial. A lady wants to know why they should be put there. Apples have been supposed to restore youth. There were certain apples, belonging to the Scandinavian gods, which had a power of restoration. Iduna, the wife of Bragi, had the charge of them. These the gods tasted when

they found themselves growing old, and were restored to youth. The apple which preserves youth is mentioned in 'Chaucer's Dream.' But why apple-blossoms should have anything to do with life or death I do not know.

E. YARDLEY.

"CRONY."—The earliest quotation for this word in the 'Oxford Dictionary' is from Pepys, 1665, but in the recently published volume of the Historical MSS. Commission, 'Various Collections' (vol. ii. p. 207), the following occurs in a letter from W. Lecke to J. Buxton, dated 8 October, 1652:—

"The scholar.....content to destroy his body with night labours and everlasting study to overtake his 'chronyes' and contemporaries."

This quotation was, of course, not available when Dr. Murray and his staff were working on C; and when I recently sent it to Dr. Murray, suggesting a possible connexion of *crony*, *chronye*, with *chronological*, he thought the suggestion not unreasonable, especially since the word was originally academic slang. It seems more than possible that it was used as an equivalent for a contemporary, or, as one might say, a *time-fellow*. At Dr. Murray's kind suggestion I send this on to 'N. & Q.'

JAMES HOOPER.

Norwich.

"ONCOST."—This looks strangely like German *Unkosten*. It is not in the 'Century Dictionary.' It was defined in a lecture before the Institution of Engineers and Shipbuilders in Scotland, in April, 1900, as the indirect expenditure incurred for the purpose of increasing the productive power of organized labour.

L. L. K.

[The derivation of *oncost* is given by Dr. Murray as from *on*, adv., and *cost*, sb. The word is local Scotch, and was in the sixteenth century sometimes spelt *uncost*.]

VISCOUNT HAMPDEN'S PORTRAIT.—At Bromham Hall, near Bedford, is a fine portrait of Robert, first Viscount Hampden, representing him in a standing posture and three-quarter length, painted by Hoppner. He is habited in his robes as a peer, and looks like a fine country gentleman. He was the third son of Thomas, Lord Trevor of Bromham (one of the twelve peers created by Queen Anne in one day), who was an eminent lawyer and Chief Justice of the Common Pleas. He succeeded his half-brother John as fourth Baron Trevor, in 1776 was created Viscount Hampden, and died in 1783.

Viscount Hampden was an elegant Latin scholar, and had been educated at Westminster under Dr. Freind, afterwards at Queen's College, Oxford, and subsequently

became Fellow of All Souls' College. He is buried near the entrance of the church at Great Hampden, Bucks. The viscountcy became extinct in 1824, but has since been revived. His descent was direct in the female line from the Hampdens. as Ruth, fourth daughter of the patriot John Hampden, had married Sir John Trevor, his grandfather.

It is curious to note how the large estates in Sussex, Beds, and Bucks have become divided, those in the first-named county having descended to four coheiresses, the daughters of Lord Dynevor, in whose descendants they are now vested. A mortuary chapel was erected many years ago adjoining the chancel of Bromham Church, and several monuments of the Trevor family have been moved into it. It was until recently used as their burial-place. On a monument in Great Hampden Church the last male descendant of John Hampden (died in 1754) is described as nineteenth hereditary lord of Great Hampden. There are several portraits in oils in existence of Robert, Viscount Hampden, which have been engraved, but the portrait at Bromham Hall, so far as can be known, has not been engraved. JOHN PICKFORD, M.A.

Newbourne Rectory, Woodbridge.

Queries.

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

ST. WINNOC.—Bede's 'Martyrology' says: "viii Idus (Nov.) Depositio S. Winnoci abbatus. In cello Wormholtvoorta obitus Winoci confessoris Christi." Where was Wormholtvoorta? Voorta is apparently a Saxon's rendering of Wortha or Wartha, which so often occurs in Cornish toponymy with the meaning of "higher," or, perhaps more accurately, "on the hill."

No indication is given of the country where Wormholtvoorta was. Winnoc is so prominent in Cornish hagiology and "Wortha" so frequent in the county that we may try to locate this queer Dutch-sounding name there. The nearest resemblance to Wormholtvoorta is Amal-veor in Towednack, but *veor* means great; and though Towednack, with an intrusive *d* and endearing prefix *to*, represents St. Winnoc's name (St. Tewennoc the Confessor, 1409, Bp. Stafford's Reg.), yet we must look elsewhere for Wormholtvoorta. Certain indications point to Chapel Amble, in the parish of St. Kew. Chapel Amble (recorded in Bp. Grandisson's Reg. as Amal-

eglos) may possibly stand for Cella Wormholt.

There are three Ambles, of which Chapel Amble is Higher Amble, or "Amble Wortha." Copeland Borlase, in his 'Age of the Saints,' mentions a form Ambhell, but does not quote a reference for it. The necessary phonetic changes which would result in the production of Amble from Ambhell, and of the latter from Wormholt, though not easy to explain, do not appear to be impossible.

Some corroborative evidence is to be met with in the fact that the parish of St. Kew was anciently known as St. Doquin (see Hingeston - Randolph's 'Bp. Stafford's Reg,' p. 271), in which name we have apparently a familiarizing Goidhelic prefix, and the older form of *quin* for *win*, the stem of Winnoc without the endearing diminutive *oc*. Dr. Borlase, in his 'Parochial Memoranda,' says that a chapel in St. Kew bears the name of St. Wenn.

There was more than one St. Winnoc, and the Confessor would seem to be Vennochus Britto, who suffered a horrible death in the year 586 ('Age of the Saints,' p. 170). His name and its variations point to a Goidhelic origin or influence, whereas the place he died in is apparently Brythonic. One may conjecture that Cornwall, which must have had in those days both Goidhelic (in the west) and Brythonic speaking peoples, was the birth-place of Winnoc "Britto," and was also the land where he died.

J. HAMBLEY ROWE, M.B.

FRANCESCO GUARDI.—Can any reader of 'N. & Q.' refer me to letters or documents in England or in Italy relating to Francesco Guardi or any of his works (whether paintings or drawings)? P. F. S.

RIVER NOT FLOWING ON THE SABBATH.—The late Mr. Philip James Bailey in 'The Mystic' (second edit., 1855, p. 74) tells of

That Sabbatic river, which, to flow
The seventh day, ceaseth piously.

He unfortunately does not furnish his readers with the name of this stream, nor say in what part of the world it is situated. Can any one tell from what source the poet derived this curious piece of folk-lore? K. P. D. E.

WHARTON = GRENFELL, GRANVILLE.—Any clue to a marriage about 1774 of — Wharton and Elizabeth Grenfell will oblige. A. C. H.

CURATES OF NORTH HINKSEY: LEVINZ AND PATTEN.—Richard Levinz, curate, signs the transcripts of North Hinksey, Berks, near Oxford, 1678. Thomas Patten signs the

transcripts as minister 1749, as curate 1754. I shall be glad of any particulars as to the above, when appointed, their parentage, preferment, &c. In whose patronage was the living at the dates given? R. J. FYNMORE.

Sandgate, Kent.

"OH, TELL ME WHENCE LOVE COMETH!"—Can any reader tell me the source of the following quotation?—

Oh, tell me whence Love cometh!

Love comes uncall'd, unsent.

Oh, tell me where Love goeth!

That was not Love that went.

This is cited as 'Burden of a Woman' in J. W. Ebsworth's 'Roxburghe Ballads,' vol. viii. p. 411. O. RITTER.
Berlin.

BARLEYCORN.—It appears from the 'H.E.D.' that *barley* is from a probably adjectival form *barlik*. Has it not arisen from weakening *barlikcorn* to *barlicorn*? An *oatcorn* is a much less familiar phrase than *barleycorn*. T. WILSON.

"CARDS AND SPADES."—The *Citizen* of Ottawa, commenting on the operations of the English in Somaliland, observes:—

"The dash and bravery displayed by the little British force in the storming of Kano were quite up to the traditions of the service. The British officer may be criticized for lack of 'slimness,' but when it comes to leading straight into an ugly breach he can give them all cards and spades."

What is the meaning of "giving all cards and spades"? The expression is new to me. Is it American? JOHN HEBB.

EDWARD SPENCER.—Can any clergyman find the birth of Edward Spencer in Warwickshire, date 1683? E. S.

CLARKE FAMILY.—A few particulars concerning a generation of the above, connected with the town and county of Tipperary, appear in an old family Bible. I am endeavouring to discover the parentage. Are any of the names familiar in any Clark families? James Clark, born 12 January, 1702; John Clark, born 30 May, 1705; Katherine Clark, born 6 March, 1707; Lettiss Clark, born 7 May, 1710; Joseph Clark, born 4 November, 1712. R. S. C.

LORD MONTEAGLE'S HOUSE.—Can any of your readers inform me as to the exact whereabouts of the house "at Hoxton" where Lord Monteagle received the celebrated letter *re* the Gunpowder Plot? I possess a Jacobean mantelpiece which came out of a house formerly standing in George Yard, Whitechapel, reputed to have been the

property of Lord Monteaige. Could this have been the same place?

A. DENTON CHENEY.

'A PRETTY WOMAN': 'NO ACTRESS': 'THE EDEN ROSE.'—Could you tell me where two sketches called 'A Pretty Woman' and 'No Actress' are to be found—also 'The Eden Rose,' by Susan Phillips? SPHINX.

THE ATHENÆUM INSTITUTE FOR AUTHORS AND MEN OF SCIENCE.—What was the history of this body, a full advertisement of which appears in 1st S. vii. 227? It had Disraeli and Lord Goderich (now Marquis of Ripon) among its vice-presidents, and Bayle Bernard, J. B. Buckstone, Thornton Hunt, George Henry Lewes, Cyrus Redding, and Angus B. Reach among its business directors; but it would seem almost of sinister significance that its treasurer was Sir John Dean Paul, and its bankers his firm of Strahan, Paul, Paul & Bates. ALFRED F. ROBBINS.

HIUNG-NU OR HUNS.—These people, who in the third century B.C. occupied the district between the Great Wall of China and the Caspian Sea, broke up under pressure from Chinese invaders somewhere about 100 A.D. They are supposed by some to be the progenitors of the Huns. Is there any hint in Chinese records of any considerable body of Hiung-nu at the time of their dispersal making their way into Further India or the Malay Peninsula? If this were so, then it might explain the considerable migration of Polynesians from their original continental home, which I place tentatively, with Fornander, at about the end of the first century A.D. Apparently a branch of the same race invaded India about 450 A.D. If this invasion extended to the Malay Peninsula, we have an explanation of the Malagasy migration, which I am inclined, for linguistic reasons, to place about that period.

What is known of the movements eastward and southward of these Hiung-nu or Huns? FRED. G. ACKERLEY.

Care of British Vice-Consul, Libau, Russia.

INEEN DUBH.—Can J. B. S., Manchester (see 8th S. vi. 68), or any one else give the reference to the Four Masters in which mention is made of Ineen Dubh?

F. C. W.

EDITIONS, c. 1600. (See *ante*, p. 151.)—It is desirable to know how many copies made an ordinary edition in the time of Shakespeare. We should be helped in judging concerning the paucity of books within his reach, especially if we can learn in what places,

public or private, he could resort to book collections in London. The copies in the 1623 edition of his plays are set down as 250, and the price at 20s. Was this number common? Were many books of higher price?

JAMES D. BUTLER.

Madison, Wis.

ST. AGNES, HADDINGTON.—Can any one give me information, or say where information may be got, about a place called St. Agnes in Haddington, Scotland? It is mentioned in Black's 'General Atlas of the World' (Edinburgh, 1857), plate 10; in J. G. Bartholomew's 'Atlas of Scotland' (Edinburgh, 1895), plate 21; and in the Ordnance Survey of Scotland, sheet 33. F. C. W.

LINCOLNSHIRE SAYINGS.—In North Lincolnshire the sons and daughters of the soil use the comparison "as awkward as a ground-toad"—*awkward* meaning stubborn, sulky, ill to deal with. I am also informed that a certain woman who used to be very healthy was "as strong as a little ground-toad." Now in what way does a ground-toad differ from the ordinary reptile? It is to be noticed that a man who has an inelegant seat in the saddle, riding with his knees too high and too forward, is compared with "a toad on a shovel"; while a woman who is too smartly dressed for her age or her appearance runs the risk of being likened to "a toad dressed in muslin"; but in these two phrases "ground-toad" is never used. B. L. R. C.

E. W., TRANSLATOR OF 'THEODORE; OR, THE PERUVIANS.'—In the Bodleian Library there is a book entitled: "Theodore; or, the Peruvians. From the French of Pigault le Brun. By E. W. London: Printed for B. Crosby and Co. No. 4, Stationers-Court, Ludgate-street. 1808." Who was E. W.? Is he known as the author of any other book? E. S. DODGSON.

Oxford.

"PASSAGIUM BEATI JOHANNIS."—G. Servois, in a paper on the loans received by St. Louis in Palestine and Africa, in the *Bibliothèque de l'Ecole des Chartes* (Fourth Series, vol. iv., 1858, 113-31), equates "in passagio beati Johannis" with "le 24 juin" (*loc. cit.*, 116, 124). Is he justified in this particularity? Du Cange says that this *passagium* might be in June or (and) July, and (by possibility) even in August. Q. V.

MUHAMMED OR MOHAMMED?—How are the different vocalization Mohammed and the abnormal spelling Mahomet to be accounted for, instead of Muhammed, which

is found to be the only proper rendering of this name in Turkish? Mohammed appears to have its origin from the Arabic form, where it first denoted a past participle, meaning, like the corresponding Turkish *Muhammed*, praise. See Devic's 'Dictionnaire de tous les Mots d'Origine Orientale (Arabe, Hébreu, Persan, Turc...)' 1877. Which of these two forms shall we adopt? And how about Mahomet?

INQUIRER.

REYNOLDS.—I should be very grateful if any of your readers could give me information relating to Thomas Reynolds, of London, whose daughter Isabella married firstly — Towerson, and then, in 1678, Christopher Richmond, of Highhead Castle, Cumberland. Jackson, in his paper on 'Highhead Castle,' read to the Cumberland and Westmorland Antiquarian Society, says that this Thomas Reynolds may have possibly been an Irish dean. I should like to know what reason there is for such a supposition, and am especially anxious to discover the name of his wife. (Miss) MARY DRYDEN.

275, Upper Richmond Road, Putney, S.W.

MONMOUTHSHIRE GAOL FILES.—I shall be most grateful to any one who will inform me in whose custody are the Gaol Files and Quarter Sessions Presentments for the county of Monmouth previous to the year 1830. They are not at the Record Office, nor with the clerk to the County Council, nor at the Monmouth Shirehall.

JOHN HOBSON MATTHEWS.

Monmouth.

Replies.

DANTE PORTRAIT.

(9th S. xi. 388.)

THE Bargello portrait by Giotto (discovered in 1841 in the Bargello at Florence) is generally considered to be the most original portrait of Dante in his youth. Two beautiful chromo-lithographic facsimiles of this portrait, which had been first traced from Giotto's fresco by Seymour Kirkup, previously to its restoration in 1840, and were reproduced for the Arundel Society, are preserved among the treasures of Dante illustrations collected by the curators of the Taylor Institution at Oxford. For a copy of another and later portrait, reproduced from an anonymous painting in the Louvre, see the 'Twentieth Report of the American Dante Society' (Cambridge, Mass.), 1901, printed at Boston in 1902.

H. K.

Dr. A. de Noé Walker had a picture, 'The Adoration of the Magi,' by Simone Bolognese,

in which were figures which he identified as those of Dante and Boccaccio. Dante was depicted with a beard; and Dr. Walker, whose knowledge of Italian art and literature was profound, told me that he knew of no other portrait of Dante with a beard. He used to quote a verse, I think from the 'Purgatorio,' about Dante "bowing his bearded head with shame." But see 'Purgatorio,' canto xxxi. v. 67 *et seq.* :—

Tal mi stav'io. Ed ella disse: Quando
Per udir se' dolente, alza la barba,
E prenderai più doglia riguardando.

Dr. Walker's pictures were sold by auction after his death by Messrs. Christie & Manson on 10 December, 1900.

STEPHEN WHEELER.

Oriental Club, Hanover Square.

In the interesting portrait in my copy of 'Dante,' by I. C. Wright, illustrated by Flaxman (London, H. G. Bohn, 1854), and in six of the twelve illustrations in Paget Toynbee's 'Dante Alighieri' (London, Methuen & Co., 1900), the poet is represented as beardless; but, nevertheless, attention may be directed to the fact that we have Dante's own intimation of having at one time worn a "beard." I venture to quote the following from 'The Purgatorio,' xxxi. 67 to 75 :—

I stood; and she resumed: Since but to hear
Afflicts thee, raise thy beard, and let thine eyes
Witness a cause of sorrow more severe.

Than lifted I my chin, as she directed;
For when instead of "face" she said my "beard,"
I knew the venom that her speech infected.

I take permission to say that portraits of Dante in various frescoes and illuminated manuscripts are very numerous, and that many of them cannot be accepted as authentic representations of the poet. But in 'The Story of Florence,' one of the volumes of the charming "Mediaeval Towns" series (London, Dent & Co., 1900), it is recorded that "among the manuscripts in the Biblioteca Riccardiana is the most striking and plausible of all the existing portraits of Dante, and appears to have been painted about 1436" (*vide p. 288*). In conclusion, it may not be out of place to remark that it is also mentioned in 'The Story of Florence,' at p. 292, "that there is not a single autograph manuscript nor a single scrap of Dante's handwriting extant at the present day."

HENRY GERALD HOPE.

119, Elms Road, Clapham, S.W.

SIR THOMAS CRAIG AND SIR THOMAS HOPE (9th S. xi. 406).—There seems to be no doubt that it was not Thomas Craig who defended

the six ministers who were prisoners in Blackness, at Linlithgow, in December, 1606. Row in his 'Historie of the Kirk of Scotland' (Wodrow Society publications, 1842, p. 239) says that Thomas Hope and Thomas Gray defended them. James Melville in his 'Diary' (same publications, 1842, p. 621) puts it thus, with much directness:—

"The Ministers being inquirit Quhat Advocat thair wald haif to speik for thame? they desyrir Mr. Thomas Craig and Mr. William Oliphant; quho being callit for, it wes reportit that thair wald not plead for thame: Thairfor it behovith thame to tak sic as wald, to witt, Mr. Thomas Gray, ane old man, weill-willing, but not Skillfull, and ane uther young man, quho never befor pleadit any caus befor the Justice, yit provit notably weill, as moved by God for that effect; in whose actione nothing wes missed that the best could have done. This was Mr. Thomas Hope quho conquisit to himself that day the estimatione both of a guid man and of a guid advocat."

At the General Assembly held at Montrose on 18 March, 1600, Hope had been admitted and sworn solicitor and advocate for the Kirk, in place of James Mowat, who demitted the office.

J. L. ANDERSON,

Edinburgh.

PARALLEL PASSAGES (9th S. x. 285; xi. 336).—I suppose that H. C. refers to the lines:—

'Tis better to have loved and lost
Than never to have loved at all.

If so, what he has written is true, but not new. Twice have I pointed out in 'N. & Q.' the resemblance between these lines and the passage which he has quoted from Congreve's 'Way of the World.'

E. YARDLEY.

BLUE ASSOCIATED WITH THE BLESSED VIRGIN (9th S. xi. 388, 496).—In France all children devoted to the Virgin are invariably dressed either in blue or in white, and the phrase is used "vowed to the blue or the white."

D.

"GALLANT" (9th S. xi. 269).—A quotation from Browning's 'Pippa Passes' is given at the above reference, where *gallantry* must have the accent on the second syllable. Browning displayed in this passage such carelessness in using one word, of which he did not know the meaning, that he may have been equally careless as to the accent in another. See the *Academy* of 16 June, 1888, s.v. 'A Distressing Blunder.' To the dictionary there mentioned, to which reference might have been made, I may add Bailey's, vol. ii., and Halliwell's. The information as to the source from which Browning got the word about which he blundered, which information appears to have been supplied

by himself, is very inaccurate, and displays great heedlessness.

As to his careless use of words, I give the following extract from one of the late G. A. Sala's 'Echoes of the Week' (see *Sunday Times*, 25 June, 1893):—

"Robert Browning was much addicted to using the word 'Nautch,' and persisted in using it wrongly. He called his 'Fifine' the 'European Nautch,' which is like calling a Hindoo dancing-girl 'The Indian Ballet.'"

ROBERT PIERPOINT.

"SLEEP THE SLEEP OF THE JUST" (9th S. xi. 429, 475).—For Racine's quotation see his 'Abrégé de l'Histoire de Port Royal' (P. Mesnard's edition of 'Œuvres de J. Racine,' tome iv. p. 519, printed in 1865). The same proverbial expression as in English occurs also in German, "Den Schlaf der Gerechten schlafen." In Büchmann's 'Geflügelte Worte' (eighth edition of 1895, p. 34) it is traced back to some Biblical reminiscences (Psalm iii. 6, 7, iv. 9, cxxvii. 2, or Proverbs of Solomon, iii. 24).

H. K.

QUOTATIONS IN JOHN OF SALISBURY'S 'POLICRATICUS' (9th S. viii. 104).—As regards C. C. J. W.'s first question, Fulgentius, 'Mytholog.,' ii. 16 (p. 694 in Van Staveren's 'Auctores Mythographi Latini,' 1742), has "Libido enim honestatis noverca, dum quid expediat nescit, semper est maiestati contraria."

EDWARD BENSLEY.

The University, Adelaide, South Australia.

"DELIVERED FROM THE GALLING YOKE OF TIME" (9th S. xi. 369, 412).—May I ask if any record exists of Wordsworth's reasons for reversing the doom of Laodamia? The change appears to have greatly shocked both the artistic and the moral sense of Archdeacon Hare, who devotes nearly five pages of 'Guesses at Truth' to a discussion of it. His judgment is strongly favourable to the original reading as more consonant to the whole scheme and tone of the poem. He regards Laodamia as one of the martyrs rather than of the guiltier victims of passionate love, and Wordsworth's final judgment of her seems therefore to him harsh and even unjust, since the poem itself as a whole so represents her.

C. C. B.

A SEXTON'S TOMBSTONE (9th S. x. 306, 373, 434, 517; xi. 53, 235).—In quoting old Scarlett's epitaph at the last reference MR. ALEX. LEEPER states, "The spelling and punctuation of the original, the whole of which is written in capitals, have been reproduced here." I am sorry I am unable to agree with this explicit statement. I copied the lines from the picture in Peterborough Cathedral

on 1 July, 1890, and my note-book betrays the following differences: L. 2, for "here," read *there*; l. 4, for "thes" read *theis*; l. 5, for "strenth" read *strength*; l. 6, for "scarebabe" read *scarbabe*; l. 7, for "interd" read *inter'd*; l. 8, for "House Holders" read *householders*, and lower case all internal capitals; l. 9, for "turn" read *turne*; l. 12, for "tho" read *though*. The letter *v* is in all cases used for *u*. I have compared my copy with one given on p. 249, vol. i. of *Northamptonshire Notes and Queries*, and find that, with the exception of a single word, they are identical. In l. 9 my copy shows "one" for *own*, but as no other copy in my possession reveals this, I shall be glad if some kind friend will say which is correct. The picture hangs on the wall on the north side of the western entrance, about 20 ft. from the ground.

No entry of Robert Scarlett's burial appears in the Peterborough registers, although a stone in the floor of the western transept just below the picture records the date of his death as follows:—

IVLY 2 1594

R S

ETATIS 98.

Scarlett's picture has before been referred to at 7th S. iii. 316, 378, 466. JOHN T. PAGE.

West Haddon, Northamptonshire.

"ADVERTISE" (9th S. xi. 406).—This word, with the meaning of to notify or inform, and with the accent on the penultimate syllable, was exceedingly common in Elizabethan English. The 'H.E.D.' quotes from Shakespeare:—

We are advertis'd by our loving friends
That they do hold their course toward Tewksbury.
'3 Hen. VI., V. iii. 18.

To this may be added:—

I was advertis'd their great general sleight,
Whilst emulation in the army crept.
'Troilus and Cressida,' II. ii. 211.

And, in order to be quite impartial, I may quote: "The king was neither so shallow, nor so ill advertised, as not to perceive the intention of the French" (Bacon, 'Henry VII.,' Works, 1860, 340). It seems quite clear that Bacon not only wrote Shakespeare, but was also responsible for the Authorized Version of the Bible. W. F. PRIDEAUX.

THE ORIGINAL "UNCLE TOM" (9th S. xi. 445).—I well remember the visit to this country of Josiah Henson in 1876 or 1877. He lectured on his experiences as a slave at many places in London and the provinces, his tour being, I believe, supervised by Mr. John Lobb, editor of the *Christian Age*. Mr. Henson was of a genuine negro type, and

claimed to be the original hero of Mrs. Stowe's 'Uncle Tom's Cabin.'

JOHN T. PAGE.

West Haddon, Northamptonshire.

DEFINITION OF GENIUS (6th S. xi. 89, 190; 9th S. xi. 373, 432).—Perhaps I may be allowed to quote another definition of genius, that of Sir Arthur Helps: "An open mind, and courage." Mr. Coventry Patmore may have had this in mind when in his essay on 'Seers, Thinkers, and Talkers' he wrote:—

"Genius and high moral—not necessarily physical—courage are therefore found to be constant companions. Indeed, it is difficult to say how far an absolute moral courage in acknowledging intuitions may not be of the very nature of genius: and whether it might not be described as a sort of interior sanctity which dares to see and confess to itself that it sees, though its vision should place it in a minority of one."

However this may be, no definition of genius can be satisfactory that omits "vision" and courage. C. C. B.

ARMS OF HANOVER (9th S. xi. 427).—These were Per pale and per chevron: 1, Gules, two lions passant-guardant in pale or, for Brunswick; 2, Or, semé of hearts proper, a lion rampant azure, armed and langued gules, for Lüneburg; 3, Gules, a horse courant argent, for Saxony; over all, on an inescutcheon of pretence gules, the crown of Charlemagne or. A. R. BAYLEY.

JACOB GODWIN (9th S. xi. 448).—If in the college books the name Jacob is the Latin form for James, it is probably James Godwin that has to be identified. In Foster's 'Alumni Oxonienses' appears the following entry: "Goodwyn, James, fellow Clare Hall, Cambridge, B.A. 1663, M.A. 1667; incorporated 11 June, 1671; rector of Newton by Sudbury, Suffolk, 1676, and of Sundridge, Kent, 1680.

L. C.

WAUGH FAMILY (9th S. xi. 288).—Much interesting information respecting the Rev. John Waugh, Bishop of Carlisle (1723–34), and his family will be found in 1st S. viii. 271, 400, 525; ix. 20, 64, 272, 482; 8th S. xii. 2.

EVERARD HOME COLEMAN.

71, Brecknock Road.

THE POPE AND THE MASSACRE OF ST. BARTHOLOMEW (9th S. xi. 407).—Migne, under the heading Gregory XIII. in his 'Dictionnaire des Papes,' says that the Pope was told that the massacre of St. Bartholomew's Day was the result of a Huguenot conspiracy to destroy the descendants of St. Louis and to proclaim Calvinism in France. Hence it was that he allowed certain rejoicings to take place in

Rome. But as he was a man of a gentle disposition and regarded the shedding of blood with aversion, he "fit connoître, par ses discours, qu'il jugeait avec horreur les auteurs de ce cruel massacre."

T. P. ARMSTRONG.

MONA (9th S. xi. 48, 194, 297).—MR. W. R. PRIOR says at the last reference that "there is no island of the name of Mona in Denmark, the nearest approach to the name being the island of Mœn.....south-east of Seeland." In Brookes's 'Gazetteer,' however, revised and corrected by A. G. Findlay, F.R.G.S., we are told that Mona is an island of Denmark, in the Baltic, to the south-west of the island of Zealand, from which it is separated by a narrow channel, and of which Stege is the chief town (ed. 1857).

J. HOLDEN MACMICHAEL.

CHURCH BRIEFS (9th S. xi. 86, 289).—See 'Catalogue of Charters and Rolls belonging to Department of MSS., British Museum,' which refers to all the briefs at present in the collection.

ANDREW OLIVER.

HERALDIC SHIELDS: THEIR ORIGIN (9th S. xi. 8).—I do not think that writers on heraldry see in the use of the heraldic shield any origin from or suggestion of any ancient method of worship such as that of the sacred tree, which MR. CALLAWAY derives from the scenes represented on one of the Assyrian cylinders to which he alludes.

I think that they are generally content with the view put before them by Boutell in his 'Heraldry, Historical and Popular,' ed. 1864, p. 13:—

"The shield, the most important piece of their defensive armour, was derived by the knights of the Middle Ages from remote antiquity, and at almost all times it has been decorated with some device or figure. The ancient Greek tragedian Æschylus (about B.C. 600) describes with minute exactness the devices that were borne by six of the seven chiefs who, before the Trojan war, besieged Thebes. The seventh shield is specially noted to have been uncharged. In the Middle Ages, in Europe, there prevailed a precisely similar usage; and, indeed, so universal was the practice of placing heraldic insignia upon shields, that the shield has been retained in modern heraldry as being inseparable from all heraldry, so that it still continues to be the figure upon which the heraldic insignia of our own times are habitually charged."

The only time that the possibility of any such suggestion as that now raised by your correspondent has occurred to me—and that in a very nebulous kind of way—was when I was reading a very interesting article in the last December number of the *Nineteenth Century* on 'The Woman-Headed Serpent in Art,' by Alice Kemp-Welch, where the

writer deals with the two types of the sacred tree, in one of which it is represented as between two animals, or between two human or semi-human beings, as shown in a Chaldean cylinder, which might well do duty as "supporters"!

MR. CALLAWAY raises an interesting question.

J. S. UDAL, F.S.A.

Antigua, W.I.

WYKES PEDIGREE IN COLBY'S 'VISITATIONS' (9th S. xi. 465).—In one particular Mr. Colby was certainly wrong in his reading of Harl. 5185. No such family as "Pridieux of Rowborough" ever existed. William Wyke, of North Wyke, married Jane, daughter of William Prideaux, of Adeston and Langford, by his third wife, Alice, daughter and heiress of Stephen Gifford, of Theuborough. By this marriage Theuborough came into the Prideaux family. William Wyke and Jane Prideaux had a son, Thomas Wyke, who is mentioned in the will of his first cousin, Richard Prideaux, of Tormerton, co. Gloucester, who died *s.p.* in 1541. From Humphrey Prideaux, of Theuborough, the elder brother of Richard, the family of Prideaux of Prideaux Place, Padstow, is descended.

W. F. PRIDEAUX.

"WORLD WITHOUT END" (9th S. xi. 448).—This is a very old phrase, meaning "for ever and ever." It occurs at least as early as the thirteenth century. Thus in l. 109 of 'The Life of St. Swithin' the saint tells a sick man, and tells him that he shall be "hol [whole] and sound *worlde withouten ende.*" The A.-S. phrase was "on worulda world," an exact translation of the Latin *in secula seculorum*.

WALTER W. SKEAT.

In an old Bible in my possession, "Imprinted at London by the Deputies of Christopher Barker, Printer to the Queen's most excellent Majesty, 1599," the text of Isaiah xlv. 17 is, "Ye shall not be ashamed nor confounded world without end." The expression is not used in Ephesians.

M. N.

I am rather at a loss to understand MR. BUTLER'S difficulty as to where Shakespeare found this phrase. He must have been accustomed to hearing it at least weekly in church all his life, for in the year 1549, fifteen years before the poet's birth, appeared the first Prayer Book of Edward VI., in which the words occur, forming, as they do now, the conclusion of the Gloria. They were repeated in the second Prayer Book (1552), and in all subsequent editions down to our own time.

In a 'Prymer' written in English about 1400 (Littlehales) several phrases occur

which, taken together, might easily have suggested to the Prayer-Book compilers the one in question :—

“And with godis chosene regne with owten ende.”

“Joye be to thee fader, and to thee sone, and to thee holygoost, as hit was in the bygynnyng and now and euere into the wordles of worldes amen.”

“Fouchesauf to gife all cristene men mercy and grace in this lyf here, and alle that been dede forgefnesse and reste with owten ende.”

In a prayer at the end of a ‘Processional’ of the nuns of Chester (1425) occurs the phrase “that lyueth and regnethe.....with owte ende in blisse. Amen.”

WM. NORMAN.

6, St. James's Place, Plumstead.

AMBEROSE ROOKWOOD (9th S. xi. 5, 115).—With reference to this sad subject, I venture to think that the information mentioned therein, to which I was permitted to direct attention, may now be appositely supplemented by the following interesting particulars (culled from the *Daily Telegraph*) about the estate, and the ultimate fate of the same, of the proud Robert Catesby, the originator of “The Gunpowder Plot” in 1605 :—

“The purchase by the Hon. Ivor Guest, M.P., of the estate of Ashby St. Ledgers near Rugby was effected through Messrs. Walton & Lee, agents for Mr. H. P. Senhouse. The property has a rent-roll of nearly 2,500*l.* a year. For many centuries the residence was in the hands of the Catesby family, one of whom, William Catesby, the favourite of Richard III., was taken at the battle of Bosworth, and afterwards executed by Henry VII. The estate was then escheated to the Crown, but George Catesby obtained in 1495 a reversal of his father's attainder. The Catesby family continued in possession of the property until the execution of Robert Catesby for the part taken by him in the plot with which his name is associated. Reverting again to the Crown, the estate was granted, in 1611, to Sir William Irving, who, in the following year, sold it to Mr. Bryan Janson. In the latter's family it remained until 1703, when it was purchased by the predecessor of the present vendor.”

HENRY GERALD HOPE.

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“TO DIVE” (9th S. xi. 230).—The following, of course, proves nothing as to the custom alluded to with regard to England, but is perhaps interesting in connexion with the question. I extract it from one of my French dictionaries :—

“*Au hasard de la fourchette.* Se disait du droit qu'on avait, dans certains établissements, de plonger la fourchette dans le pot pour un sou, et de garder ce que l'on [en ?] amenait.”

E. LATHAM.

61, Friends' Road, E. Croydon.

CLEMENT'S INN REGISTERS (9th S. xi. 448).—If Mr. SCATTERGOOD is interested in Clement's

Inn, he may be glad to see a curious book published some years ago by the Society of Clement's Inn, containing the ancient rules and orders for the government of the Society and the members and students thereof. I obtained a copy for the Incorporated Law Society Library, and the librarian, Mr. Boase, will no doubt produce it to your correspondent on application. C. T. SAUNDERS.
Birmingham.

LUDLOW CLERKS (9th S. xi. 347, 432).—The reply of H. indicates the origin of the slighting allusion to which reference was first made; but the Court of the Marches of Wales does not seem to have disappeared with the Long Parliament, as he supposes. The Journals of the House of Lords for 1689 contain voluminous entries concerning the progress of a Court of the Marches, Wales, Bill, designed for the abolition of this Court, and in these are various particulars concerning the hardships of suitors at Ludlow. A petition from Wales in favour of the measure, which was read on 1 June, 1689 ('Lords' Journals,' vol. xiv. p. 230; 'House of Lords' MSS., 1689-90,' p. 109), includes, indeed, an expression which would appear to justify the severe Welsh condemnation of “the head clerks of Ludlow” already quoted, this being “From plague, pestilence, and the name of Ludlow Court, Good Lord, deliver us !”

ALFRED F. ROBBINS.

UPRIGHT BURIAL (9th S. xi. 465).—This subject has been already undertaken by ‘N. & Q.’ and the example of the Claphams and Mauleverers duly cited; but, as far as I remember, nothing has been said of the following instance of abnormal interment, which I found mentioned in the *Church Monthly* for December, 1902, p. 279 :—

“There are five vaults under St. Michan's [Dublin]. In one the Osborne family are buried standing on their feet. Six coffins, bearing the family arms, ‘quarterly ermine, and as a cross engrèl or’ [? quarterly, ermine and az. a cross engrailed or], set up on end, are shut within an iron gate.”

The vaults at St. Michan's have an antiseptic quality which preserves the colour of velvet-covered coffins, keeps their silver trappings bright, and also mummifies the corpses.

ST. SWITHIN.

FOLK-LORE OR BOTANY (9th S. xi. 148).—In this part it is a popular belief that *Lycoris radiata*, Herbert, grows out of the human corpse; and, in fact, it abounds in burying-grounds, and is called “dead man's flower” (*Shibitobana*). Regardless of its beautiful red colour, people never use it in the art of flower arrangement. This inauspicious plant

of Amarylidacæ receives from the Chinese another unhappy name, "Pu-i-tsan," or "undutiful herb," because its leaves and flowers appear at different seasons and never accompany each other.

Arai Hakuseki (1657-1725), in his 'Tôga,' Brit. Mus. Or. MSS. 39, relates a folk-story that the so-called woman's flower (*Omaneshi*), or *Patrinia scabiosefolia*, Lin., one of the seven autumnal flowers celebrated in the Japanese anthology, took its rise from the grave of a young woman who had died of love-sickness.

KUMAGUSU MINAKATA.
Mount Nachi, Kii, Japan.

BEDFORDSHIRE: LORD LIEUTENANCY (9th S. xi. 449).—A very full list of the topographical works relating to this county has already been given in 7th S. xii. 49, 132, 233, 332, from which your correspondent may be able to obtain the information he requires.

EVERARD HOME COLEMAN.

71, Brecknock Road.

Earl of Upper Ossory, Lord Lieutenant of Bedfordshire 1771-1818 (G. E. C.'s 'Complete Peerage').

W. D. MACRAY.

According to Haydn's 'Book of Dignities' John, Earl of Upper Ossory, was appointed Lord Lieutenant of Bedfordshire on 24 Jan., 1771, his successor being Thomas Philip, Lord Grantham, on 13 Feb., 1818. His predecessor, John, Duke of Bedford, died on 15 Jan., 1771.

WM. NORMAN.

6, St. James's Place, Plumstead.

DE LA MARCHE (9th S. xi. 428).—A large engraved portrait, 22 in. by 16 in., of this *émigré* was published in 1797, entitled "John Francis Lamarche, Bishop and Count of Leon; born in Lower Brittany, County of Cornwall, landed in England 28th Feby., 1791," in which he is represented in the act of writing many letters soliciting assistance for French Royalists who were stranded impecunious in England, having fled from France under the Reign of Terror.

A. I.

Torquay.

"**PEACE, RETRENCHMENT, AND REFORM**" (9th S. x. 348, 412, 496; xi. 176).—The point is entirely lost by the mention at the last reference. Mr. Titmouse was the successful (not unsuccessful) candidate for the borough of Yatton in the first reformed Parliament, owing to a great amount of bribery and corruption, when the "Bill for giving Everybody Everything" became law. Of course by this measure is meant the Reform Bill of 1832. The graphic description of the election is written in 'Ten Thousand a Year,' published originally in *Blackwood's Magazine* in

1840, in twenty parts, and afterwards reprinted in three vols. My copy, published by Blackwood, is dated 1845, and the account of the Yatton election is recorded in vol. iii. chap. i.

Mr. Gammon is recorded to have received the following laconic epistle, stimulating him to great exertions in the forthcoming election: "The election must be won. You will hear from E. by this post. Don't address any note to me.—B. and B." This is from Mr. Quick-silver, now Lord Blossom and Box, the Lord Chancellor, an old friend of Mr. Gammon's.

JOHN PICKFORD, M.A.

[MR. ADRIAN WHEELER described Titmouse, *ante*, p. 176, as the successful candidate.]

ENGLISH ACCENTUATION (9th S. xi. 408).—The tendency of English is to throw the stress towards the beginning of the word. Foreign words adopted into the language retain their foreign accent until they become popularized, when they fall under the English rule. In Byron's 'Childe Harold,' canto ii. st. xl., written in 1810, we find:—

Oft did he mark the scenes of vanish'd war,
Actium, Lepanto, fatal Trafalgar;
and canto iv. st. clxxxi. :—

They melt into thy yeast of waves which mar
Alike the Armada's pride and spoils of Trafalgar;
but in Braham's song (1811) 'The Death of Nelson,'

'Twas in Trafalgar's Bay.

Byron wrote out of England and kept the Spanish accent, while no doubt "Trafalgar Square" had popularized the name at home. Again, *balcony*, from the Italian *balcone*, retained its foreign accent, *balcóny*, according to the 'H.E.D.,' until 1825; but I remember that the pronunciation was still unsettled in 1850. In Cowper's 'John Gilpin' (1782) are the lines:—

At Edmonton his loving wife
From the balcony spied
Her tender husband, wondering much
To see how he did ride.

Many other instances might be adduced. If the decimal system is ever adopted, no doubt such words as *kilométer*, &c., will receive the English stress, *kílómeter*, like *barómeter*, *gasómeter*.

A. D. JONES.

As I suggested in a former note with regard to a similar query (9th S. vi. 52), it is evidently not only the requirements of euphony that govern the accentuation of English. The other guiding principle seems to be convenience, that is, a convenience dictated by the necessity for differentiating the accent and sound in, for instance, such a word as *gállant*, meaning high-spirited, and *gállánt*,

meaning attentive to ladies, where a pronunciation is desirable that will render the sense of the word more readily receptive to the ear. It is conceivable that a word like *decimeter*, if addressed to a large and mixed audience, would be confusing to the ear, as conveying a similar sound to that of *decanter*, unless its context showed clearly that the linear measure was meant. But here, no doubt, the more weighty reason for such accentuation is to be found in the words *decimeter* and *kilometer* being derived, not, like *thermometer* and *barometer*, directly from the Greek, but from French. The linear measures *décimètre* and *kilomètre* being legal in England, but not compulsory, would no doubt account for the partially French accentuation. I think it may be safely said that all those words that have their derivation from the Greek root *metron*—with the exceptions of the two instances which are the subject of T. H. W.'s inquiry—have the dominant stress of their accentuation on the antepenult. Such words are *symmetry*, *trigonometry*, *geometry*, *anemometer*, *hygrometer*, *photometry*, *pyrometer*, &c.

J. HOLDEN MACMICHAEL.

If T. H. W. will consider that *thermometer*, *barometer*, &c., were introduced into English directly from the Greek, and that *decimeter*, *kilometer*, were adopted from the French, and only secondarily from the Greek—in fact, are really naturalized French words—he will at once see the reason of the difference in accent.

W. SYKES, M.D., F.S.A.

Exeter.

NOTTER FAMILY (9th S. x. 309, 478; xi. 411).—At the first of these references Notter is said without much proof to be “more of an Irish than a Scotch name.” MR. J. LANE NOTTER at the last reference quotes instances of the name in Germany from three and a half centuries back, and says “the name is German.” It may interest DR. FORSHAW and MR. NOTTER to learn that Notter is the name of a small ton or hamlet two and three-quarter miles west-north-west of Saltash, Cornwall. The name and place are old enough to have given its name to Notter Bridge, a quarter of a mile further west over the Lynher river.

F. J. ODELL.

H.M.S. Defiance, Devonport.

“POU STO” (9th S. xi. 425).—Surely GENERAL MAXWELL is hypercritical. *Pou sto* is one of the pregnant expressions—we have not too many such—that contain a whole anecdote. We again see Archimedes declaring his power to move this solid globe, if he have only some standing-place. And this scene, I take it,

Miss Cobbe wishes us to visualize when she uses the Greek words; even as Tennyson in ‘The Princess,’ where (book iii., ‘Poetical Works,’ 1893, p. 160, col. 2) he wrote:—

Nor would we work for fame;
Tho’ she perhaps might reap the applause of Great,
Who learns the one *pou sto* whence after-hands
May move the world.

As I understand, this is just what Miss Cobbe and her fellow-workers purpose to do.

O. O. H.

WOOL AS A FOUNDATION FOR BUILDINGS (9th S. xi. 309).—Kingsley in ‘Westward Ho!’ describing Bideford Bridge, remarks, “All do not know, nor do I, that though the foundation of the bridge is laid upon wool, yet it shakes at the slightest step of a horse.” Wattle has long been used for a similar purpose. I saw a thick bed of it laid down at Easter as foundations for the large new locks now erected at Zaandam, in Holland. After Brunel’s railway line running close by the seashore at Dawlish (Devon) had been in part several times washed away, bundles of withies were used as a primary foundation, and have proved perfectly successful.

HARRY HEMS.

Fair Park, Exeter.

PHINEAS PETT (9th S. xi. 403, 451).—There were several persons of this name, which has caused confusion in their separate identification. Phineas (son of Peter) Pett, the great shipbuilder, died in 1647, and was buried at Chatham. His seventh son, also named Phineas Pett, was born 24 January, 1618, and was knighted. He became Resident Commissioner of the Navy at Chatham in 1667, and is mentioned in Pepys’s ‘Diary’ under date 13 May, 1682, and 21 September, 1688. When was the *Britannia*, the 100-gun ship, built, as James I. died in 1625?

Capt. Phineas Pett, killed on board his ship the *Tiger* on 2 May, 1666, also left a son Phineas (see 7th S. v. 268).

ARTHUR HUSSEY.

Tankerton-on-Sea, Kent.

There is a pedigree of this naval family in Le Neve’s ‘Knights’ in which there are seven members named Phineas Pett. One of them is Sir Phineas Pett, Knt., of Chatham, Commissioner of the Navy there, knighted by King Charles II.; died 1696. The date of knighthood is left blank.

L. C.

WESLEY’S PORTRAIT BY ROMNEY (9th S. xi. 447).—A portrait of John Wesley by Romney hangs in the Hall at Christ Church, Oxford. It was bought by, or otherwise came into the possession of, the House not many years ago.

After reading the query I wrote to the Rev. T. Vere Bayne, of Christ Church, ex-senior Censor. His reply, dated Christ Church, 7 June, 1903, says:—

"The portrait of Wesley in our Hall is by Romney, and he speaks of it with approval himself; see Tyerman's 'Life of John Wesley,' vol. iii. p. 565; and an engraving of this portrait is just before the title-page of vol. i."

ROBERT PIERPOINT.

This was in the third Exhibition of National Portraits, 13 April, 1868, at South Kensington Museum, described as follows:—

"Rev. John Wesley. Bust to l.; clerical dress. Canvas, 30×25 in. By George Romney. Lent by Rev. G. Stringer Rowe."

ADRIAN WHEELER.

JAPANESE MONKEYS (9th S. xi. 9, 76, 430).—In my article, *ante*, p. 431, *North Indian Notes and Queries* should be *Panjab Notes and Queries*; and in the foot-note on the same page, for "In a Chinese itinerary of the fifteenth century, 'Hai-wai-hien-wan-luh,'" read "In Hwang Sing-Tsang's 'Si-yang-chau-kung-tien-luh,' 1520."

KUMAGUSU MINAKATA.

"NOTHING" (9th S. xi. 166, 333, 395, 452).—I think that all that is wanting to the riddle quoted by MR. PAGE is the third line,

That which contented men desire,
the line

The poor possess, the rich require,
being the fourth. C. L. S.

THE JANSENIST CRUCIFIX (9th S. xi. 427).—I have always heard that the Jansenists adopted that form of the crucifix in which the Crucified is represented with His arms stretched almost straight above His head to symbolize their doctrine of Particular Redemption—*i.e.*, the doctrine that Christ did not die for all men, but only for the elect. The Catholic crucifix—at any rate at the present day—has the arms extended wide to symbolize Universal Redemption.

JOHN B. WAINWRIGHT.

M. Julien Vinson, Bascophile, once showed me in his room at Paris three Jansenist crucifixes. They differ from those of the usual Roman type in that the hands are placed much nearer together on the cross, so that the Lord's body forms a Y rather than a T. A Bask priest said to me that the makers of such images seemed to think that Jesus wished to embrace as few souls as possible.

E. S. DODGSON.

This symbol differs from that usually seen in the arms being extended straight above the head (the wrists being in a line), and

not extended. The word "dressés," given in Sr. SWITHIN's quotation, means erect, and "étroit," close, which describes the position exactly.

ANDREW OLIVER.

The late Rev. Frederick Lee, D.D., vicar of All Saints', Lambeth, in his 'Glossary of Liturgical and Ecclesiastical Terms' (London, 1877), gives the following description of a Jansenist crucifix:—

"A crucifix in which the arms of our Lord are not extended at right angles with His sacred body, but are contractedly suspended from the cross-beam parallel with the upright portion of the cross. The symbolism of the outstretched arms is that Christ died for all men, that of the Jansenist crucifix that Christ died only for the elect."

EVERARD HOME COLEMAN.

71, Brecknock Road.

OWL (9th S. xi. 467).—In his 'Parlement of Foules,' l. 343, Chaucer alludes to "The oule, eek, that of dethe the bodè bringeth"; and in l. 346 he mentions "the scorning Iay," *i.e.*, jay. On the latter line Mr. Jephson has this note:—

"Applied to the jay, probably, because it follows and seems to mock at the owl, whenever the latter is so unfortunate as to be caught abroad in the daylight; for this reason, a trap for jays is always baited with a live owl."

Again, in 'The Squire's Tale,' ll. 648-50, Chaucer mentions, amongst other false birds, the owls, and says that beside them, in scorn, were painted "pyes," *i.e.*, magpies, in order "to cry out upon the owls and chide them."

See also, in particular, the thirteenth-century poem entitled 'The Owl and the Nightingale,' from which long extracts are given at pp. 171-93 of Morris's 'Specimens of Early English.'

The owl, according to Hamlet, was a baker's daughter; but that is another story.

WALTER W. SKEAT.

The mobbing of owls by other birds when they appear abroad in the daytime is alluded to in one of Gay's 'Fables,' part i., 1726, Fable xli., 'The Owl and the Farmer.'

"Somerset. And he that will not fight for such a hope,

Go home to bed, and like the owl by day,
If he arise, be mock'd and wonder'd at.

Shakespeare, '3 Henry VI.,' V. iv.

"Had this fowl come forth in the daytime, how had all the little birds flocked wondering about her, to see her uncouth visage, to hear her untuned notes."—Joseph Hall's 'Occasional Meditations.'

"That small birds, generally speaking, have a great dislike to owls is clear from the uproar that takes place if an unfortunate owl is disturbed in the daytime, and compelled to appear in broad daylight, pursued, as it is sure to be, by a host of them, who persecute it by every means in their power.

And we may therefore conclude, that they either take it for their real enemy, the hawk, or that it does, now and then when it can, feast upon any of them which may by accident fall into its clutches."—Stanley, 'Familiar History of Birds,' 1835, i. 186.

"One of the oldest of the Welsh fables, which, accounting [sic] for the nocturnal habits of the owl and bat, and more especially for the scorn with which other birds treat them, teaches us how the dove and the bat being on a journey together, and coming late in the evening to the dwelling of the chief of the owls, sought and received a shelter. Then, supper being ended, the bat broke forth into a loud and laudatory strain on the wisdom and virtues of their entertainer, attributing to him qualities which it was well known he never possessed. This over, the dove, with modest dignity, simply thanked the owl for his attentions and hospitality, on which both the Amphitriton and the parasite flew violently at her, accusing her of insulting ingratitude, and so drove her out into the dark and stormy night. When the morning dawned, the dove flew to the court of her king, who, in great wrath, passed an edict, enacting that from thenceforth the owl and the bat should never presume to fly abroad until the sun was down, under pain of being attacked and beaten by all other birds. For a corroboration of this tradition, we need only observe the conduct of the small birds when a hapless owl—which has so numerous a family, that the short summer nights will scarcely enable her to supply them with food—ventures to steal forth when the sun is a little clouded over at noon, to satisfy the cravings of her hunger."—*Chambers's Edin. Journal*, 1851, xv. 253.

I should like to learn the origin and approximate date of this Welsh fable.

ADRIAN WHEELER.

For birds gathering about the owl see Ælian, 'De Natura Animalium,' i. 29: *Καὶ ἡ γλαυξ νύκτωρ ἀγρυπνεῖ, &c., τοὺς ὄρνιθας ἔλκει καὶ καθίξει πλεῖστον ἑαυτῆς* (=aves allicit easque sibi adsidere facit), &c.

DR. MAX MAAS.

Munich.

GILLYGATE AT YORK (9th S. xi. 406, 457).—ST. SWITHIN answers my question by asking another, which is said to be characteristic of a Scotchman, but ST. SWITHIN is no Scotchman, or he would know that for the first half of the last century the name of the month of July, which figures so prominently in the tablet attached to the gate or archway in the wall of St. Mary's Abbey, was pronounced *jilly*, with a soft *g*, not as in *gillie* in Gaelic. This he avoids, and pitches upon St. Giles, because Francis Drake mentions it as a tradition that as St. Ægustus bequeathed his name to him, so he gave his name to the street called Gillygate, and not to the arch or gateway aforesaid. But I have sufficient knowledge of bricks to know that there is not a brick in this short street, which runs parallel with the city walls, that is much more than two hundred years old. This was part of Bootham, one of the forty parishes of

York, now unified. As a Scotchman born, though except for my name, which seems a sweet morsel in his mouth, your correspondent could not know this, I detected the sound in the word, and naturally sought for some other meaning than the name of a month, and this I think is to be found naturally enough in the significant word *vilium*, a term used in fortification, and substituted for it when there was a wave of ill feeling against continental nations. Guicciardini tells us that the chief council of Henry VII. was an Italian, and it is reasonable to suppose that all things Italian were in favour in 1503, even to the names of sally-ports. We have some such species of defence in Scott's 'Quentin Durward,' the plot of which novel is laid about that time. This is my direct reply. But what I wrote to 'N. & Q.' for was that my inquiry might elicit some further light on this matter from some of the learned people into whose hands your very widely read paper falls week after week the wide world over. We have, annually, also a gala (with an English, not a Gaelic *a*) held in June, but no one speaks of anything but a gala, so I very much doubt whether July—the month—is really a memento of the coming and going of a princess, or is a substitute for some more remote name such as I have suggested. In my humble opinion it is an archaeological question, and thought bestowed upon it may bring new facts to light and improve our knowledge. But the tone must be kept pure and free from personality, for the writer, though not a professional scribe, represents a class of people who only occasionally venture into the literary arena, with, it may be, only one idea, and that is to contribute an item to the general stock.

P. M. CAMPBELL.

33, Vyner Street, York.

"Gillygate is a street.....so called from a parish church which antiently stood in it, dedicated to St. Giles"; so says Drake in his 'Eboracum,' 1736, p. 255. It is not a solitary instance. The borough and manor of St. Giles, near the city of Durham, comprise a street called Gilligate, in which stands the church of St. Giles. The name Gilligate is taken, almost certainly, from that of the patron saint of the parish church. The borough and manor were known as "of St. Giles" and "of Gilligate" interchangeably. There was also a bridge in the immediate neighbourhood which was known as Giles Bridge or Gillsbridge. See more in Surt. Soc. Publ., xcv. and xxxviii. 221, 277.

W. C. B.

"PACKET-BOAT" (9th S. xi. 427).—On 24 October, 1599, John Francis, "Post" of Chester, wrote to Sir Robert Cecil:—

"I cannot hear of any passage of late out of Ireland, saving the post bark which brought over two packets, which I hope you have before this received. The post bark arrived yesterday at Holie Head."—'Cecil Papers,' Hist. MSS. Commission, ix. 377.

On 1 November he wrote:—

"I have certain word from Beaumaris that the treasure as yet and the shipping lie there; and the treasure have twice put to sea and come in again. Now the same is put aboard the Poppinge ready for the first wind. The last packet you writ I doubt not but are safely delivered in Ireland, and answer thereof I hope now with these."—*Ibid.*, 385.

From these extracts one may perhaps infer that *post-bark* preceded *packet-boat*, and that the latter word was not yet in general use in 1599. O. O. H.

May not the packet-boat, to which the present perfected mail-packet service owes its origin, be said to date from the reign of Richard II.? To enable the town of Gravesend to recover the loss inflicted upon it through the burning and plundering of the French and Spaniards, the Abbot of St. Mary-le-Grace of Tower Hill, having the manor of Gravesend in his possession, obtained from King Richard II. a grant to the men of Gravesend and Milton of the exclusive privilege of conveying passengers thence to London, on the conditions that they should provide boats on purpose, and carry all persons, either at twopence per head *with their bundles* (i.e., their *paquets*, for a *paquet* is described in Bailey's 'Dictionary,' 1740, as a bundle or parcel), or the whole boat's fare should be four shillings. These boats were the Gravesend barges, clumsy, comfortless vessels, which were not superseded by the lighter and faster tilt-boats until the close of the sixteenth century. I should not say "superseded," however, as the old barges continued for many years to share in the traffic. Queen Elizabeth alludes to the Gravesend barge in her usual ungentle manner as "never without a knave, a priest, or a thief" (see 'Reliquie Wottonianæ,' p. 343). It must have been between the time of the introduction of the tilt-boat and of that of the steam-packet, 1815-16, the first steam vessel to appear on the Thames, that the *paquet-boat* was most in vogue. It was a small vessel that sailed from the different seaports in England, and carried passengers, mails, &c., to and from our foreign possessions. It also kept up a regular intercourse with foreign powers that were at peace with Great Britain. The last tilt-boat was withdrawn

from between London and Gravesend in 1834 (see Cruden's 'History of Gravesend,' p. 521), having suffered far more than the steam-packet from the opening of the railway. J. HOLDEN MACMICHAEL.

Miscellaneous.

NOTES ON BOOKS, &c.

Portraits of Julius Cæsar: a Monograph. By Frank Jesup Scott. (Longmans & Co.)

IN its way the handsome volume of Mr. Scott is unique. Collections of portraits are not unfamiliar. They are most common in the case of literary men, such as Shakespeare or Rabelais. In the case of the heroes of antiquity they are, so far as our knowledge extends, unknown. Very few indeed can have suspected that sufficient likenesses of Julius Cæsar were in existence to fill a volume such as the present. From the various museums of Europe and from other sources Mr. Scott has obtained material for thirty-seven handsome plates. These are not all busts or plates of Julius himself, and not all of them are authoritative. Some of them, like the head by Ingres, which serves as a *cul de lampe*, and that by the author, with which the volume closes, are ideal. Recent investigations have resulted in weeding out from the best-managed museums many works once boldly put forth as authoritative and unquestioned, and other museums stand in dire need of similar processes of sifting. Many busts, indeed, are classified by our author as nondescript. Not a few of the likenesses are enlarged from coins or gems. Mr. Scott is the possessor of no fewer than eighteen plaster casts of notable busts of Cæsar. A view of these arranged on a shelf in his library constitutes one of the most interesting of the illustrations. Italy naturally supplies the majority of the illustrations, and of these, naturally also, the best come from Rome. Prof. Bernouilli, of Basle, has reckoned up, in his 'Römische Ikonographie' (3 vols., Stuttgart, 1882), sixty statues, busts, and real or supposed antiques, presenting, it is believed, the great Roman emperor. Among these, however, it is difficult to find one of guaranteed authenticity, or one for which Julius can safely be assumed to have sat. Meantime, so great are the differences that it is next to impossible to believe all of them intended for the same man. So various are, indeed, the presentations upon coins, that our author, unlike most authorities, is unwilling to accept them as supplying the "fundamental data" for a knowledge of the features. Some of these effigies are symbolical of the offices Cæsar bore, and others, hard as this is to believe, are caricatures. Many of them are, however, clumsy attempts at portraits, and from these Italian antiquaries have drawn conclusions as to which busts are to be accepted as genuine. All is, accordingly, to some extent presumption or conjecture. Coins, too, as Mr. Scott points out, have not been kept for a couple of thousand years in the cabinets of the curious, but have been buried in the ground and turned up by the plough. The first century before Christ was not a period of great artistic excellence. "The whole revolutionary period preceding, during, and after his time was not an era of good art work." Sensible of the difficulties that attended his quest, Mr. Scott has

visited all the museums which repay attention, and supplies his impressions concerning the value of the reputed statues and busts of Julius Cæsar. The marble statue, heroic size, located in the court of the Conservatoire on the Capitoline Hill is held to have, on the whole, a weight of authority such as no other statue possesses. For the reproduction of this we must refer the reader to the book, wherein also he must look for the respective value of other monuments. In estimating the worth of Mr. Scott's decisions it must be borne in mind that he is a thick-and-thin admirer of Julius Cæsar, and would have his actions illustrated in a play quite other than that of Shakespeare. Upon this matter we will not enter, and we content ourselves with recommending the study of a work which, without putting in any pretensions to infallibility, should be in an equal degree the delight of the art-lover and the antiquary.

Holy Bible: Revised Version. With Revised Marginal References. (Oxford, Frowde; Cambridge, Clay & Sons.)

THE University Presses offer now, at a remarkably low price, their edition of the Revised Version of the Holy Bible, the advantages of which, as regards text and appearance, have received constant recognition. In its flexible morocco binding, and with its edges gilt upon red, it forms in all respects an ideal edition. Not the least of its claims upon attention is the indexed atlas.

Don Juan, XVIIth and XVIIIth Cantos. (Arliss Andrews.)

IN issuing in a cheap form what are called the seventeenth and eighteenth cantos of 'Don Juan' no claim is, we observe, made for them as being Byron's. This is as well, since Byron's they assuredly are not. Fancy Byron speaking of *le (sic) crème* of society, making *navy* rime with *suavely* and *gravely*, and *machinery* with *chicanery* and *feign to be!* Many spurious continuations of 'Don Juan' were issued (see Mr. Coleridge's edition of Byron's poetry). This is obviously one of such.

St. Peter in Rome. By Rev. A. S. Barnes. (Sonnen-schein & Co.)

THIS is the second edition of a book to which we gave a generally favourable reception on its first appearance (9th S. v. 178). It is an ingenious argument, founded on topographical considerations, that the body of the great apostle is actually lying beneath the dome of the splendid fane which bears his name. Prof. Lanciani now contributes a prefatory letter, in which he lends the weight of his authority to Mr. Barnes's theory, chiefly on the ground of a discovery made by Prof. Marucci in 1901. This was the excavation of an ancient baptistry in the catacombs of St. Priscilla, hard by some springs which are believed to be the very "nymphæ Sancti Petri" in which the apostle used to baptize. The present Pope, curious to say, so far from encouraging these subterranean investigations, has flatly refused his consent to their continuance.

Although the volume before us is announced as a second edition, it does not appear to have been submitted to any revision. We notice that the misprints which we formerly pointed out (*e.g.*, "guide" for *gird*, p. 101) still remain uncorrected; and the writer still thinks the comparison of St. Paul to a wolf made in an old inscription "a

strange use" (p. 32), whereas, as we indicated, it is one of the most familiar patristic commonplaces, founded on Jacob's blessing upon Benjamin in Genesis xlix. 27.

The Burlington Magazine. Vol. II. No. 4. (Savile Publishing Company.)

THIS best of art periodicals opens with an earnest appeal for the public acquisition of Clifford's Inn and the protection of ancient buildings. This we strongly support. Though now in private hands, Clifford's Inn can, we are told, be repurchased at a small advance and preserved for the nation. The magazine renders a high service in protesting against English neglect as regards public monuments. We are hopeless of effecting any good, but back up the editor's plea. Eminently interesting in the body of the work are the reproductions from what is called 'The Finest Hunting Manuscript' extant, and the illustrations preserve their pre-eminence in England. Space fails us to do justice to these, but the judges who preserve the consecutive numbers will have reason to congratulate themselves upon their wisdom.

MESSRS. PARKER & Co. wish to draw attention to the fact that the book reviewed *ante*, p. 458, and entitled 'The Seven Ecumenical Councils of the Undivided Church: their Canons and Dogmatic Decrees,' edited by Henry R. Percival, D.D., was withdrawn from publication immediately after the review and presentation copies had been sent out in May, 1900.

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."

F. B. H. 1. ("Let sleeping dogs lie." 2. "Pour oil on troubled waters.")—No exact answer to either of your queries can be given, nor can we again insert them. For No. 1 we can only refer you to 6th S. x. 351, 360, 460, &c.; for No. 2 to 6th S. x. 440. To facilitate your research we may say that the volume indicated is for July to December, 1884.

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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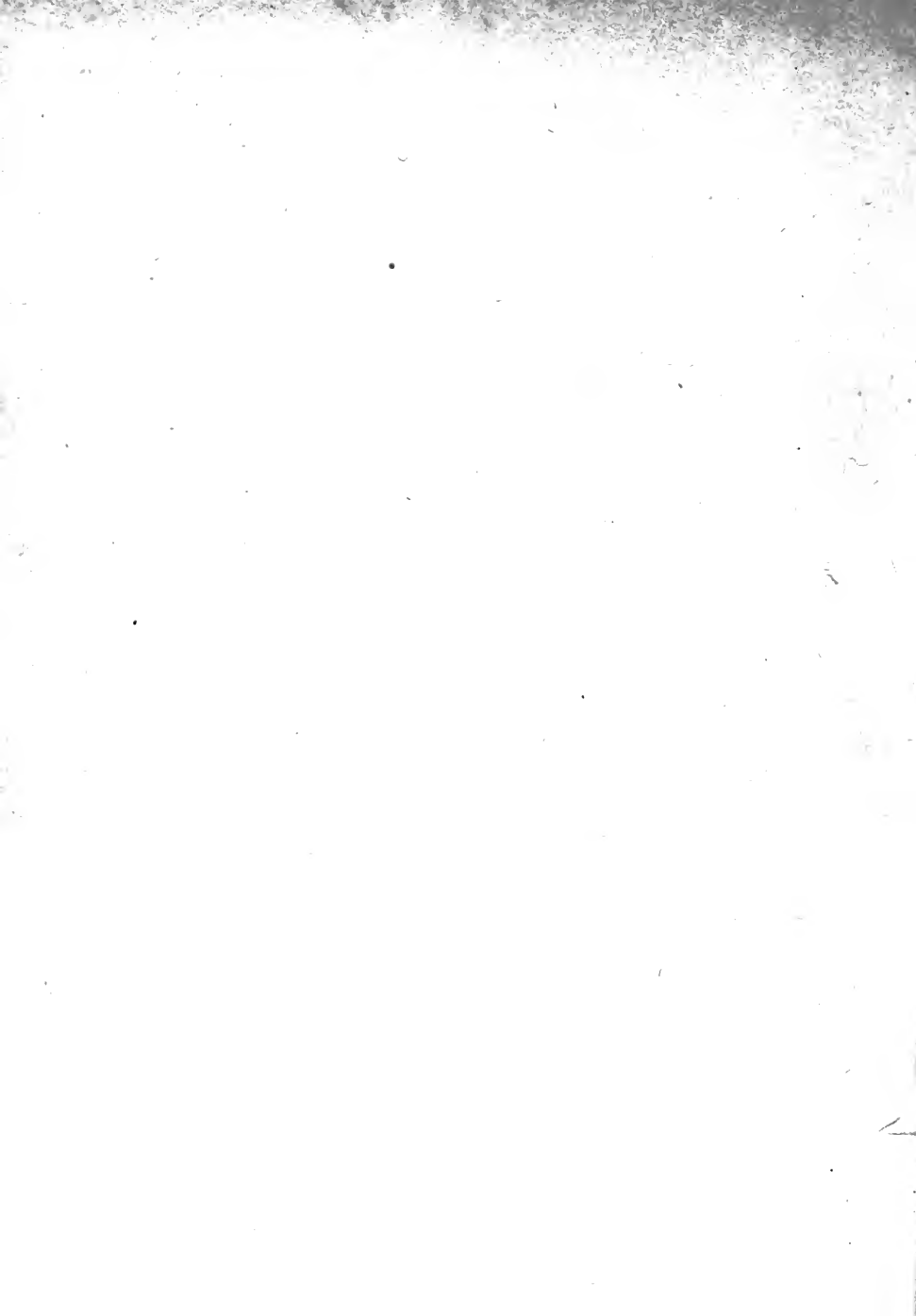
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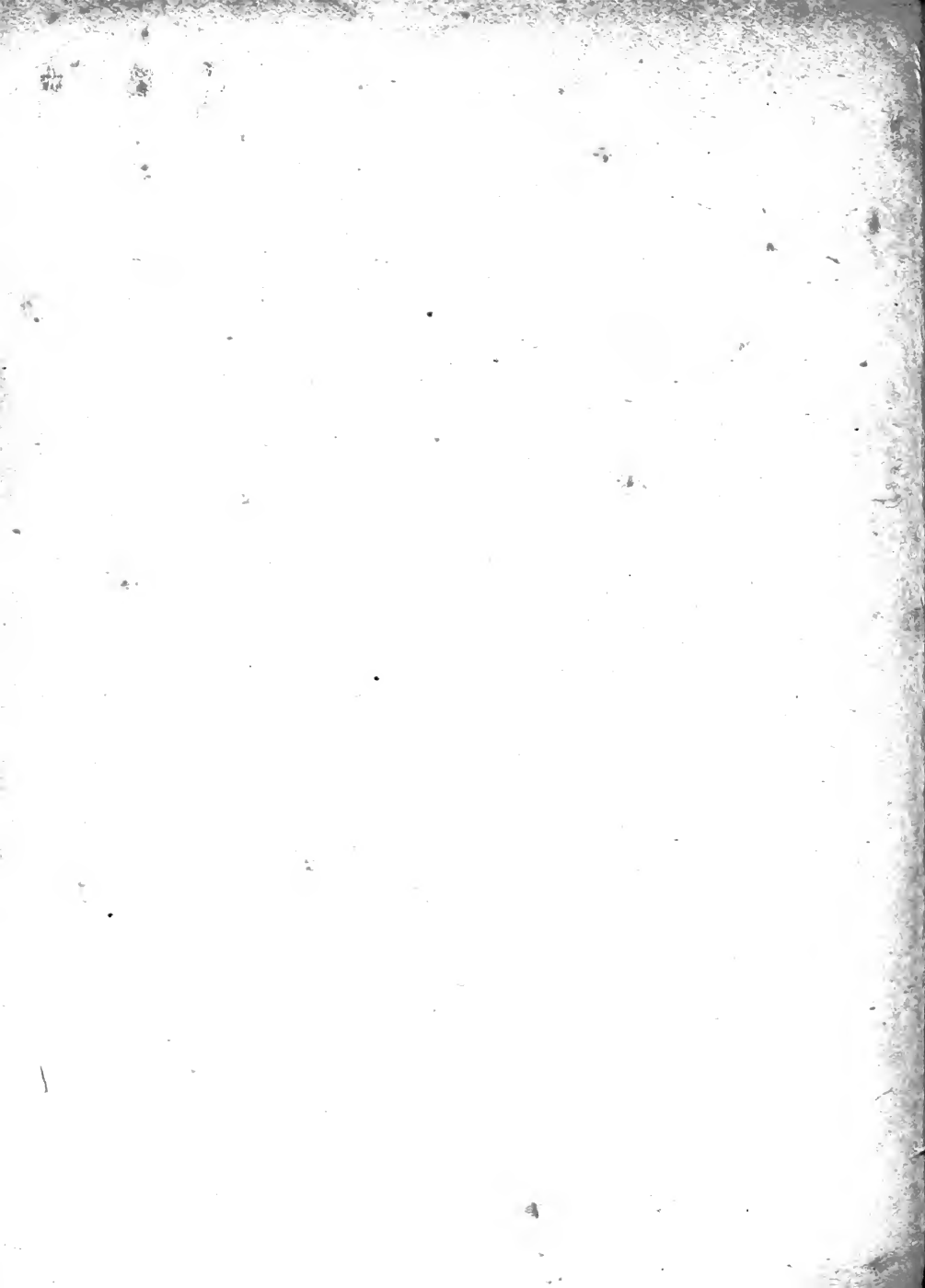
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